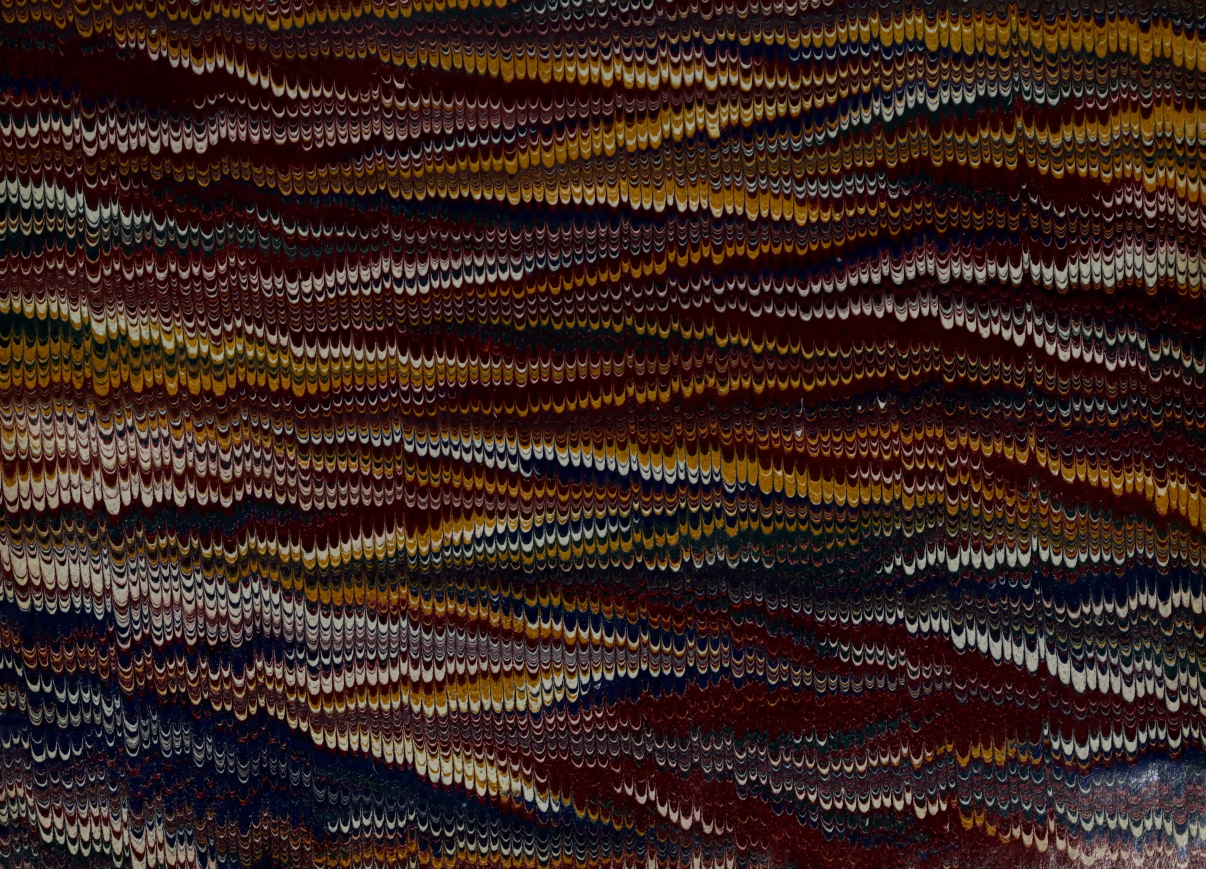


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THE SECOND TOME OF THE

HOLIE BIBLE

FAITHFVLLY TRANSLATED INTO ENGLISH,

OVT OF THE AVTHENTICAL LATIN.

Diligently conferred with the Hebrew, Greeke, and other Editions in diuers languages.

With ARGVMENTS *of the Bookes, and Chapters:* ANNOTATIONS: TABLES: *and other helpes, for better vnderstanding of the text: for discouerie of* CORRVPTIONS *in some late translations: and for clearing* CONTROVERSIES *in Religion.*

BY THE ENGLISH COLLEGE OF DOWAY.

Spiritu Sancto inspirati, locuti sunt sancti Dei homines. 2. Pet. 1.
The holie men of God spake, inspired with the Holie Ghost.

Printed at Doway by LAVRENCE KELLAM, at the signe of the holie Lambe.

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APPROBATIO.

NOs infrascripti, in alma Duacensi vniuersitate Sacræ Theologiæ Doctores & Professores, hanc Anglicanam Veteris Testamenti translationem, quam tres diuersi eius nationis eruditissimi Theologi, non solum fidelem, sed propter diuersa quæ ei sunt adiuncta, valde vtilem fidei Catholicæ propagandæ ac tuendæ, & bonis moribus promouendis, sunt testati: quorum testimonia ipsorum syngraphis munita vidimus; Cuius item Translationis, & Annotationum Auctores nobis de fidei integritate, & eruditionis præstantia probè sunt noti: his rebus adducti & nixi, fructuose euulgari posse censuimus. Duaci. 8. Nouembris. 1609.

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GVILIELMVS ESTIVS Sacræ Theologiæ Doctor, & in Academia Duacensi Professor.

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PROEMIAL ANNOTATIONS vpon the Booke of Pſalmes.

THE authoritie of this Booke was euer authentical, and certaine, as the aſſured word of God, and Canonical Scripture. But concerning the author, there be diuers opinions. For although it be manifeſt by the teſtimonie of Philo, and Ioſephus, that in their time, and alwaies before, only King Dauid was by al Hebrew Doctors holden for Author of al the Pſalmes: yet after that lerned Origen, and other Chriſtian Doctors, expounded manie Pſalmes of Chriſt, the Iewes being preſſed therwith, began to denie that al were Dauids: alleaging for their new opinion, the titles of diuers Pſalmes, and ſome other difficulties, miniſtring occaſion of much needles diſpute, ſtil acknowledging the whole booke to be Canonical. Wherupon S. Ierom, and S. Auguſtin, ſometimes admitted thoſe as authores of certaine Pſalmes, whoſe names are in the titles thereof. S. Cyprian, S. Cyril, S. Athanaſius, and others agree in general, that Dauid writte not al: but differ much in particular, touching other ſuppoſed authores. In ſo much that *Melchiſedech, Moyſes, Aſaph, Eman, Idithun, The ſonnes of Core, Salomon, Ieremie, Ezechiel, Eſdras, Aggæus, and Zacharias, are al* (*with* more or leſſe probabilitie) *reputed authores of ſeueral Pſalmes*. Neuertheles it ſemeth that S. Ierom rather related othet mens iudgement, then shewed his owne; as we shal note by and by. And S. Auguſtin (*li. 17. c. 14. de ciuit*) maturely diſcuſſing this doubt, ſaith plainly, that *their Iudgement ſemed to him more credible, vvho attribute al the hundred fiftie Pſalmes to Dauid alone*. Further explicating that wheras ſome Pſalmes haue Dauids owne name in their titles, ſome haue other mens names, ſome none at al, *this diuerſitie importeth*

This booke vndoubtedly is canonical Scripture.

Late Hebrew Doctors and ſome Catholiques hold diuers authors of ſundry Pſalmes.

Prefat. in Pſal. Epiſt. 134. 139.

It is much more probable that Dauid was author of al.

Proued by S. Auguſtin, S. Chryſoſtom, and greateſt part of Doctors.

not diuers authores, but signifieth other thinges, either perteyning to the same persons, or by interpretation of their names, belonging to the present matter, as our Lord inspired him. Likewise S. Chrysostome resolutely iudgeth, that only King Dauid was author of this whole Booke. Moued especially by this argument, for that Christ and the Apostles alleaging the Psalmes, do oftentimes name Dauid as author, and neuer anie other. Also Origen, S. Basil, S. Ambrose, S. Hilarie, Theodoretus, Cassiodorus, Beda, Eutimius, and most part of ancient and late writers, with the most common voice of Christians, cal this booke the Psalmes of Dauid: and the General Councels of Carthage, Florence, and Trent, in the Cathologue of Canonical Scriptures recite this booke, by the name of Dauids Psalter.

Mat. 22. *v.* 16. *Act.* 4. *v.* 24. *Ro.* 4. *v.* 6. *Ro.* 11. *v.* 9. *Heb.* 4. *v.* 7.

The common voice of Christians & some general councels, cal it Dauids Psalter.

Moreouer it is clere, *Act.* 2. that the second Psalme, though it want his name, is Dauids. And other Scriptures 2. *Paral.* 7. *v.* 6. and 1. *Esd.* 3. *v.* 10. say plainly, that Dauid made the Psalmes, 104. 105. 106. 117. 135. beginning: *Confesse to our Lord, because he is good, because his mercie is for euer.* VVhich he appointed the Leuites to sing, or play on instruments: 1 *Paral.* 15. *&.* 16. and yet they haue not his name in their titles. Againe, 2. *Reg.* 23. *Dauid* is only intitled *the egregious*, or excellent *Psalmist of Israel.* Neither were Asaph, Eman, and Idithun anie where called Prophetes (as are al the writers of holie Scriptures) but only masters of musike, 1. *Paral.* 25. And the sonnes of Core were only porters. 1. *Paral.* 26. Finally S. Ierom (whose iudgement the whole Church singularly estemeth, in al questions belonging to holie Scriptures) semeth as much inclined, that only the Royal Prophet Dauid was author of this whole booke, as to the contrarie. For in his Epistle to Paulinus, prefixed before the Latin Bible, comprehending the principal arguments of seueral bookes, when he cometh to the Psalmes, without mention of other authors, saith: *Dauid our Simonides, Pindarus, and Alceus; Flaccus also, Catullus, and Cerenus,*

Proued by other Scriptures.

S Ierom attributeth the summe of this booke to Dauid only.

renus, soundeth out Christ, vvith harpe & tenne stringed Psalter, rising vp from hel: so attributing the summe of this whole booke to the Royal Prophet Dauid, as if he supposed no other author.

Touching therfore the argument, or contentes of this diuine Psalter, al Catholique Doctors vniformly agree that it is the abridgement, summe, and substance of al holie Scriptures, both old and new Testament. As may first be probably collected, by that Christ himselfe often comprehending al the old Testament by the termes of the Law and Prophetes, in one place (*Luc.* 24. *v.* 44.) semeth not onlie to reduce al to *the Lavv and Prophetes iointly*, but also to *the Psalmes alone*, or seuerally. But whether this be our Sauiours diuine meaning or no in that place, out of this and manie other places, al the ancient Fathers teach expresly, that the Psalmes are an Epitome of al other holie Scriptures. For example, S. Denys, *li de Eccles. Hierar. contemplat.* 2. after brief recital of the contents of other holie Scriptures, saith: *This sacred booke of diuine Canticles, doth exhibite both a general song, and exposition of diuine thinges.* S. Basil calleth the *Psalmodie of Dauid the common and most plentiful storehouse of al sacred doctrine: the treasure of perfect Theologie. S. Ambrose accounteth it the register of the vvhole Scripture.* Origen, S. Cyprian S. Ierom, S. Chrysostom, S. Gregorie, S. Beda S. Bernard, Cassiodorus, Eutimius, and others vse the same, or very like termes. S. Augustin particularly distinguishing al the Scriptures into foure sortes of bookes, sheweth that the Psalmes conteyne al: *The Lavv* (saith he) *teacheth somethinges, the Historie somethinges, the Prouerbes also and Prophetes teach somethinges: but the Booke of Psalmes teacheth al. It proposeth the lavv, recounteth thinges of old, prescribeth the due ordering of mens actions, and prophecieth thinges to come. Briefly it is a common treasure of good doctrine, aptly administring that is necessarie to euerie one.* And a litle after, exemplifying in particular points: *Is not here* (saith he)

The Psalmes are a Summe of al other Scriptures.

Mat. 5. 7. 11. 22. Luc. 16.

S. Greg. in Psal. penitent.

They conteine the summe of Legal, Historical, Sapientiall, and Prophetical doctrine.

he) *al greatnes of vertue, and is not here the right square of iustice? is not the comlines of chastitie; the consummation of prudence? is not vvhatsoeuer may be called good, lerned in the Psalmes? Here is the knowvlege of God; the clere prenounciation of Christ to come in flesh; the hope of general Resurrection; feare of torments; promise of glorie; reuelation of mysteries. Euen al good thinges are here, as in a common great treasure, laide vp and heaped together.*

Gods prouidence in sweetly drawing our consent & cooperation of free-wil, which is necessarie to saluation.

See then and obserue here (Christian reader) the admirable wisdom, and goodnes of God. The meanes of mans saluation being so disposed, that his owne free consent, and cooperation is therto necessarily required, according to that most approued doctrin of the same S. Augustin: *Qui creauit te sine te; non iustificat te sine te. He that created thee, vvithout thee, doth not iustifie thee vvithout thee:* to helpe our weaknes, and sweetly to draw our mindes, otherwise auerse from trauel and paine, the Holie Ghost hath ordained that in smal rowme, and in pleasant maner, we may attaine necessarie knowlege of God, & our selues, easely kepe the same in memorie, and dayly put in practise our chiefest dutie, in seruing and praising God, by singing, reading, or hearing these diuine Psalmes. which one booke (as euerie one shal be able to lerne it, more or lesse perfectly) openeth and sheweth the way, to vnderstand al other Scriptures, and so to finde, & enioy the hidden treasures of Gods word: in like maner as a key openeth a lock. For the whole sacred *Bible is a sealed Booke*, and not rightly vnderstood, til the seale, or lock be opened, by the key of Gods spirite, geuing knowlege; which the Holie Ghost, amongst other wayes, inspireth very often, by sacred Musike or Psalmodie. As S. Gregorie noteth in holie Scripture (4. Reg. 3. v. 15.) where Eliseus not yet knowing Gods wil in a particular case, called for a Psalmist (or player on instruments) and *vvhen the Psalmist sang, the hand of our Lord came vpon Eliseus*, and presently he prescribing what should be donne, procured plentie of water without rayne, where

Ser. 15. de verb. Apost.

S. Basil in prolog.

Holie Scriptures a sealed booke.

Apoc. 5.

The Psalter is the key of other Scriptures.

li. 4 dialogi. c. 42.

was

was none before, and prophecied victorie against the enimies. Reason also and experience teach, that as *men of cheerful hart are apt to sing*: so the exercise of reading, singing, or playing Psalmes, is a conuenient and a special meanes, to attaine quietnes or cheerfulnes of mind.

Iac. 5.

But as this holie Psalter is the key of other Scriptures, so it selfe is most especially a sealed, and locked Booke, requiring manie keyes. *Euerie Psalme* (saith S. Hilarie) *hath a peculiar key, and oftentimes there be so manie lockes and keyes of one Psalme, as there be diuers persons that speake, to diuers endes and purposes.* For albeit diuers mysteries are sometimes connected, and so require sundrie keyes, yet there is but one principal, & proper key of ech Psalme: otherwise it should be diuided into manie Psalmes. Our first endeuour therfore must be, to find the proper key of euery Psalme, that is, to know what is principally therein conteyned. To this purpose the lerned Expositers of this booke, haue obserued tenne general pointes, or seueral matters, to which al the contents may be reduced, as it were, so manie keyes, and meanes of entrance into the sense, and true vnderstanding of al the Psalmes. And the same may likewise be called the tenne stringes of this diuine instrument. Vpon one of which, euery Psalme principally playeth, touching the rest more or lesse, as cause requireth, for more melodious harmonie, and perfect musike.

But it selfe is also sealed.

But one principal key of ech Psalme.

Tenne keyes of the Psalter.

Also tenne stringes.

The first key, or string, is God himselfe: One in Substance: Three in Persons. Almightie, Alperfect, Powre, VVisdom, Goodnes, Maiestie, Iustice, Mercie, & other Diuine Attributes. The second, is Gods workes of Creation, Conseruation, and Gouerning of the whole world. The third, Gods Prouidence, especially towards man, in protecting and rewarding the iust: in permitting, and punishing the wicked. The fourth, is the peculiar calling of the Hebrew people, their beginning in Abraham, Isaac, and Iacob: their maruelous increase in Ægypt: diuers estates, manie

1. Key. One God the B. Trinitie.

2. Gods workes.

3. Gods prouidence.

4. The Hebrew people.

manie admirable and miraculous thinges donne amongst them; with their ingratitude, reiection, and reprobation.

5. Christ our Redemer.

The fifth principal key, and string is Christ, the promised Redemer of mankind: prophecying his Incarnation, Natiuitie, Trauels, Sufferings, Death, Resurrection, Ascension, and Glorie.

6. Conuersion of Gentiles, the Catholique Church.

The sixt is the propagation of Christs name and Religion, with Sacrifice and Sacramntes, in the multitude of Gentiles beleeuing in him, euen to the vttermost coastes of the earth, the Catholique Church euer visible.

7. Faith & good workes.

The seuenth is the true maner of seruing God, with sincere faith, and good workes.

8. Dauids owne actes.

The eight, holie Dauid interposeth manie thinges concerning himselfe. As Gods singular benefites towards him, for which he rendereth thankes, and diuine praises, recounteth his enimies, dangers, and afflictions of mind & bodie, namely by Saul, Absalon and others, humbly beseeking, and obtaining Gods protection. He also expresseth in himselfe a perfect image, and patterne of a sincere and hartie penitent: bewayling, confessing, and punishing his owne sinnes.

9. General Resurrection, & Iudgement.

The ninth is the end and renouation of this world, with the general Resurrection, and Iudgement.

10. Eternal glory and paine.

The tenth is eternal felicitie, and punishment, according as euerie one deserueth in this life. These are the tenne keyes of this holie Booke; and tenne stringes of this Diuine Psalter.

Foure wayes to find the proper key of euerie psalme.

Moreouer to finde which of these is the proper key, and principal string of euerie Psalme, lerned Diuines vse foure especial wayes.

1. By the title,

First by the title, added by Esdras, or the Seuentie two Interpreters, for an introduction to the sense of the same Psalme. So it appeareth that the third Psalme treateth literally of Dauids danger, and deliuerie from his sonne Absalon: which is the eight key. though mystically it signifieth Christs Persecution, Passion, & Resurrection, which is the fifth key.

2. Allegation in the new Testament.

Secondly, if there be no title, or if it declare not sufficiently the key, or principal matter conteyned, it may some times be found by allegation and application

application of some special part thereof in the new Testament. So it is euident *Act. 4. v. 25. c. 13. v. 33. Heb. 1. v. 5. & Heb. 5. v. 5.* that the second Psalme perteyneth to Christ, impugned and persecuted by diuers aduersaries. VVhich is the fift key. Thirdly, when greater thinges are affirmed of anie person, or people, as of Dauid, Salomon, Iewish nation, or the like, then can be verified of them, it must necessarily be vnderstood of Christ, or his Church, in the new Testament, or in Heauen. So the *conclusion* of the *14. Psalme: He that doth these thinges, shal not be moued for euer,* can not be verified of the tabernacle, nor temple of the Iewes, but of eternal Beatitude in heauen. VVhich is the tenth key. Though the greater part of the Psalme sheweth, that iust and true dealing towards our neighboures, is necessarie for attayning of eternal Glorie. Fourtly when, both the title and Psalme, or part thereof seme hard and obscure, some part being more cleare, the true sense of al may be gethered, by that which is more euident. Accor-

li. 3 c. 4. de pecca. merit. ding to S. Augustins rule, *li. 2. c. 9. & li. 3. c. 26. Doct. Christ.* So the title, and former part of the fifth Psalme, being more obscure, are explaned by the last verses, shewing plainly that God wil iustly iudge al men, both iust and wicked, in the end of this world. VVhich is the ninth key. By these and like meanes the principal key being found, it wil more easily appeare, what other keyes belong to the same, and what other stringes are also touched. At least the studious may by these helpes make some entrance, and for more exact knowlege search the iudgement of ancient Fathers, and other learned Doctours.

3. Greatnes of thinges affirmed.

4. Conference of places.

But besides this singular great commoditie, of compendious handling much Diuine matter in smal rowme, this booke hath an other special excellencie, in the kind of stile, and maner of vttering, which is Meeter, and Verse, in the original Hebrew tongue. And though in Greke, Latin, and other languages, the same could not in like forme be

The stile of this booke is Poetrie.

exactly translated, yet the number, and distinction of verses is so obserued, that it is apt for musike, as wel voices as instruments, and to al other vses of Gods seruants. Neither is musical maner of vttering Gods word and praises, lesse to be esteemed, becavse profane Poetes haue in this kind of stile vttered light, vaine, and false thinges. For the abuse of good thinges, doth not derogate from the goodnes therof, but rather commendeth the same, which others desire to imitate. And clere it is, that this holie Psalmodie was before anie profane poetrie now extant. For Homer the most ancient of that sorte, writte his poeme, at least two hundred and fourtie yeares after the destruction of Troy: as Apolidorus witnesseth; others, namely Solinus, Herodotus, and Cornelius Nepos say longer. VVheras kind Dauid our Diuine Psalmist, reigned within one hundred years, after the Troianes warres. There were in dede Amphion, Orpheus, and Muscus before Dauid, but their verses either were not written, or shortly perished, only a confuse memorie remaining of them, recited, altered, and corrupted by word of mouth: but before them were the sacred Historie of Iob, almost al in verse; and the two Canticles of Moyses, *Exodi* 15. and *Deut.* 32. It is moreouer recorded that Iubal (long before Noes floud) was the father of them, that sang on harpe, and organ. Musike therfore is maruelous ancient. But sacred Poetrie is in manie other respectes most excellent, and most profitable. *This holie Psalmodie* (saith S. Augustin) *is a medecine to old spiritual sores, it bringeth present remedie to new vvvoundes: it maketh the good to perseuere in vvel doing, it cureth at once al predominating passions, vvhich vexe mens soules.* A little after: *Psalmodie driueth evvay evil spirites, inuiteth good Angels to helpe vs, it is a shield in night terrors, a refreshing of day trauels, a guard to children, an ornament to yongmen, a comforte to oldmen, a most seemlie grace to vvemen. Vnto beginners it is an introduction, an augmentation to them that goe forvvard in vertue, a stable firmament to the perfect: It con-*

Abuse derogateth not from good thinges.

Dauids Psalter more ancient then any profane poetrie now extant.

Musike very ancient.

Gen. 4.

Sacred poetrie most excellēt.

Præfat.

ioyneth the vvhole Church militant in one voice, and is the ſpiritual eternal ſvvete perfume of the celeſtial Armies, al Saincts and Angels in heauen.

To al this we may adde other cauſes, which moued the Royal Prophete to write this diuine poetrie. Firſt he had from his youth (by Gods ſpecial prouidence) a natural inclination to Muſike; wherin he ſhortly ſo excelled, that before al the Muſitians in Iſrael, he was ſelected to recreate king Saul, whom an euil ſpirite vexed. And his skil, together with his deuotion, had ſuch effect, that *vvhen he playde on the harpe, Saul vvas refreshed, and vvaxed better. For the euil ſpirite departed from him:* ſaith the holie text. VVherfore he made theſe Pſalmes, that him ſelfe and others might by ſinging them, imploy this gift of God to his more honour. Secondly, verſe being more eaſie to lerne, more firmly kept in mind, and more pleaſant in practiſe (for *as swine, ſo muſike doth recreate the hart of man*) the Holie Ghoſt condeſcending to mans natural diſpoſition, inſpired Dauid to write theſe Pſalmes in meeter, *mixing the povvre of diuine doctrin, vvith delectable melodie of ſong, that vvhiles the eare is allured vvith ſvvete harmonie of muſike, the hart is indued vvith heauenlie knovvlege, pleaſant to the mind, and profitable to the ſoule.* Thirdly, Dauid ſingularly illuminated with knowlege of great, and moſt diuine Myſteries, indued alſo with moſt gracious diſpoſition of mind, *the man choſen according to Gods ovvne hart* (*1. Reg. 13.*) would vtter the ſame Myſteries, with godlie inſtructions, and praiſes of God, in the moſt exquiſite kind of ſtile; that is in verſe. For otherwiſe he was alſo very eloquent in proſe, as wel appeareth by ſundrie his excellent, and effectual diſcourſes, in the books of Kinges, and Paralipomenon. For which cauſe Moyſes alſo deſcribed the paſſage of Iſrael forth of Ægypt through the read ſea in a Canticle, after that he had related the ſame whole hiſtorie, more at large in proſe; that al might ſing, and ſo render thankes with melodious voice, and muſical

1. Reg. 16. v. 23.

Eccli. 40.

S. Aug. S. Baſil. in Præfat

Exo. 15.

VVhy King Dauid writte diuine poetrie

The firſt cauſe his natural inclination to muſike.

2. Verſe more eaſie & more pleſant.

3. Moſt ſpecial great, and memorable thinges writte in verſe.

instruments praising God. Likewise in an other Canticle he comprised the whole law, a litle before his death. So also Barac and Debora: and after them Iudith, song praises to God for their victories in verse. Salomon writte the end of his Prouerbes, and a whole booke (intituled Canticles) & the Prophet Ieremie his Lamentations in verse. Anna hauing obtained her prayer for a sonne, gaue thankes to God with a Canticle. The like did king Ezechias for recouerie of health. The Prophets Isaias, Ezechiel, Ionas, Abacuc, and the three children in the fornace: againe in the new Testament, the B. virgin mother, iust Zacharie, & deuout Simeon gaue thankes, & sang praises to God in Canticles.

Deut.32. Iudic 5. Iudith. 16. Prou 31. 1.Reg.2. Isa.38. Isa 12. 26. Ezech.38 Ion. 2. Abac.3. Dan.3. Luc.1.2.

Cãticles in the new Testament.

4. Both diuine musike and dittie in Gods temple.

Fourthly, albeit the holie King was not permitted, to build the gorgious Temple for Gods seruice, as he greatly desired to haue done, yet he prouided both store of musitians (foure thousand in number, of which 288. were maisters to teach) & made these Psalmes as godlie ditties, for this holie purpose, in al solemnities of feastes, and daylie sacrifice, when the Temple should afterward be built.

1.Par. 23, 25.

5. The great vse of these Psalmes in the Catholique Church.

Fiftly, he made these Psalmes not only for his owne, & others priuate deuotion, nor yet so especially for the publique Diuine seruice in the Temple, and other Synagogues of the Iewes, but most principally for the Christian Catholique Church, which he knew should be spred in the whole earth. Forseing the maruelous great, and frequent vse therof in the Christian Clergie, and Religious people of both sexes. As he prophecieth in diuers Psalmes. *Al the earth sing to thee: sing Psalmes to thy name.* Againe, *I will sing Psalmes to thee* (ô God) *in the Gentiles, in al peoples, and Nations.* VVhich him selfe neuer did, but his Psalmes are euer since Christ, song by Christians, conuerted from gentilitie, as we see in the Churches Seruice. For the whole Psalter is distributed to be song, in the ordinarie office of our Breuiarie euerie weke. And though extraordinarily, for the varietie of times, and feastes, there is often alteration,

96.117. 65.

The whole Psalter in the ordinarie office euerie weke.

tion, yet ſtil the greater part is in Pſalmes. Certayne alſo of the ſame Pſalmes, are without change, or intermiſſion repeted euerie day. And ſuch as haue obligation to the Canonical Houres, muſt at leaſt read the whole Office priuatly, if they be not preſent where it is ſong. The Office alſo of Maſſe, ordinarily beginneth with a Pſalme. In Litanies, and almoſt al publique Prayers, and in adminiſtration of other Sacraments, and Sacramentals, either whole Pſalmes, or frequent verſes are inſerted. Likewiſe the greateſt part of the Offices, of our B. Ladie, and for the dead are Pſalmes. Beſides the ſeuen Pœnitential, and fiftene Gradual Pſalmes, at certaine times. So that Clergie mens daly office conſiſteth much in ſinging, or reading Pſalmes. And therfore al Byshops eſpecially, are ſtrictly bond by a particular Conon (*Diſt. 38. cap. Omnes pſallentes*) to be skilful in the Pſalmes of Dauid: and to ſee that other Clergiè men be wel inſtructed therin. According to the Holie Ghoſts admonition, by the pen of the ſame Royal Prophet (*Pſal 46.*) *Pſallite ſapienter*; or: *intelligenter*, that is. *Sing Pſalmes vvith knovvlege, and vnderſtanding them.* Not that euerie one is bond to know, and be able to diſcuſſe al difficulties, but competently, according to their charge vndertaken in Gods Church. Otherwiſe euerie one that is, or intendeth to be a Prieſt, may remember what God denounceth to him, by the Prophet Oſee (*c. 4.*) *Becauſe thou haſt repelled knovvlege, I vvil repel thee, that thou do not the function of Prieſthood vnto me.* Thus much touching the Author, the contentes, the poetical ſtile, & final cauſe of this holie Pſalter.

4. (30. ad v. 7) 53 62. 66. 90. 94. 118. 133. 148. 149. 150.

Certaine Pſalmes euerie day.

Many Pſalmes in other Eccleſiaſtical offices.

Bishops bond to be skilful in Dauids Pſalter.

Other Prieſtes to haue competent knowlege therin.

As for the name, S. Ierom, S. Auguſtin, and other Fathers teach, that wheras amongſt innumerable muſical inſtruments, ſix were more ſpecially vſed in Dauids time, mentioned by him in the laſt Pſalme. *Trumpet, Pſalter, Harpe Timbrel, Organ, and Cimbal.* This booke hath his name of the inſtrument called Pſalter, which hath tenne ſtrings, ſignifying the tenne commandements, and is made in

VVhy this booke is called the pſalter.

forme (as S. Ierom, and S. Bede ſuppoſe) of the Greke, letter Δ *delta*, becauſe as that inſtrument rendreth ſound from aboue, ſo we ſhould attend to heauenlie vertues, which come from aboue: Likewiſe vſing the harpe, which ſignifyeth mortification of the fleſh, & other inſtruments, which ſignifie and teach other vertues, we muſt finally referre al to Gods glorie, reioyce ſpiritually in hart, and render al praiſe to God.

Other inſtrumentes make conſorte with the Pſalter.

Al vertues are referred to Gods honour.

Concerning interpretation of holie Scriptures.

Scriptures are to be expounded by the cõmon ſpirit of the Church, not by priuate men.

AS Prophecie (*or other holie Scripture*) was not at anie time by mans wil, but the (*Prophetes*) holie men of God ſpake, inſpired by the Holie Ghoſt: ſo no prophecie (*nor explication*) of Scripture, is made by priuate interpretation. *2. Pet. 1.* but by the ſame Spirite wherwith it was written, which our Sauiour gaue to the Church, to abide for euer, the Spirite of truth; to teach al truth. *Ioan. 14. 16. Neither* perteyneth it to euerie one, to diſcerne the true ſpirite, but to ſome. 1. *Cor. 12.*

They conſiſt in vnderſtanding.

Holie Scriptures conſiſt not in reading, but in vnderſtanding. *S. Ierom Dialogo aduerſ. Luciferianos.*

Holy Fathers do beſt expound them.

The wordes of holie Scripture are ſo to be vnderſtood, as holie men, the Saincts of God, haue vnderſtood them, *S. Aug Ser. 18. de verb. Domini.* Men muſt lerne of men, not expect knowlege immediatly of God, nor only by Angels. *Idem, in prologo Doct. Chriſt.*

Some Myſteries are hidden.

There be ſome thinges, mentioned in holie Scripture, which God wil haue hidden, and thoſe are not to be curiouſly ſearched. S. *Amb. li. 1. c. 7. de vocat. Gentium.*

They proue our humilitie.

By thoſe thinges, which to vs are hidden in holie Scripture, our humilitie is proued, *S. Greg. ho. 17. ſuper Ezech.*

THE BOOKE OF PSALMES

PSALME I.

The Royal prophet Dauid placed this Psalme as a Preface to the rest, conteyning, 1 true happines, which consisteth in flying sinnes, and seruing God. 3 The good doe prosper, 5. not the Wicked: 6. as wil appeare in the end of this world.

The right maner of seruing God. The 7. key.

1 BLESSED [a] is the man, that" hath [b] not gone in the counsel of the impious, & hath [c] not" stoode in the way of sinners, and hath [d] not" sitte in the chayre of pestilence:

a He is in the right way to eternal felicitie.

[b] *not consented to euil suggestions.*
[c] *not continued in sinne.*
[d] *not finally persisted in Wicked life.*

Mat. 5.

Ios. 1. 2 † But [e] his" wil is in the way of our Lord, and in his law he wil meditate day and night.

[e] *He is wholly occupied & delighted in keeping Gods commandments.*

Ieue. 17. 3 † And he shal be as a tree, that is planted nigh to [f] the streames of waters, which shal geue his fruite in his time:

[f] *To him that vseth Gods grace wel, more grace is continually geuen.*

4 † And [g] his leafe shal not fal: and [h] al thinges whatsoeuer he shal doe, shal prosper.

[g] *Through such grace he shal persеuer.* [h] *al thinges worke to the good of them that loue God sincerely.*

5 † The impious not so: but [i] as dust, which the winde driueth from the face of the earth.

[i] *The Wicked are carried with euery light tentation.*

6 † Therfore the impious shal [k] not rise againe in iudgement: nor sinners in the [l] councel of the iust.

[k] *Al rysing at the last day, the wicked shal not rise with hope nor comforth, but in desolation.*
[l] *the happie congregation of the blessed.*

7 † For our Lord [m] knoweth the way of the iust, and the way of the impious [n] shal perish.

[m] *approueth & rewardeth.*
[n] *in eternal damnation.*

ANNO-

ANNOTATIONS. PSALME. I.

They are happie (in hope) that decline from euil.

1. *Hath not gone, not stood, not sitte*] The Hebrew stile, and maner of discourse differeth here from other nations, in mentioning first the lesse euil, and the greatest last. VVhereas we would say in the contrary order: He is happie that hath not *sitte*, that is, hath not setled himselfe in wickednes, nor finally persisted obstinate: more happie, that hath not *stood*, anie notable time continued in sinne: and most happie, that hath not *gone*, not geuen anie consent at al to euil suggestions.

Iustice consisteth in fleing euil and doing good.

2. *His will in the vvay of our Lord.*] As one part of happines consisteth in declining from euil: so the other is in doing good; the wil desiring, and diligently endeuoring to walke in the way of vertue, and law of God. VVhich is true iustice, and right forme of good life, proposed in this Psalme, for attayning eternal beatitude.

PSALME II.

Christs glorie, the World repining therat, 4. shal be propagated in al the world. 7. His diuine powre as wel spiritual in conuerting mens hartes, as external, in seuere iustice, is prophecied.

Of Christ. the 5. key. Also of his Church, the 6. key.

1 Act. 4.

a *Both gētiles.* b *and Ieves strive invaine against Christ.* c *Pilate and Herod.* d *Annas and Caiphas.*

1 VVHY did the *a* Gentiles rage, and *b* peoples medi-
tate vaine things?
2 † The *c* kings of the earth stood vp, and the *d* princes came
together in one against our Lord, and against his Christ.

e *The voice of wicked men,* f *& especially libertines striuing to shake of al discipline.*

3 † Let *e* vs breake their bondes a sunder: and let vs cast away
their *f* yoke from vs.

g *God for al this wil turne the harles of* h *seuerly reprehend,* i *and iustly punish the obstinate.*

4 † He that dwelleth in the heauens, shal *g* laugh at them: and
our Lord shal scorne them.
5 † Then shal he speake to them in his *h* wrath, & in his *i* furie
he shal truble them.

k *Christ shal reigne in his kingdome the Church.*

6 † But *k* I am appoynted king by him ouer Sion his holie hil,
preaching his precept.

l *God the Father speaketh to* m *God the Sonne.*

Act. 13. Heb. 1. & 5.

7 † The *l* Lord said to me; Thou art my *m* Sonne, I this day haue
be gotten thee.

n *Christ as man hath the Church for his inheritance.* o *Spred through the whole world.*

8 † Aske of me, and I wil geue *n* thee the Gentiles, for thyne in-
heritance, and thy possession *o* the endes of the earth.

† And

9 † Thou shalt rule them " in *p* a rod of yron, and ' as a potters vessel thou shalt breake them in peeces. *Apoc. 2. & 19.*

10 † And *q* now 'ye kings vnderstand: " take instruction you that iudge the earth.

11 † Serue our Lord in *r* feare: and " reioyce to him with trembling.

12 † Apprehend discipline *s* lest sometime our Lord be wrath, and you perish out of the iust way.

13 † When his wrath *t* shal burne in short time, blessed are al, that trust in him.

p *Gods inflexible wil & powre.*
q *A prophecie that kinges shal be conuerted, and submit themselues to Christs discipline.*
r *None is secure before death.*
s *Some fal from the way of saluation.*
t *God wil iudge iustly in the end of this short life both the euil and good.*

So this Psalme concludeth with the ninth key.

ANNOTATIONS. PSALME. II.

2. *Kinges and Princes against Christ.*] VVhen Christ, and his Apostles preached the Gospel, both Iewes and Gentiles, with their Princes, Kinges, and Emperors most furiously resisted, but al in vaine. For they could not hinder the wil and powre of God. But the more they persecuted, the more was increased the zele, and number of Christians.

Persecution cannot hinder the glorie of Christ.

8. *The gentiles thyn inheritance.*] By this promise of God to Christ, S. Augustin conuinced the Donatistes; & in them the Protestantes, that say, the Church of Christ failed, and became smal, or inuisible; as though Christ the Sonne of God, could sometimes lose his inheritance, which is the Catholique Church, gethered of the Gentiles, and *his possession* extended *to the endes of the earth.* *In hunc Psal.*

The Church neuer faileth,

9. *As a potters vessel.*] If a potters vessel (saith S. Ierom *in hunc Psal. tom.* 8.) be broken whiles it is soft, it may easily be repared, but after it is hard, it can not be made whole againe. So sinners are more easily restored to grace, shortly repenting, then long obdurate: yet that which is vnpossible to man, is possible to God. *Mat.* 10. *For as clay in the potters hand, so are you in my hand, saith our Lord. Ieue.* 18.

Custome in sinne more hardly cured.

10. *Ye kinges vnderstand.*] Not onlie innumerable other people of al nations, but also after a while, Kinges and Emperors beleued in Christ. And such as at first persecuted, became most Christian, Catholique, Defenders of the faith.

Kinges conuerted to Christianitie.

10. *Take instruction you that iudge the earth.*] Petilianus, Gaudentius, & other Donatistes inueyghing against Christian Kinges, for punishing heretikes, most falsly auoched, that Christianitie neuer found kinges but inuious, enimies, and persecuters. To whom S. Augustin answereth in seueral bookes, that Christian Kinges, and Princes are not enemies to Christianitie: but are enemies to heretikes, the rebelles of Christ, and his Church For according to this prophecie of king Dauid, Christian *kinges are instructed*, and know it is their dutie, in the seruice of God, to defend the Church against Heretikes, and other Infidelles. And it is the propertie of Apostataes to fauour heretikes. So good Constantin the great maintained Catholique vnitie; and Iulian the Apostata to make greater diuision, tooke Churches from Catholiques, and gaue them to Donatistes, to nourish

Defend Catholiques and punish heretikes.

Apostataes fauoure heretikes and schismatikes, because they hate al Christians.

Ad Petil. li. 2. c. 92. Ad Gaud li. 2. c. 26.

to nourish dissention, and so to ouerthrow al Christians. But God shal protect the true Church, against al such suttle, and malicious diuises: *because it is Christs inheritance.*

Ioy and feare. 11. *Reioyce with trembling.*] Gods seruice is tempered with two affections: with ioy, in consideration of his goodnes, mercie, & meeknes: and with feare, in respect of his iustice, and seuere iudgement. The one is a remedie against desperation: the other against presumption.

PSALME. III.

Dauid persecuted by his sonne.

The 8. key.

King Dauid recounteth his danger, when his sonne Absalom conspired against him: 4. and thanketh God for his deliuerie. 9, acknowledging al helpe to be from God. Mistically, Christs persecution, Death, Burial, and Resurrection.

† The " Psalme of Dauid, " when he fled from the face of 1
Absalom his sonne. (2. *Reg.* 15.)

a *O God let me know how greuiously I haue sinned.* b *that al Israel* (1. *Reg.* 15. *v.* 13.) *with al their hart foloweth Absolom. So against Christ, the Priestes, the People, & Gentiles al consp ired.*

LORD a why are they b multiplied that truble me? manie 2 *Iohn. 12.*
rise vp against me.

c *my life* d *he can not escape*

† Many say to c my soule: There is d no saluation for him in 3
his God.

e *But I auouch that God alwaies defendeth me,* f *geuing me victorie,* g *& cõfirming my kingdom.*

† But e thou Lord art my protectour, my f glorie, & exalting 4
g my head.

† With my voice I haue cried to our Lord: and he hath heard 5

h *heauen.*

me from his h holie hil.

i *I lay downe* k *and rested* *in expectation of thy helpe.* l *And am deliuered. Christ dyed, was buried, & rose againe.*

† "I haue i slept, and haue k bene at rest; and haue l risen vp, 6
because our Lord hath taken me.

m *I know thou wilt help me, and so I beseech thee to do.*

† I wil not feare thousandes of people compassing me: m a- 7
rise Lord, saue me my God.

n *the strẽgth and furie.*

† Because thou hast stroken al that are my aduersaries without 8
cause: thou hast broken the n teeth of sinners.

o *health and saftie cõmeth from God.*

† Saluation o is our Lordes: and thy p blessing vpon thy 9
people.

p *Abundance of grace promised to Gods seruantes.*

ANNO-

ANNOTATIONS. PSALME. III.

1. *Psalme of Dauid.*] Al Interpreters agreably teach, that king Dauid made not the titles, which are before the Psalmes. Neuertheles they are authentical, as endited by the Holie Ghost. And it is most probable Esdras added those titles which are in the Hebrew: and the Seuentie interpreters writte the other, in their Greke Edition. Both which S. Ierom translated into Latin.

Titles of the Psalmes added by Esdras and the Septuagint.

In these titles fiue thinges may be noted. First, the former two hauing no title at al, the general name of Psalme, common to al, is particularly appropriated to some, and other names to others. VVhich in al are twelue. to witte: Psalme Inscription, Prayer, Canticle, Psalme of Canticle, Canticle of Psalme, Hymne, Testimonie, Vnderstanding, Praise of Canticle, Alleluia, & Gradual Canticle. Secondly, in the titles of some Psalmes are the names of certaine persons, which by S. Augustins iudgement, cited in the Proemial Annotations, and others, prouueth not the same persons to be authores of those Psalmes, but signifieth some other thing. Thirdly, in some titles the time is signified, when the Psalme was made, or song. Fourtly, the matter conteyned in the Psalme, or vpon what occasion it was made, is expressed in some titles. Fiftly diuers other termes are often vsed. in the titles of sundrie Psalmes, as *To the end. For the Octaue. For presses,* and the like, al which we shal briefly explicate, where they first occurre.

Fiue thinges to be noted in the titles.

Psal. 4. 6. 8. 15. 16. &c.

First therfore this third Psalme is called *the Psalme of Dauid*, not because he is author therof, for he is also author of the former, where his name is not expressed, as is euident by the testimonie of al the Apostles. *Act.* 4. v. 25. but because it treateth particularly and literally of him.

VVhy this is called the Psalme of Dauid.

1. *VVhen he fled from the face of Absalon.*] Here the time is signified, when this Psalme was made, to wite, immediatly after the ouerthrow of his rebellious sonne Absalom, mentioned. 2. *Reg.* 18. before his returne to Ierusalem. For al beit of humaine, natural, and fatherlie affection, he greatly lamented the death of his sonne, yet he rendered thankes and praises to God, as reason and dutie bond him.

The time and occasion of making this Psalme.

6. *I haue slept, and haue benne at rest, and haue risen vp.*] King Dauid by his sleeping in persecution, and by his resting, and deliuerie from his persecuters, prefigured Christs Death, Burial, & Resurrection. As appeareth, Ioan. 2. v. 22. VVhere the Euangelist saith: that after Christs Resurrection, *his disciples beleeued the scripture*, to witte, this and other like prophecies. For otherwise the old Testament doth not so expresly declare such Mysteries, as the Gospel doth: but one thing in the proper, and grammatical signification of the wordes, and an other thing, in shadowes and figures, and both literal. VVhereupon S. Gregory teacheth (*li.* 20. *c.* 1. *Moral*) that holie Scripture (amongst other incomparable excellences) surpasseth al other doctrines, in the verie maner of speaking: because by one and the same speach, it reporteth a thing donne, and proclameth a Mysterie so relating thinges past, that with the verie same wordes, it foresheweth thinges to come.

King Dauid prefigured Christ.

The same Scripture hath diuers literal senses.

PSALME. IIII.

The holie prophet teacheth, by his owne example, to flee to God in al tribulation 3. *that other refuges are insufficient,* 9. *and Gods help most assured.*

Confidence in God necessary.

C2 VVhen

a *In an instrument apt for the word Dauid.*

Vnto " the end, in *a* songues, the Psalme *b* of Dauid. 1

b *This Psalme perteyneth to the beloued, signified by the verses.* *S. Aug: li. 17. c. 14. cinit. S. Beda in Psal.*

c *When Saul vniustly persecuted iust Dauid,*

WHEN *c* I inuocated, the God of my iustice heard me: 2
in *d* tribulation thou hast enlarged to me. *e* Haue mercie on me, and heare my prayer.

d *God heard his prayers.* *being straitly beseeged* (1. *Reg.* 23. 26.)

e *Likewise helpe me when soeuer I shal nede.*

f *Why do you stil harden your hartes?*

† Ye sonnes of men how long are you of *f* heauie hart? why 3
loue you *g* vanitie, and seeke *h* lying?

g *honour, and transitorie glorie,* h *false and deceiptful riches?* *Ephes. 4.*

i *Euery godly soule.* k *Rich with vertues.*

† And know ye that our Lord hath made his *i* holie one 4
k meruelous: *l* our Lord wil heare me, when I shal crie to him.

l *Euerie iust soule hath confidence in God, that he wil heare his crie.*

m *Iust anger is good & necessarie against haue therfore*

† Be ye *m* angrie, and *n* sinne not: the thinges that you say in 5
o your hartes, in your *p* chambers be ye sorie for.

n *but then is most nede to beware not to excede in passion.*

o *Euil cogitations.*

p *bewaile & repent before you sleepe.*

q *Not only external but most especially is most reason and grace are freely geuen to*

† Sacrifice ye the" sacrifice of *q* iustice, and hope in our Lord. 6
Manie say: *r* Who sheweth vs good thinges?

internal sacrifice of iustice, and obseruation of Gods commandments necessarie

r *The solide rewardes promised by God?*

†The *s* light of thy countenance ô Lord is signed vpon vs: thou 7
hast geuen *t* gladnesse in my hart.

s *man, wherby he may know that God wil reward the iust.* Heb. 11. v. 6.

t *Wherin a iust man inwardly reioyceth.*

v. w. x. *For example and in figure of*

† By the fruite of their *v* corne, and *w* wine, and *x* oile they 8
are multiplied.

heauenlie rewardes, God gaue temporal wealth in the old testament.

y *In this confidēce the iust may rest contented.*

† In *y* peace in the selfe same I wil sleepe, and rest: 9

z *God so prouideth euerie iust person in particular.*

† Because thou Lord hast *z* singularly setled me in hope. 10

ANNOTATIONS. PSALME. IIII.

The signification of this

1. *Vnto the end.*) The Hebrew word *Lamnatsea,* signifieth *to him that ouercometh.* And so the Hebrewes interprete, that the Psalmes, which haue this word in their titles, were directed either to him, that excelled others in skil of musike;

1.Par.15. musike; or had authoritie ouer other musitians: or to him, whose office was to sing victories and triumphes. But the Latin, according to the Greeke, hath *finem, Vnto the end.* which (most commonly signifying perpetuitie, or continuance vnto the end of anie thing) in the titles of the Psalmes rather signifieth, that the matter conteyned in the Psalme, perteineth to future times, or persons; especially to the new Testament. And so S. Augustin expoūdeth it here of *Christ,* Rom.10. who is *the end* (or perfection) *of the lavv.* Not that the principal contentes belong to Christ, in his owne Person, but to his mystical bodie the Church, and faithful people, whom the Prophete here teacheth to haue confidence in God, moderation in their affections, & patience in tribulation, which is the seuenth key, proposing his owne example, & prophetically Christs. The same wherto Christ exhorteth, saying: Ioan. 16. v. vlt. *Haue confidence, I haue ouercome the vvorld.* Signifying that his seruantes, through his grace, may also ouercome it.

In finem in the titles of Psalmes.

6. Sacrifice of Iustice.] Not only external Sacrifice of diuers kindes, were necessarie in the law of nature, and of Moyses, and one most excellent and complement of al, in the new Testament, but also spiritual sacrifice was euer, and is required, and that of three sortes. First, Sacrifice of sorow, and contrition for sinnes (*Psal 50.*) *An afflicted spirite is a sacrifice to God.* The second is sacrifice of Iustice, here mentioned. The third is Sacrifice of praise (Psal 49.) *Immolate to God the sacrifice of praise* Concerning the second proposed in this place: He offereth sacrifice of Iustice, that rendereth to euery one that is due. First to God as our Creator, a resignation of our selues, euen our liues, at his diuine pleasure; as to our Master, we must render faith and beleefe, in al that he proposeth; as to our Father, hope, confidence, & reuerential feare; as to our Lord and King, payment of tribute, that is obseruation of his law and commandments; as to our Captaine, the trauel of warfare in this life; as to our Phisitian, patience and toleration, when he cureth our woundes, by chastisement for sinnes; as to our Spouse, chastity of body and mind, fleeing al carnal and spiritual fornication; as to our Freind, frequent conuersation in al actes of deuotion VVe owe to our selues, that seing we consist of soule and bodie, we keepe due subordination, that the soule and reason command, & the bodie, and inferiour appetite obey: as the seruant must obey his master, and the handmaide her mistris. VVe owe to our neighbour, loue from the hart, instruction also from the mouth; and assistance by our helpe, according to his necessitie, and our abilitie; yea though our neighbour be our enemie. But to other enimies contrary thinges are due. To the world, contempt: because the goodes of this world are smal, few, shorte, vncertaine, deceiptful, not satisfying the mind, and mixed with manie euils and dangers. To the flesh we owe chastisement, and daylie care, so to seede it, that it serue the soule, & rebel not. To the diuel we must render the shame, that cometh by sinne, acknowledging our faults, and al truthes, and so returne vpon him *al vanitie and lying*, wherwith he allureth & seduceth. Finally to sinne it selfe, we owe hate, and reuenge, because it is the only euil, that hurteth vs; and due punishment with zele of iustice, because it dishonoreth God. He that thus offereth *sacrifice of iustice*, may instly (as it foloweth in the Psalme) hope (yet not in him selfe but) in our Lord. And lest anie should pretend ignorance, saying: *vvho sheweth* (or teacheth) *vs good thinges?* as though they lacked instruction, the Prophete preuenteth this vaine excuse, saying: *The light of thy countenance* o Lord (the light of reason, which is the image of God, wherto we are created like) *is signed vpon vs*, fixed in our vnderstanding, that we may see there is a God, that ought to be serued, and that he wil reward his seruants. *Heb.* 11.

Three spiritual sacrifices necessarie.

Of penance, Iustice.

Praise.

VVhat is due to God.

To our selues.

To our neighbour.

To our enemies.

The world.

The flesh.

The diuel.

To sinne.

Light of reason sheweth there is a God that rewardeth.

PSALME. V.

The general iudgement. The 9. key.

Iust men in affliction appeale to God, the reuenger of iniuries. 5. knowing and professing that God hateth iniquity. 9. therfore remitte their cause to him. 11. recite certaine enormious vices of the Wicked. 13. and expect Gods final iudgement of the good and bad.

a *The faithful iust soule that ouercōmeth.* † VNto the end, for *a* her that obtaineth the *b* inheritance. 1
The Psalme of Dauid. *her enimies by vertue.* b *eternal glorie.*
c *The praier of the whole Church, or of anie faithful (euer beloued) soule.* RECEIVE ô Lord *c* my wordes with thine eares, vnderstand my crie. 2
† Attend to the voice of my prayer, my king and my God. 3
d *Gods helpe is presently granted of his good of his* † Because I wil pray to thee: Lord in *d* the morning thou wilt heare my voice. 4
part, though it be sometimes differred for the more seruantes.
e *Before al other affayres we must pray* † In *e* the morning I wil stand by thee and wil see: because thou art " not a God that wilt iniquitie. 5
to God. S. Ciprian. in fine orat. Dominicæ.
f *The wicked and wickednes haue noe* † Neither shal the malignant *f* dwel neere thee: neither shal the vniust abide *g* before thine eies. 6
conuersation with God. g *in the day of iudgement.*
h *by final sentence of eternal dānation.* † Thou hatest al that worke iniquitie: thou wilt *h* destroy al that speake lie. 7
† The bloudie and deceitful man our Lord wil abhorre: 8
i *Not in mans powre, but in Gods mercie* † But I in the multitude of *i* thy mercy. I wil enter into thy house: I wil adore toward *k* thy holie temple in thy *l* feare. 9
must the iust man trust. k *In the Church of God.* l *with reuerential feare as in Gods presence.*
Lord conduct me in thy iustice: because of mine enimies direct my way in thy sight.
m *No true nor solide goodnes in the* † Because there is *m* no truth in their mouth: their hart is 10
wicked. n *They thinke nothing but vanitie, and mischiefe.* n vayne.
o *yelding lothsome stinch, bitternes, and rancor,* † Their throte is an *o* open sepulchre, they did *p* deceitfully 11 *Psal. 13. Rom. 3.*
with their tongues, *q* iudge them o God.
p *yet they flatter with feaned good wordes.*
q *Albeit the iust desire the conuersion of the wicked, yet if they wil not repēt, then he iust conforme their desires to Gods iust iudgement: which shal be manifested in the end of the world.*

† Let

12 † Let them faile of their cogitations, according to the multitude of their impieties expel them, because they haue prouoked thee ô Lord.

13 † And let al be glad, that hope in thee, they shal reioyce for euer: and thou shalt dwel in them. And al that loue thy name shal glorie in thee, because thou wilt *r* blesse the iust.

r *The iust shal receiue sentence of eternal glorie.*

14 † Lord, as with a shield of thy good wil, thou hast crowned vs.

ANNOTATIONS. PSALME. V.

5. *Not a God that wilt iniquitie.*] Seing *God wil not iniquitie*, as these wordes testifie in plaine termes, it foloweth necessarily, that he is not author, nor cause of anie sinne For God doth nothing contrarie to his owne wil. But he hateth iniquitie, and in respect therof *hateth al that worke iniquities*, as the authours of iniquity, though he loueth them as his creatures and of his part requireth their saluation.

God is not author nor cause of sinne.

PSALME VI.

Dauids earnest and hartie praier after he had grieuously sinned. 5. which being grounded in filial, not seruil feare, 9. concludeth with assured hope, and confidence in Gods mercie.

A pathetical praier of a sinner & the first penitential Psalme. the 7. key.

1 † Vnto *a* the end in songs, the Psalme of Dauid ' for the octaue. [*perteyneth also to penitentes in the new testament.*

a *This Psalme*

Psal. 37.

2 LORD, *b* rebuke me not in" thy furie; nor *c* chastise me in" thy wrath. [*me not eternally*

b *condemne-*

c *Spare me also for temporal paine, which part of the I deserue.*

3 Haue mercie on me Lord, because I am weake: *d* heale me Lord, because al *e* my bones be trubled. [*medicine*

d *Geue me the of grace.*

e *My sorow hath inwardly pearced me euen to the bones.*

4 † And my soule is *f* trubled exceedingly: but thou Lord *g* how long? [*of thy iust wrath.*

f *with feare*

g *leaue st thou me in this calamitie?*

5 *h* † Turne thee o Lord, and *i* deliuer my soule: saue me for *k* thy mercie.

h *Shew again thy fauorable contenance.*

i *from this fearful affliction.*

k *Though my sinnes haue deserued the contrary yet shew thy mercy.*

6 † Because there is not in *l* death, that is mindful of thee: and in *m* hel who shal confesse to thee?

l *This life is the time of repentance, after death no conuersion.*

m *In hel nothing but blasphemie.*

7 † I *n* haue labored in my sighing, I *o* wil euerie night washe my bed; I wil *p* water my couche with my teares.

n *I haue in part lamented.*

o *I wil adde more sorow & penance.*

p *I wil persist in my penance, til I be throughly watered with thy grace.*

† My

q *myn eyes are dimme with weeping, for feare of thy iust iudgement.* r *my heares are gray with sorrow.* ſ *wherat myn enemies reioyce.*

q My q eye is trubled for furie: I haue waxen r old ſ among 8 al myne enemies.

t *After due ſorow the true penitent hath confidence in God, againſt his enimies.*

† t Depart from me al ye that worke iniquitie: becauſe our 9 Lord v hath heard the voice of my weeping.

Mat 7. & 25. Luc. 13.

v *VVil moſt certainly accept of true repentance.*

† Our Lord hath heard my petition, our Lord hath receiued 10 my prayer.

w *Theſe are not imprecations, but threatninges, that the wicked may amend, or els predictions if they perſiſt in ſinne.*

† Let al myne enemies be w ashamed, & very ſore trubled: let 11 them be conuerted and asha med very quicly.

ANNOTATIONS. PSALME. VI.

The octaue ſignifieth the world to come.

1. *For the octaue.*] Literally it ſemeth that the Pſalmes which haue *For the octaue*, in their titles, were to be ſong on an inſtrument of eight ſtringes. So the Caldee paraphaſis tranſlateth. *In citheris octo chordarum: in Citherns of eight ſtringes.* But prophetically S. Auguſtin, & others expound it, to perteine to the Reſurrection in the end of this world. So Dauid, and al penitent ſinners bewaile their ſinnes, and do penance in this life, for the octaue, that is for the world to come.

Hel for ſome ſinners. Purgatorie for others.

1. *In thy fury, nor in thy vvrath.*] By *furie* is ſignified diuine iuſtice, irreuocably condemning the wicked to eternal damnation: by *vvrath*, Gods fatherlie chaſticement correcting ſinners, whom he ſaueth. VVherupon S. Gregorie teacheth, that the faithful ſoule not only feareth furie, but alſo wrath: becauſe *after the death of the flesh, ſome are deputed to eternal torments, ſome paſſe to life through the fire of purgation.* VVhich doctrine the ſame holy father confirmeth, by the iudgement of S Auguſtin more ancient. VVho likewiſe affirmeth, th at al thoſe which haue not laide Chriſt their fundation, are rebuked in furie, becauſe they are tormented in eternal fire: and thoſe which vpon right fundation (of true faith in Chriſt) haue *built vvood, hay, ſtubble*, are chaſtiſed in wrath, becauſe they are brought to reſt of beatitude, but purged by fire. Let therfore the faithful ſoule (conſidering what she hath donne, and contemplating what she shal receiue) ſay: *Lord rebuke me not, in thy furie: nor chaſtice me in thy vvrath.* As if ſhe ſaid more plainly: This only with my whole intention of hart, I craue, this inceſſantly with al my deſires I couete, that in the dreadful iudgement, thou neither ſtrike me with the repro bate, nor afflict me with thoſe, that shal be purged in burning flames. Thus S. Gregorie, *in* 1. *Pſalm penitent. v.* 1.

in Pſal. 37.

1. Cor. 3.

PSALME VII.

Dauids prayer in tribulation. the 8. key.

Dauid in confidence of his iuſt cauſe, and vniuſt perſecution. prayeth for Gods helpe, 7. and iuſt reuenge of his enemies. 15. deſcribing their malitious intention, and ruine.

The Pſalme of Dauid which he ſong to our Lord, for the 1 a Chuſi wordes of a Chuſi the ſonne Iemini. (2. *Reg.* 16.)

a *This Chuſi defeated the counſel of Achitophel. as* S. *Aug.* S. *Baſil &* S. *Chriſ. expound it.*

The

2 † O Lord my God I haue hoped in thee: saue me from al that persecute me, and deliuer me.

3 † Lest sometime *b* he as a Lyon violently take *c* my soule, whiles there is none to redeme, nor to saue.

God doe not resist and hinder him.

4 O Lord my God if I haue done *d* this, if there be iniquitie in my handes;

[*myne enemies fayne & obiect*

5 If I haue rendred to them that repayd me euils, let me worthely fal *e* emptie from myne enemies.

[*haue the victorie*

6 † Let the enemie persecute my soule, and take it, and *f* treade downe my life in the earth, and bring downe my glorie into the dust.

7 † Arise Lord in thy wrath: and *g* be exalted in the coastes of myne enemies.

And arise ô Lord my God in the *h* precept which thou hast cō-

8 manded: † and a *i* sinagogue of peoples shal compasse thee.

[*mand to make me king, it behoueth thee*

9 And *k* for it returne on high: † our Lord iudgeth peoples.

[*crease of faithful*

Iudge me ô Lord according to *l* my iustice, and according to my innocencie *m* vpon me.

[*against my particular*

10 † The wickednesse of sinners shal be consumed, and thou shalt direct the iust, which searchest the hart and raynes ô God.

11 † My iust helpe is from our Lord, who saueth those that be right of hart.

12 God is a iust iudge, strong, & patient: is he angrie *n* euerie day?

[*not punish al sinners presently, but often*

13 † *o* Vnlesse you wil be conuerted, he shal shake his sword, he hath bent his bow, and prepared it.

14 † And in it he hath prepared the vessels of death: he hath made his arrowes for them that burne.

15 † Behold *p* he hath bredde with iniustice: he hath conceiued sorow, and brought forth iniquitie.

[*purposing iniustice, conceiueth enuie, and bringeth forth*

16 † He hath opened a pit, and digged it vp: and he is fallen into the diche, which he made.

17 † His *q* sorrow shal be turned vpon his head: and his iniquitie shal descend vpon his crowne.

[*others turneth to the*

18 † I wil confesse to our Lord according to his iustice: and wil sing to the name of our Lord most high.

b *Absolom, or anie other enemie, if*

c *my life.*

d *Such euil as*

against me.

e *Let me not of them.*

f *Let me dye with ignominie.*

g *Shew thy powre.*

h *Seing thou diddest commaund to protect me.*

i *manie wil serue thee the only true God.*

k *For this increase of faithful people.*

l *my iust cause*

enemies.

m *let fal vpon me.*

n *God doth differreth.*

o *expecting if they wil amend*

p *The iniurious persecutor iniquitie.*

q *Enuie, & desire to hurt ruine of the enuiers.*

1. Par. 28. Iere. 11. 17. Isa. 59. Iob. 15.

PSALME VIII.

Christs I nearnation. The 5. key.

God is magnified & praised for his meruelous worke of creatures, 5. but especially of mankind, singularly exalted by the Incarnation of Christ.

a *Belonging to the newe Testament.* b *Suffering of Christ, and of Christians.*

† Vnto *a* the end *b* for " presses, the Psalme of Dauid. 1

c *God the lord of al by creation, is our singular lord, the heauens, he being the creator, they a creature.*

O LORD *c* our Lord, how meruelous is thy name in the whole earth! Because thy magnificence is eleuated, aboue *d* the heauens. 2

d *God more excelent thon that beleue and trust in him.*

e *fulfilled whē Christ coming into Ierusalem, children sang* Ozanna Mat. 21.

† Out of the mouth of *e* infantes and sucklinges, thou hast perfected praise because of thine enemies, that thou mayest destroy the enemie and reuenger. 3 *Mat. 21.*

† Because I shal see thy heauens, the workes of thy fingers: the moone and the starres, which thou hast founded. 4

† What is man, that thou art mindful of him? or the sonne of man, that thou visitest him? 5

f *The Sonne in assumpted humāe nature became lesse then Angels;*

g *But in him mans nature is exalted aboue Angels.*

† Thou hast *f* minished him a litle lesse then Angels; with *g* glorie and honour thou hast crowned him: 6 *Heb. 2.*

h *Christ the Lord of al creatures.*

† and hast appointed him *h* ouer the worke of thy handes. 7

i *yea of Angels.* Heb. 2.

k *Not only al reasonable creatures, but al beastes, and other thinges obey him.*

The sea and the Windes obey him. Mat. 8.

† Thou hast subiected *i* al thinges vnder his feete, al *k* sheepe and oxen: moreouer also the beastes of the field. 8 *Gen. 1. 9. 27. 1. Cor. 15.*

† The birdes of the ayre, and fishes of the sea; that walke the pathes of the sea. 9

l *The same end & beginning signifie he would, he so rewardeth*

† *l* O Lord our Lord, how meruelous is thy name in the whole earth! 20

that as God was meruelous in creating man in so happie state, that if might haue auoyded both sinne & death: so he is meruelous in that he the blessed in the resurrection, that they can neither sinne nor dye.

ANNOTATIONS. PASLME. VIII.

Presses signify Christs Passiō.

1. *Presses.*] Most Hebrew Doctors say the word *gittith*, may either signifie the place, where this Psalme was made, or the musical instrument, on which it was song. But most Christian Doctors expound it literally of Christs Passion, who

who was ſtretched on the Croſſe, and al his ſacred bloud preſſed, and drawne out of his bodie. VVhich Metaphor Iſaias alſo vſeth, demanding of Chriſt: VVhy is thy clothing redde, and thy garments as theirs, that tread in the *vine preſſe*? and anſwereth in Chriſts perſon: I haue troden *the preſſe* alone. S. Auguſtin alſo applieth it morally to the Church, where Chriſt is the vine, the Apoſtles are the branches, & ſpreaders (that is preachers) of the Ghoſpel, Chriſtians are the grapes, Chriſtian vertues are the wine. Namely patience, and fortitude in afflictions. VVherby the good are purified, and ſeuered from amiddes the reprobate, as wine is preſſed out of the grapes, barreled, and laid vp in ſellers, and * the huskes and carnels caſt to hogges, or other beaſtes.

Iſa. 63.

Morally it ſignifieth the trauels of the Church militant.

rinatis.

Gods prouidence in protecting the good and permitting euil.

PSALME. IX.

The Church prayſeth God for her protection, 4. in repelling the enemies force, 8. in puniſhing the wicked, and rewarding the iuſt.

The 3. key.

1 † VNto the end, for the *a* ſecrets of the ſonne, the Pſalme of Dauid.

a *Chriſts coming in humilitie, and Chriſtians afflictions, are hidden from the world, in Gods prouidence.*

2 I WIL *b* confeſſe to thee ô Lord with al my hart: I wil tel al thy meruelous thinges.

b *geue thanks*

3 I wil be *c* glad and *d* reioyce in thee: I wil ſing to thy name ô moſt High.

c *in mind.*
d *and bodie.*

4 † In *e* turning mine enemie backward: they ſhal be weakened, and perish before thy face.

e *God repelleth the enemie, when man is not able to reſiſt.*

5 Becauſe thou haſt done *f* my iudgement and my cauſe: thou haſt ſitte vpon the throne which iudgeſt iuſtice.

f *A iuſt man doth his endeuour, not of him ſelfe, but by Gods grace ouercometh the enemie.*

6 Thou haſt rebuked the *g* Gentiles, and the impious hath perished: their *h* name thou haſt deſtroyed for euer, and for euer and euer.

g *Al ſinners called gentils, becauſe they were generally accounted wicked.*
h *The vaine glorious fame of ſinners partly decayeth in this world but moſt eſpecially in the world to come.*

7 † The ſwordes of the enemie haue fayled vnto the end: and their cities thou haſt deſtroyed.

8 † Their memorie hath perished with a ſound: and our Lord abideth for euer.

9 He hath prepared his throne in iudgement: † & he wil iudge the whole world in equitie, he wil iudge the people in iuſtice.

i *Iudicial ſeates of men are often corrupted but Gods neuer.*

10 † And our Lord is made a refuge for the poore: an helper *k* in opportunities, in tribulation.

k *God doth not preſently deliuer the good from afflictions: but when it is to their ſpiritual profite.*

† And let them hope in thee that know thy name: because 11
thou hast not forsaken them that seeke thee ô Lord.

l *His precepts which men ought chiefly to studie.* † Sing to our Lord, which dwelleth in Sion: declare his *l* stu- 12
dies among the Gentiles:

m *God reuengeth the blood of Martyrs.* † Because he *m* requiring bloud remembred them: he hath
not forgotten the crie of the poore.

n *procured by mine enemies* † Haue mercie on me ô Lord: See my humiliation *n* by my 14
enemies.

o *In the publique view of the Church.* † Which exaltest me from the gates of death, that I may de- 15
clare al thy prayses in *o* the gates of the daughter of Sion.

p *The wicked are intangled in the snares which they lay for others.* † I wil reioyce in thy saluation: the Gentiles are *p* fastened in 16
the destruction, which they made. In this snare, which they
hid, is their foote taken.

† Our Lord shal be knowen doing iudgements: the sinner is 17
taken in the workes of his owne handes.

q *In zele of iustice not in desire of reuenge.* † *q* Let sinners be turned into hel, al nations that forget God. 18

† Because to the end there shal not be obliuion of the poore 19
man: the patience of the poore, shal not perish in the end.

r *By Gentiles is often vnderstood al great sinners. For the Iewes despised Gentiles: as the Romans did al Barbarous nations.* † Arise Lord, let not man be strengthned: let the *r* Gentiles 20
be iudged in thy sight.

s *Suffer a tyrant to rule ouer them that thereby they may lerne what it is to vse others vniustly. It seemeth to S. Augustine a prophecie, that such as receiue not Christ, shal beleue Antichrist.* † Appoint Lord *s* a lawgeuer ouer them: that the Gentiles 21
may know that they be men. 2.Thes.2.

t *The latter Hebrew Doctors.*

The 10. Psalme, according to t the Hebrewes.

v *In great persecution it seemeth to the Weake, that God differreth his assistance very long.* † *v* Why Lord hast thou departed far of, despisest in oppor- 1
tunities, in tribulation?

w *Extremely vexed & tormented.* † Whiles the impious is proude, the poore is *w* set on fyre: 2

x *in deede the wicked are caught in their owne snares.* they are caught in the counsels which they deuise.

x *The Prophet answereth to the complaint of the iust, that*

† Because the sinner is praysed in the desires of his soule: and
the vniust man is blessed.

† The

4 † The sinner hath exasperated our Lord, according to the multitude of his wrath he shal *y* not seeke.

y *not seeke to recouer Gods fauour.*

5 † There is no God in his sight: his waies are defiled at al time. Thy iudgementes are taken away from his face: he shal *z* rule ouer al his enemies

z *The wicked doth dominier for a time, and thinketh he shal do so stil.*

6 † For he hath sayd in his hart: I wil not be moued from genetion vnto generation, *a* without euil.

a *and neuer*

Rom. 3. 7 Whose mouth is ful of cursing, and bitternesse, and guile: vnder his tongue labour and sorrow.

fal into any aduersitie but

8 † He sitteth in waite with the rich in secrete places, to kil the innocent.

stil remaine

9 † His eyes looke vpon the poore: he lyeth in wayte in secret, as a lyon in his denne.

Without miserie or ane euil.

10 † He lyeth in wayte to take the poore man violently: violently to take the poore man whiles he draweth him. In his snare he wil humble him selfe, and shal fal when he shal haue dominion ouer the poore.

11 † For he hath sayed in his hart; God hath forgotten, he hath turned away his face not to see for euer.

12 † *b* Arise Lord God, let thy hand be axalted: forget not the poore.

b *The prayer of the iust in*

13 † Wherfore hath the impious prouoked God? for he hath said in his hart; He wil not enquire.

tribulation.

14 † Thou seest, that thou considerest labour and sorrow: that thou mayest deliuer them into thy handes.
To thee is the poore left: to the orphane thou wilt be an helper

15 † Breake the arme of the sinner and malignant: his sinne shal be sought, and shal not be found.

16 † Our Lord shal reigne for euer, and for euer and euer: ye *c* Gentiles shal perish from his land.

c *ye vilest men.*

17 † Our Lord hath heard the desire of the poore: thy eare hath heard the *d* preperation of their hart,

d *The iust ought alwayes to be readie prepared in hart, to suffer patiently al that shal happen vnto them.*

18 To iudge *e* for the pupil and the humble, that man adde no more to magnifie him selfe vpon the earth.

e *As the first workes of Christ in al humility and patience were strange, and hidden to the world: (v. 1.) so his last iudgement shal be in maiesty and manifest to al in exalting the blessed and suppressing the Wicked.*

ANNOTATIONS. PSALME. IX.

Some diuide this Psalme into two. Sela a note of change, or of rest in musike, or rather of attention. Al the Psalmes are iust 150.

21. After the 21. verse the late Hebrew Doctors diuide this Psalme, beginning there the tenth, without anie new title: but only this word *sela*: VVhich the Septuagint, Theodotion, and Symmachus translate *Diapsalma*, that is, change of meeter, or musike, also pause or rest in singing. Aquila whom S. Ierom rather approueth, translateth *semper* euer. Some English Bibles omitte it, others leaue it in the text, not translating it into English. It semeth to most Interpreters to be added as a note to sturre vp attention. And it occureth often, not only in the end of Psalmes, but also in other places. For it is thrise in the third Psalme. And therefore maketh no argument, that this Psalme should be diuided. And those which diuide this into two, ioyne two in the 147. Psalme. So that al agree in the number of 150. Psalmes in the whole Psalter. *epist ad Marcel.* *Anno.* 1577. 1552. 1603.

PSALME X.

Gods prouident care of the iust. The 3. key.

Dauids freindes aduising him to flee from the persecution of Saul, he answereth, that his trust is in Gods protection. 2. Though the persecutor be very malitious, 4. yet God wil ouerthrow him, 5. and deliuer the iust.

a *S. Augustin applieth it to heretikes, persuading Catholiques to repare vnto their separate congregation, falsly calling it the montayne.*

1 Vnto *a* the end the psalme of Dauid

b *Ye my freindes say thus.*

I TRVST in our Lord: how say *b* ye to my soule: Passe ouer vnto the mountayne as a sparrow?

c *Persecuters vsing al rigor and force,*

2 † For behold sinners *c* haue bent the bow, they haue prepared their arrowes in the quiuer, that they may shoote in

d *falsly pretēd other causes against the innocent to destroy them.*

d the darke, at them that be right of hart.

e *It is the maner of persecuters, and especially of heretikes, to destroy and pul downe that others haue built.*

3 † For they haue *e* destroyed the thinges, which thou didst perfite: but the iust what hath he done?

Abac. 2.

4 † Our Lord is in his holie temple, our Lord his seate is in heauen.

f *Though God seme to winke or sleepe, yet his prouidence stil watcheth, and obserueth al mens actions.*

5 † His eies haue respect vnto the poore: his *f* eieliddes examine the sonnes of men.

g *Proueth by tribulations.*

6 † Our Lord *g* examineth the iust, and the impious: but he

h *Continuāce in sinne bringeth damnation to the soule.*

that *h* loueth iniquity, hateth his owne soule.

i *God sparing for the time as last must needes of iustice punish seuerely.*

7 † *i* He shal rayne snares vpon sinners: fyre and brimstone, and blast of stormes the portion of their cuppe.

† Be-

8 † Because our Lord is iust and hath loued iustice: his countenance hath seene equitie.

PSALME. XI.

The Prophet describeth the paucity of iust men, and abundance of wicked, both at Christs first coming in flesh, 6. and second in maiestie, in the end of the World.

The state of the Church in the first and last times of Christ. The 6. key.

1 † Vnto *a* the end for *b* the octaue, the *c* Psalme of Dauid.

a *Christs first.* b *and last comming,* c *wil bring ioy to the elect.*

2 SAVE *d* me Lord, because the holy hath fayled *e* because verities are diminished from among the children of men.

d *Christ calleth his mystical bodie, him selfe.* Act. 9. v. 4. e *False and duble dealing hinder from true faith.*

3 † They haue spoken vaine thinges euerie one to his neighbour, deiceitful lippes, they haue spoken in hart and hart,

4 † Our Lord destroy al deceitful lippes, & the tongue that speaketh *f* great thinges

f *Insolent & arrogant.*

5 † Which haue said: We wil magnifie our tongue, our lippes are of vs, who is our Lord?

6 † For the miserie of the needie, and mourning of the poore, now wil I arise, saith our Lord: I wil put in *g* a saluation: I wil do confidently in him.

g *When sinne most abunded Christ came into this world: and in like case wil come to iudge.*

7 † Wordes of our Lord, be chaist wordes: siluer examined by fire, tryed from the earth, purged seuen fold.

Proverb. 30.

8 † Thou Lord wilt *h* preserue vs: and keepe vs from this generation for euer.

h *yet stil there remaine some iust whom God preserueth.*

9 † The " impious walke round about: according to thy highnes thou hast *i* multiplied the children of men.

i *God sometimes suffereth the wicked to do what euil they desire.*

ANNOTATIONS. PSALME. XI.

9. *The impious walke round about.*] S Augustin expoundeth this of worldlie men desiring temporal thinges, signified by the seuen dayes, wherin this whole life is turned about, as in a whele, not prouiding for the eight day, which is eternitie, after the day of Iudgement. In an other place he sheweth also, that this sentence agreeth aptly to the Platonistes, who taught, that this world neuer endeth, but passeth and returneth round about, in a reuolution of manie yeares; so that al thinges should happen againe euen as they did before, contrarie to this, and manie o her Scriptures, affirming that God *wil preserue* the iust, and kepe them *from this generation for euer*. VVhereas the reprobate, who serte their

Temporal demen sires hinder the entrance into heauen. Platonistes error.

li. 12. c. 13. simil.

their whole mind on temporal thinges, or expect a reuolution of al, shal eternally walke without the kingdome of heauen, & neuer enter in; though some may cal with the foolish virgins, saith S. Ierom (or some other learned author) vpon this place: *Lord Lord, open* (the dore) *to vs: but he will answer: that I know you not. Mat. 25.*

PSALME XII.

A prayer in tribulation. The 7. key.

A general prayer of the Church, in tribulation, either temporal or spiritual.

a *It more perteyneth to the new testament then to the old.*

† Vnto *a* the end, the Psalme of Dauid. 1

HOw long ô Lord wilt thou forget me vnto the end? How long doest thou turne away thy face from me?

b *Carful and almost perplex cogitatiõs*

† How long shal I put *b* counsels in my soule, sorrow in my hart *c* by day? 2

c *Very often*

by reason of long persecution and mans Weaknes.

euerie day.

† How long shal mine enemies be exalted ouer me? 3

† Regard and heare me ô Lord my God. 4

d *fal not into mortal sinne.*

Illuminate mine eies that I sleepe not *d* in death at any time: † lest sometime mine enemie say: I haue preuailed against him. 5

e *Patience in tribulation, and reward for victory.*

They that truble me, wil reioyce if I be moued: † but I haue hoped in thy mercie. 6

My hart shal reioyce in thy saluation: I wil sing to our Lord which geueth me *e* good thinges: and I wil sing to the name of our Lord most high.

PSALME. XIII.

Of Christs Incarnation. The 5. key.

After general grosse ignorance and impiety in the World, 7. Christ shal be incarnate, the Redemer of mankind.

† Vnto the end, the Psalme of Dauid. 1

2 *wicked men drowned in sinne are at last so besotted (though they hath diuine al in the end. Wicked, but to do good.*

THE *a* foole hath said in his hart: There is no God. They are corrupt, and are become *b* abominable in their studies: there is *c* not that doth good " no not one.

Psal. 52.

in their vnderstanding, that they thinke in their hart (though they dare not vtter it) that there is no God: *that is, none that prouidence in gouerning the world, nor that wil iudge*

b *defiled withal sortes of sinne.* c *not only the most*

also al mankind were vnable without a Redemer

Rom. 3.

† Our Lord hath looked forth from heauen vpon the children of men, to see if there be that vnderstandeth, and seeketh after God. 2

† Al

3 Al haue declined, they are become *d* vnprofitable together: there is not that doth good, no not one. [Their throte is an open sepulchre: with their tongues they did deceitfully, the poyson of aspes vnder their lippes.
Whose mouth is ful of cursing and bitternesse: their feete swift to sheed bloud. [verses being not in the Hebrew, nor in the English. an. 1577. and are three distinct verses in other psalmes.
e Destruction and infelicitie in their waies, and the way of peace they haue not knowen: there is no feare of God before their eies.

Isa. 59. v. 8.

4 *f* Shal not al they know that worke iniquitie, that deuoure my people *g* as foode of bread?

5 They haue not inuocated our Lard, *h* there haue they trembled for feare, *i* where no feare was:

6 † Becausé our Lord is in *k* the iust generation, you haue *l* confounded the counsel of the poore man: becausé our Lord is his hope.

7 *m* Who wil geue from Sion the saluation of Israel? when our Lord shal haue *n* turned away the captiuitie of his people, o Iacob shal reioyce, and p Israel shal be glad.

d *Without faith in Christ none had meritorious workes.*

These three Greke, yet are 5. 9. & 35.

e *They are wholly occupied in vexing others.*

f *The Prophet speaketh this in the person of God.*

g *With greedines to hurt the good.*

h *Not beleeuing in God,*

i *who in dede can not hurt Gods seruants.*

k *Though innumerable be very wicked, yet some are iust.*

l *mocked and derided those that trust in God.*

m *The Prophet wisheth, and withal prophecieth that Christ our Sauiour wil come, who is promised to Israel.*

n *Redemed man from the captiuitie of the diuel.*

o *those that supplant vice*

p *and contemplate God.*

ANNOTATIONS. PSALME. XIII.

1. *No not one.*] S. Paul by this place, and the like (*Isaie 59. v. 7.*) confirmeth his doctrin (Rom. 3.) that both the Iewes and the Gentils (meaning al mankind) were in that state, that none, no not one without the grace of Christ, were iust, nor could be iustified, nor saued by the law of Nature, nor of Moyses. VVhich proueth the necessitie of faith. But neither that only faith iustifieth, nor that the iustest are stil wicked, as Caluin and Beza falsly expound these Scriptures: for the Prophets and S. Paul speake in these places of men before they be iustified, teaching that al mankind was once in sinne, and none could be iustified but by Christ. Neuertheless they teach also that men being iustified must, and may *serue iustice vnto sanctification.* And that their workes are not then vnprofitable. *For being made free from sinne* (saith the same Apostle to the Romanes. c. 6.) *and become seruants to God, you haue your fruict, vnto sanctification, and the end is life euerlasting.* VVhich point of doctrin, how man is iustified, S. Augustin excellently, & briefly explicateth (*li. 1. de Spiritu et lit. c 9.*) in these wordes: The iust are *iustified freely by* (*Christ*) *his grace*, they are not therfore purified by the lavv: they are not iustified by their proper wil, *but iustified freely by* (*Christ*) *his grace.* Not that it is done without our wil, but by the law our wil is shevved weake,

VVithout Christs grace no man is nor can be iust.

The law shewed the insufficiencie of mans wil. Grace cureth the wil The wil being cured coope-

stateth with grace.

weake, that grace might cure the wil, and the wil being cured might fulfil the law, not being vnder the law, nor needing the law.

Venial sinnes exclude not from heauen

VVherto we may here adde (and so saue labour of repeting this in other places) an other document of the same Doctor, in the same booke (de spirit & lit. c 27.) that the iust do not liue without some sinnes, and yet remaine in state of saluation: the wicked do som times certaine good workes, & still remaine in state of damnation. For euen as (saith he) venial sinnes without which this life is not lead, do not exclude the iust from eternal life: so certaine good workes, without which the life of the very worst is hardly found, profite nothing the vniust man to eternal saluation, but in euerlasting damnation, some shal haue more and somelesse torment.

Good workes done in mortal sinnes auail not to saluation.

PSALME. XIIII.

Of eternal Beatitude.

For attayning eternal glorie in heauen, it is necessarie to flee from sinnes, and do good workes.

The 10 key.

† " The Psalme of Dauid.

1 LORD who shal dwel in *a* thy tabernacle? or who shal rest in thy holie hil?

a *In heauē, as appeareth by the last verse.*

2 † He that walketh *b* without spot, and *c* worketh iustice.

b *One requisite thing is to be free, or cleansed from sinne.* c *the second is to do good.*

3 † He that speaketh truth in his *d* hart, that hath not done guile in his *e* tongue. Nor hath *f* done euil to his neighbour, and hath not taken *g* reproch against his neighbour,

d *Sincerely in thought,* e *word, and* f *dede:* g *nor harkened to detraction.*

4 The malignant is brought to nothing in his sight; but them that feare our Lord, he *h* glorifieth: he that sweareth to his neighbour, and deceiueth not,

h *Glorie is the reward of good workes.*

5 † that hath not geuen his money to *i* vsurie, and hath not taken *k* giftes vpon the innocent:

i *Vsurie excludeth from heauen.*

k *Likewise doing wrong for bribes.*

He that doeth " these thinges, shal " not be moued for euer.

ANNOTATIONS. PSALME. XIIII.

VVhy this and certaine o hers are called the Psalmes of Dauid.

1. *The Psalme of Dauid*] As the appropriating of the general name of Psalme vnto some, doth not preiudice, but that the rest are also Psalmes, though they be called Prayers, Canticles, Testimonies, and the like: so the application of Dauids name to certaine Psalmes, proueth not other authores of the rest. But the name of Psalme sheweth a spiritual songue, apt for musical instrument; and the name of *Dauid* by interpretation signifieth, that it particularly perteyneth to the *beloued*.

Both faith and good workes necessarie to saluation.

5. *He that doth these thinges*] wheras this, or anie o her place of holie Scripture, attributeth saluation to certaine good workes, neither faith, nor other workes are therbyexcluded, but presupposed as no lesse necessarie, then those which are mentioned. Especially faith is alwayes requisite, without which it is impossible

Heb. 11. impossible to please God, and other vertues either in practise, or in purpose, and prepatation of mind, when and where occasion requireth.

5. *shal not be mouid for euer*] Al states of this world are mutable, and only eternal felicitie in heauen shal continew for euer. Therfore this Psalme can not be vnderstood of the Tabernacle, nor Temple of the old Testament, which were but figures of eternal glorie. But if so much puritie was then requisite, much more al sincerítie, and great sanctitie are necessarie for entrance into heauen.

Only the state of glorie is immutable.

PSALME. XV.

Christ, by the mouth of Dauid, declareth his future victory, and triumph ouer the world, 9. and death.

Of Christs victorie. The 5. key. *Stylographia* crucified. *consideration.*

1 † The *a* inscription of the title *b* to Dauid him self.
signifieth a thing most worthie to be noted, towitte, Christ
and most worthie of the prophets
PRESERVE *c* me ô Lord, becausse I haue hoped in thee.
man did often pray, as appeareth

a *Stylographia* crucified. *consideration.* b *and most worthie of the prophets* c *Christ as man did often pray, as appeareth in the Gospel.*

2 † I haue said to our Lord: Thou art my God, becausse thou *d* needest not my goods.
passion was not needful nor profitable to God,

d *Christs passion was not needful nor profitable to God, but to man.*

5 † *e* To the saincles, that are in his land, he hath made al my willes meruelous in them.
that Christ should make his meruelous charity knowen
ties and miseries,

e *God speaketh shewing that Christ should make his meruelous charity knowen to his Apostles, and other seruantes.*

4 † Their infirmities were *f* multiplied: afterward they *g* made hast.
ties and miseries, g *make hast in seeking*
I wil not assemble their *h* conuenticles of bloud: neither wil I be mindful of their *i* names by my lippes.
[*ceasse in Gentiles.* i *Their names shal be changed*
to be called

f *Men feeling their infirmities and miseries,* g *make hast in seeking remedies.* h *Sacrifices to idols shal cease in Gentiles.* i *Their names shal be changed from heathen to be called Christians.*

5 † *k* Our Lord " the portion of myne inheritance, and of my *l* cuppe: thou art he, that wil restore myne inheritance vnto me.
l God is the reward of suffering paines for

k *Eternal glorie cõsisteth in seing God.* l *God is the reward of suffering paines for Christ.*

6 † *m* Cordes are fallen to me in goodly places: for *n* mine inheritance is goodlie vnto me.
inheritance, land is measured by cordes: as Iosue 10.
heauen are geuen with large measure.

m *In diuision of temporal inheritance, land is measured by cordes: as Iosue 10. so portions in heauen are geuen with large measure.* n *Christ also receiued al nations for his inheritance.*

7 † I wil blesse our Lord, who hath *o* geuen me vnderstanding:

o *Wisdome to*

make good election of spiritual thinges

moreouer also euen til *p* night, my *q* veines haue rebuked me.

p *Not only by day, but also by night.*

q *Also my corporal paines geue me instruction.*

r Christ had God continually before his eyes

r *for God stil protecteth the iust.*

I forsaw our Lord in my sight alwaies: because he is at my right hand, that I be not moued. *Act. 2. 7. 25.*

euerie man ought to thincke frequently of God.

† For this thing my hart hath beene glad, and my tongue hath reioyced: moreouer also my flesh shal rest in hope. 9

t *in limbo patrum.*

† Because thou wilt not leaue my soule in *t* hel: neither wilt geue *v* thy holie one to see corruption. 10 *Act. 2. & 13.*

v Christs body

corrupted not in the graue.

w death and resurrection is the way to life.

Thou hast made *w* the waies of life knowen to me, thou shalt make me ful of ioy with *x* thy countenance: delectations on thy right hand, euen to *y* the end.

x *Perfect glorie consisteth in seing God.* y *in eternity.*

ANNOTATIONS. PSALME. XV.

Christ a King sometimes exercised temporal iurisdiction.

5. *Our lord the portion of myn inheritance*] Christ whom the Iewes expected as an earthlie conquerour, that should aduance himself and them temporally in this world, was in dede, as the children and multitude called him, king of Israel. (*Ioan.* 12.) At which time (as also before) he exercised temporal Iurisdiction, in correcting abuses in the Temple (*Mat.* 21. *Ioan.* 2.) And when Pilate demanded of him, if he were a king (*Ioan.* 18. v. 37.) he answered: *Thou saist, that I am a king.* For this I was borne, and for this came I into the world, that I should geue testimonie to the truth. And though he answered withal, that his kingdom (to witte the possession, and vse therof) was not of this world, yet Pilate by Gods prouidence, writte the title, and would not alter it, IESVS of Nazareth King of the Iewes. But Christs chief inheritance, and reward of his merites is God himself, as here he professeth by his prophet Dauid: which is also the only true & perfect inheritance of al Christs seruates, wherfore Clergy men more particularly professe the same, when they first enter into their spiritual state, addicting and dedicating them selues to serue God in Ecclesiastical function, not for temporal inheritance, but for a better lotte, God himself, who is al Good, and most perfect goodnes, true riches, and eternal inheritance. In which election of state to liue and serue God in, euerie Clergie man sayth: *Our Lord is the portion of myn inheritance, and of my cuppe: Thou art he that wilt restore myn inheritance vnto me.* Man calleth it *his* inheritance, because he was created to serue God, and for his seruice to inherite God: which reward though he lost by sinne, yet euerie one returning to Gods seruice, and persuering therin, recouereth by Christ, new right and title to the same inheritance, performing their duties in their seueral vocations. Some traueling in the world, but not louing it: others sequestered from secular affayres, duly administring sacred offices, more peculiarly called Diuine seruice.

God the proper inheritãce of Christ, and Christians. Clergie men professe expresly to serue God, for God him selfe not for temporal profite.

Psal. 61. 7. 11. 2. *Tim* 2. 7. 4.

1. *Not leaue my soule in hel*] How Caluin and Beza sometimes corrupt this text,

text, alwayes peruert the sense, and most absurdly oppose them selues against al ancient holie Fathers, concerning the Article of Christs descending in soule into that part of hel called *Limbus patrũ*, is largely noted *Gen.* 37. *Act.* 2. & 1. *Pet.* 3. Only here we may not omitte to aduertise the reader, that some Protestants Bibles permitting the word *hel* to remaine in the text, a latter Edition for *hel*, putteth *graue*, with this only note in the former place, that *this is chiefly meant of Christ by whose Resurrection al his members haue immortality*. And *Act.* 2. they repete their new text by this paraphrasis: *Thou shlat not leaue* me *in the graue*. VVresting that which perteineth to the bodie, rising from the graue, to the soule, which was not at al in the graue, al the time the bodie lay there.

1552. 1577. 1603.

Protestantes denying that Christ descended into limbus graue for hel.

PSALME XVI.

A iust mans prayer in tribulation, 10. describing his enemies cruelty, 13. by way of imprecation foresheweth their destruction, 15. and declareth that the iust shal be satisfied in glorie.

Gods prouidence protecting the iust. The 3. key.

1 † The " prayer of Dauid.
HEARE ô Lord my *a* iustice: attend my petition: With thine eares heare my prayer, *b* not in deceitful lippes.

a *in my iust cause heare my petition.*
b *seing I pray sincerly, not in feaned affection.*

2 † From *c* thy countenance let my iudgement procede: let thine eies see equities.

c *Thou that* s *seest al things declare my right against mine aduersaries.*

3 † Thou hast proued *d* my hart, and visited it *e* by night: *f* by fire thou hast examined me, *g* and there is no iniquitie found in me.

d *my intẽtion*
e *most secret cogitations.*
f *by tribulations*
g *whose conscience is pure from greuous sinne, may pray with this confidence, otherwise repentance is first necessarie. But the whole Church may euer pray in this maner, because there be alwayes some iust and holy, in respect of whom it is truly called holy.*

4 † That my mouth speake not the workes of men: for the *h* wordes of thy lippes I haue kept the *i* hard wayes.

h *for thy precepts.*
i *the narrow way of vertue.*

5 † *k* Perfite my pases in thy pathes: that my steppes be not moued.

k *none can* [*of them selues walke rightly, but by Gods helpe.*

6 I haue cried, because thou hast heard me ô God: incline thyne eare to me, and heare my wordes.

7 † Make thy mercies meruelous, which sauest them that hope in thee.

8 † From them that resist *l* thy right hand keepe me, as the apple of the eie.

l *against thy* [*omnipotent powre.*

9 † Vnder the shadowe of thy winges protect me: † from the *m* face of the impious, that haue afflicted me.

m *from their* [*cruel and furious countenance.*

Mine enemies haue compaſſed my ſoule, † they haue shut vp 10
n their n fatte; their mouth hath ſpoken pride.
n *they haue shut out al pitie or commiſeration.*
† Caſting me forth now haue they compaſſed me: they haue 11
o ſette their eies to bend them o vnto the earth.
o *They intend vtterly to deſtroy me euen to the ground.*
† They haue taken me as a lion readie to the pray: and as a 12
lions whelpe dwelling in hid places.
† Ariſe Lord, p preuent him, and ſupplant him: deliuer my 13
ſoule from the impious, q thy ſword † from the enemies of 14
thy hand.
p *Except God preuent, mās induſtry is not ſufficiēt.*
q *reſtraine their powre, which they haue by thy permiſſion, that they may not perſecute ſo much as they intend.*
r *This is a prophecy, that the wicked from the elect* Lord from r a few out of the land diuide them, ſ in their life:
t *the pleaſures amongſt good thinges.* their bellie is filled of t thy ſecretes.
which are many, shal at the day of iudgement be ſeparated
ſ *Which iudgement beginneth ſometimes in this life.*
of this world, which God approueth not, nor acknowledgeth
They are filled with children: and they haue leaft their rem-
nantes to their litle ones.
v *the iuſt shal be approued.* † But v I in iuſtice shal appeare to thy ſight: I shal be w filled 15
when thy glorie shal appeare?
w *Nothing doth ſatiate mans mind, but the ſight of God in eternal glorie.*

ANNOTATIONS. PSALME. XVI.

This Pſalme called a Praier is both a ſword & buckler in affliction.

1. *The prayer of Dauid*] This Pſalme of the matter conteyned is called a prayer. VVhich holie Dauid ſo compoſed, as was both conuenient for himſelfe, being moleſted with vniuſt afflictions by the wicked, and for anie other iuſt perſon, or the whole Church in perſecution, ſeruing as a ſpiritual ſword to ſtrike the enimies, and as a ſhield to beare off with patience and fortitude al their forces.

PSALME XVII.

Dauid ſingularly protected by God. The 8. key.

King Dauids thankes to God for his often deliuerie from great dangers, first in general, 9. then more particularly deſcribeth Gods terrible maner of fighting for him, 18. againſt his cruel, and otherwiſe potent enimies: 22. attributing the ſame to Gods good pleaſure, and iuſtice of his cauſe, 31. praiſeth God, 33. his only protector. 41. and depreſſer of his enemies.

a *Though literally this Pſalme perteyned to* † Vnto a the end, b to the ſeruant of our Lord Dauid, who 1
ſpake to our Lord the wordes of this canticle, in the day, that
our Lord deliuered him out of the hand of al his enemies, and
out of the hand of c Saul, and he ſaid: (2. *Reg.* 22.)

Dauid

Dauid, yet in figure of Christ: and of the Church, or euerie iust soule.
b *The Holie Ghost inspired Dauid to render these thankes for his often deliuerie from dangers.* c *Saul is specially named because he was his most potent worldlie enimie.*

2 I wil *d* loue thee ô Lord *e* my strength: † Our Lord is my firmament, and my refuge, and my deliuere.
d *These first wordes (as also diuers others) are added, and many changed in this and other Psalmes by the Septuagint, who often leauing the Hebrew text render the sense, and so this agreeth in substance with the same Psalme recorded. 2. Reg. 22.*
e *by whom I am strong.*

Heb. 2. My God is my helper, and I wil hope in him. My protectour and the *f* horne of my saluation, and my receiuer.
f *high & firme saluation.*

4 † Praysing I wil inuocate our Lord: and I shal be saued from mine enemies.

5 † The *g* sorrowes of *h* death haue compassed me: and *i* torrentes of iniquitie haue troubled me.
g *This is aptly applied to al mankind after his fal, declaring our state in sinne, and inducing to penance, in the office of Masse on Septuagesima Sunday.*
h *mortal flesh subiect to death.*
i *Violent incursions of tentions to sinne.*

6 The sorrowes of *k* hel haue compassed me: the *l* snares of death haue preuented me.
k *exceding great afflictiõs of mind, like to torments of hel, which I also feare.*
l *secrete tentations haue deceiued me.*

7 † In my tribulation I haue inuocated our Lord, and haue *m* cried to my God:
m *Earnest prayer is the best remedie in al tribulations.*
And *n* he hath heard my voice from his holie temple: and my crie in his sight, hath entered into his eares.
n *As it is certaine that God heard Dauids prayers; so he assuredly heareth al that sincerly flee vnto him.*

8 † The earth was shaken & trembled: the fundations of mountaines were trubled, and were moued, *o* becausé he was wrath with them.
o *Gods anger against sinne maketh high and lofty thinges the most obstinate presumptuous sinners to shake, euen*

9 † *p* Smoke arose in his wrath: and fire flamed vp from his face: coles were kindled from him.
p *Diuine wrath is like to smoke of the nostrles, or flaming fire, and burning coles.*

10 † He *q* bowed the heauens, and descended: and *r* darkenesse vnder his feete.
q *Gods punishment sometimes cometh so swiftly, as if the heauens bowed towards the earth.*
r *Gods furie is as a darke desolate night, or horrible mist.*

† And

r *Yet whē sinners repēt God most speedely,* † And he *r* ascended vpon the cherubs, and flew: he flew vpon the wings of windes. 11

as fleing with winges of mercie, comforteth & protecteth them.

s *God being in him selfe incōprehensible,* † And he put darkenesse his *s* couert, his tabernacle is round about him: darkesome water in the cloudes of the aire. 12

is also secret in his determinations, and couert in his procedinges or actes.

t Gods splēdor oppressing mās sense, yet signifieth, that denouncing Because of the *t* brightnesse in his sight the cloudes passed, hayle and coles of fire. 13

instructeth him by his meruelous vvorkes. VVhich mystically Christ illuminateth the vvorld by his Apostles, and other preachers his iustice, peace, and his vvil in al thinges perteyning to man.

† And our Lord thundered from heauen, and the Highest gaue his voice: haile and coles of fire. 14

† And he shot his arrowes, and dissipated them: he multiplied lightnings, and trubled them. 15

† And the fountaynes of waters appeared, and the fundations of the world were reueled. 16

At thy rebuke ô Lord, at the blast of the spirit of thy wrath.

† He sent from on high, and tooke me: and he receiued me out of manie *v* waters. 17

v *from tribulations.* † He deliuered me *w* from my most strong enemies, and from them that hated me: becausе they were made strong ouer me. 18

w *From Saul, Absolō, Moabites, Ammonites, and al temporal and spiritual enemies.*

So in the rest of this Psalme the Prophet other figures. † They preuented me in the day of mine affliction: and our Lord was made my protectour. 19

speaketh for most part in proper termes, vvithout Metaphores or Yet in the mystical sense of Christ, and Christians.

† And he brought me out into largenesse: he saued me, because he *x* would me. 20

x *Of his good pleasure without my desertes.* † And our Lord wil reward me according to my iustice, and according to the purity of my handes he wil reward me. 21

† Because I haue kept the waies of our Lord, neither haue I done impiously from my God. 22

† Because al his iudgementes are in my sight: and his iustices I haue not repelled from me. 23

y *by his grace* † And I shal be immaculate *y* with him; and shal keepe me from mine iniquitie. 24

† *z* And our Lord wil reward me according to my iustice: and according to the puritie of my handes in the sight of his eies. 25

z *He repeteth the 21. verse, incultating that God wil render to euerie one as they deserue.*

† With the holie thou shalt be holie, and with the innocent man thou shalt be innocent. 26

† And

27 † And with the elect thou shalt be elect: and with the peruerse thou shalt be peruerted.

28 † Because thou wilt saue the humble people: and the eies of the proud thou wilt humble.

29 † Because thou dost illuminate my lampe ô Lord: my God illuminate my darkenesse.

30 † Because in thee I shal be deliuered from tentation, and in my God I shal *a* goe ouer the wal.

31 † My God his *b* way is vnpolluted: the wordes of our Lord are examined by fire: he is protector of al that hope in him.

32 † For *c* who is God but our Lord? or who is God but our God?

33 † God that girded me with strength: and made my way immaculate.

34 † That perfited my feete as it were of hartes: and setting me vpon high thinges.

35 † That teacheth my handes to battel: and hast put mine armes, *d* as a bow of brasse.

2. Re. 22.

36 † And hast geuen me the protection of thy saluation: and thy right hand hath receiued me:
And thy discipline hath corrected me vnto the end: and thy discipline the same shal teach me.

37 † Thou hast enlarged my pases vnder me: and my steppes are not weakened:

38 † I wil pursew myne enemies, and ouertake them: and wil not returne til they faile.

39 † I wil breake them, neither shal they be able to stand: they shal fal vnder my feete.

40 † And thou hast girded me with strength to battel: and hast supplanted them that rise against me vnder me.

41 † And *e* myne enemies thou hast geuen me their backe, and them that hate me thou hast destroyed. [*geueth streingth so he diminisheth the natural streingth and corage of his enemies.*

42 † They cried, neither was there that would saue them, to our Lord; neither did he heare them.

43 † And I wil breake them to powder, as the dust before the face of winde: as the durt of the streates I wil destroy them.

44 † Thou wilt deliuer me from the contradictions of the people: thou wilt appoynte me to be head of the Gentiles.

45 † A people, *f* which I knew not, hath serued me: in the hearing of the eare it hath obeyed me. [*of Gentiles to Christ, as the Moabites, Idumeans, and others were subdued by Dauid. 1. Par. 11. 14. 18. 19. 20.*

a *passe ouer al difficulties.*
b *Gods precepts.*
c *One only God, Creator and Sauiour of al.*
d *Amongst other actes, Dauid killed a lion, and a beare, & Goliath. 1. Reg. 17.*
e *As God*
f *Conuersion*

g *The reuolting and reprobation of* † The *g* children being alienes haue lyed to me, the children 46
alienes are inueterated, and haue halted from their pathes.
the Iewes prefigured by Absolons rebellion and others. 2. Reg. 15. 16.
† Our Lord liueth, and blessed be my God, and the God of my 47
saluation be exalted.
h *God stil protecteth the Church of* † O God *h* which geuest me reuenges, & subdewest peoples 48
vnder me, my deliuerer from mine angrie enemies.
Christ, as he preserued D *uid.*
† And from them that rise vp against me thou wilt exalt me: 49
from the vniust man thou wilt deliuer me.
Therfore wil I confesse to thee among nations ô Lord: and wil 50 2. Reg. 22. Rom. 15.
i *Vse of Psalmes is most* say *i* a psalme to thy name,
frequent in the Church of Gentiles. See the proemial Annotations. page. 12.
Magnifying the saluations of his king, and doing mercie to his 51
Christ Dauid, and to his seede for euer.

PSALME. XVIII.

Propagation of the Catholique faith. The 6. key. *Gods perfect goodnes and glorie is shewed by his great workes, and by his Apostles sent with heauenlie commission, to preach in al tongues to al nations. 6. Christ coming into the world, and returne vnto heauen. 8. his immaculate Law: 13. Wherin notwistanding the iust shal haue nede to pray for remission of smaller and daylie sinnes.*

a *perteyning to the beloued of the new Testament.* † Vnto *a* the end, the psalme of Dauid. 1

b The silent workes of God declare the same by wordes, to al that wil heare. THE *b* heauens shew forth the glorie of God, and the 2
firmament declareth the workes of his handes.
his Maiestie to them that consider therof; his preachers declare

c The cõstant course of times sheweth especially of Christian doctrine sheweth Christs powre, & assured perpetuitie of his Church. † *c* Day vnto day vttereth word: and night vnto night sheweth 3
knowledge.
that the same was disposed by Gods powre, and dayly propagation of faith,

d Some of euery language or natiõ haue not heard. † There are *d* no languages, nor speaches, whose voyces are 4
beleued in Christ, receiuing the Catholique Religion.

e *S. Paul affirmeth that this hath bene fulfilled by the Apostles preaching in al the world. Rom. 10.* † *e* Their sound hath gone forth into al the earth; and vnto 5
the endes of the round world the wordes of them.

f By the sunne a most excellent and through † He put his tabernacle in *f* the sunne: & himself as a *g* brid- 6
grome coming forth of his bridechamber.
superelemental creature, the Prophet describeth Christ, making his course
this world, illuminating, comforting and streingthning the Church his tabernacle,
wherein

wherein he perpetually dwelleth. g Christ the bridgrome, and the bride are neuer diuorsed; his loue, wisdome, and powre, euer her by his immaculute Church his conserning law.

7 He hath reioyced as a giant to runne the way, † his comming
Luc. 24. forth from the toppe of heauen: And his recourse euen to the toppe therof: neither is there that can hide him selfe from his heate.

8 † " The law of our Lord is immaculate *h* conuerting soules:
Mat. 27. the testimonie of our Lord is faithful, geuing wisedome to
Mar. 15. litle ones.

9 † The iustices of our Lord be right, making hartes ioyful: the precept of our Lord lightsome; illuminating the eies.

10 † The feare of our Lord is holie, permanent for euer and euer: the iudgmentes of our Lord be true, iustified in themselues.

11 † To be desired aboue gold and much pretious stone: and more sweete aboue honie and the honie combe.

Mat. 27.
Mar. 15.
12 † For thy seruant *i* keepeth them, in keeping them is *k* much reward.

God is, his seruantes finde not by reading, or by hearing only, but by keping it.

k Conformably to this text the prophete professeth (Psal. 118. v. 12.) that he kept them for reward, in which place the heretikes translation is corrupted.

13 † Sinnes *l* who vnderstandeth? from my secrete sinnes cleanse
14 me: † and from other mens spare thy seruant.

perfectly his owne estate, *vvhether he be vvorthie of loue or hate, Eccle. 9* but hopeth

If *m* they shal not haue dominion ouer me, then shal I be immaculate; and shal be cleansed from the greatest sinne.

not dominion in the soule it is iust: and shal be in time immaculate from al sinne.

15 † And the wordes of my mouth shal be such as may please: and the meditation of my hart in thy sight alwayes.

O Lord *n* my helper, and my *o* redemer.

i How swete the law of keping it.

l None in this life knoweth and feareth.

m *If mortal sinnes haue*

n Gods helping grace is stil necessarie to perseuer, o as his first grace redeeming man is nessarie for our first conuersion.

ANNOTATIONS. PSALME. XVIII.

8. *The lavv of our lord is immaculate, conuerting soules.*] Gods law in it selfe being most pure, and immaculate, is the proper meanes, wherby the Holie Ghost conuerteth soules from sinnes to iustice. Not that euerie one is iustified, vvhich readeth, heareth, or knoweth the lavv, but by keping it, through grace of the Holie Ghost. VVho is the author and vvorker of iustice, by disposing the soule to cooperate in maner, partly here described: *Gods* faithful and most true *testimonie*, by his lavv, *geueth vvisdome*, faith and knovvlege to the humble, his *right iustices, comfort* the *hartes* of the faithful, his *clere precept teacheth them* their dutie; *his holie feare perseuereth* vvith them; *his true iudgements* are most delectable, God conuerteth and iustifieth soules instructing the by his law, and sweetly drawing their free cooperation by grace.

delectable, and *desiderable* aboue al vvorldlie riches or pleasures. So by these and like spiritual motiues the soule freely desireth, accepteth, vndertaketh, endureth, and by continual assistance of grace, obserueth Gods lavv; and so meriteth the great revvard, vvhich is promised for keping it. 7. 12.2. *Tim. 4. v. 6.*

PSALME XIX.

The subiects prayer for their superior. The 7. key.

Faithful people ioyne their prayer, for their Prince or Prelate, 4. with sacrifice offered for his preseruation, and prosperous successe.

† Vnto *a* the end, the Psalme of Dauid. 1

a Though such a prayer was very fitly made for Dauid, Ezechias, or other kinges of Iuda, yet it more properly serueth for Christian Kinges and Prelates.

b The king, or other superior praying be applied to mystical body his seruantes

OVR Lord heare *b* thee in the day of tribulation: the name 2
of the God of Iacob protect thee.
for him selfe, his subiects pray with him, and for him. It may also Christ, praying whiles he vvas mortal, or novv praying for his the Church, but in both these cases, our prayers are only necessary for not for him.

† Send he ayde to thee from the holie place: and from Sion 3
defend he thee.

† Be he mindeful of al thy *c* sacrifice: and be thy holocaust 4
made *d* fatte.

c The Hebrevv vvord MINCA in forme of

d be acceptable for him, for vvhom it is offered.
signifieth sacrifice of floure, and vnbloudy, so perteyneth to the Eucharist, bread, and vvine.

† Geue he vnto thee according to thy hart: and confirme he al 5
thy counsel.

e *in the prosperous state of thee*

† We shal reioyce *e* in thy saluation: and in the name of our 6
God we shal be magnified.

our superiour.

† Our Lord accomplish al thy petitions: now haue I knowen 7

f his anointed king, or Priest. our Sauiour

that our Lord hath saued *f* his CHRIST.
Mystically faithful people acknovvlege the victory of Christ ouer death and al enemies.

He shal heare him from his holie heauen: the saluation of his
g *in great strength, or heauenlie forces.*

righthand is, *g* in powers.

† These in chariotes, and these in horses: but we wil inuocate 8
in the name of the Lord our God.

i *men trusting in humane and worldly powre fal into captiuitie.*

† *i* They are bound, and haue fallen: but we haue risen and 9
are set vpright.

k *By protection of the head the body is also conserued.*

† Lord *k* saue the king, and heare vs in the day, that we shal 10
inuocate thee.

PSALME.

PSALME. XX.

Praise to God for Christs exaltation after his passion: 9. and depression of his enemies.

Christs exaltation. The 5. key.

1 † VNto *a* the end, the Psalme of Dauid.

to the new Testament, principally to Christ, partly to godly and kinges, and generally to al the blessed, which ouercome spiritual

a Perteyning victorious enemies.

2 LORD in *b* thy power the king shal be glad: and vpon thy saluation he shal reioyce excedingly.

ouercoming his enemies by his diuine powre, reioyceth

b Christ our king as man in victorie.

3 The *c* desire of his hart thou hast geuen him: and of the wil of his lippes thou hast not defrauded him.

was the saluation of his

c *Christs most special desire people.*

4 † Because thou hast *d* preuented him in blessinges of sweetnesse: thou hast put on his head a crowne of pretious stone.

verified in Christ, is also applied to Martyres, which suffer in preparation of mind to suffer death for the

d This most principally or are readie truth.

5 † He asked life of thee: and thou gauest him length of daies for euer, and for euer and euer.

6 † Great is his glorie in thy saluation: glorie and great beautie thou shalt put vpon him.

7 † Because thou shalt geue him *e* to be a blessing for euer and euer: thou shalt make him ioyful in gladenesse with thy countenance.

but only Christ imperteth such grace to others: for in him al are are eternally glorified.

e Al Saincles receiue blessing of glorie, blessed hat *Gen. 21. Ioan. 1.*

8 Because the king hopeth in our Lord: and in the mercie of the Highest he shal not be moued.

9 † Let *f* thy hand be found of al thy enemies: let thy righthand find al, that hate thee.

desires to Gods will, do pray that the wicked may It is also a prophecie, that so it shal

f The iust cõforming their be punished. come to passe.

10 † Thou *g* shalt put them as an ouen of fyre *h* in the time of thy countenance: our Lord in his wrath *i* shal truble them, and fyre shal deuoure them.

verse: *Thou shalt put them* &c. h This also can not be vnderstood of anie who in the general or particular iudgement shal geue sentence vvicked i And immediatly hel fire shal deuoure

g And so it folowveth in the next but of Christ, vpon the them.

11 Their *k* fruite thou shalt destroy from the land: and their seede from the children of men.

[*ked, and namely the Iewes ted Christ, faile in their*

k *Al the wicwho persecudeuises.*

12 Because they haue turned the euils vpon thee: they haue deui-

sed counsels, which they could not establish.
Because thou shalt put them backe: in thy remnantes thou 13
shalt prepare their countenance.
l Whiles the wicked perish, the iust Be exalted Lord in thy powre: *l* we wil chaunte and sing thy
powers.
reioyce and praise God in songue and Psalme.

PSALME XXI.

Christs Passion & effectes therof. The 5. key.

Christ prayeth in his Passion, 7. describeth the acerbitie therof; 20. foresheweth by way of prayer his Resurrection: 23. more clerly the fundation and propagation of his Church (27. & 30. interposing the singular foode of the most blessed Sacrament) euen to the endes of the earth in al nations.

a Redemptiō of mankind vndertakē by Resurrection
b in figure of Christ the *beloued of God.*

† VNto the end " for the *a* morning enterprise, the Psalme 1
b of Dauid.
Christ, and performed by his death, beganne to be shewed by his
in the morning of the third day. *s. Aug.*

c God is God of al his creatures, but in more peculiar me frō dying: *v. 6. Mat. 27.* vndertaken to

GOD *c* my God haue respect to me: *d* why hast thou for- 2 *Mat. 27.*
saken me? *e* far from my saluation are the wordes of my
sinnes.
sorte God of Christ by personal vnion. d Thou neither deliueredst
nor yeldest me such comforth, as thou voutsafest to other Saincte.
e I am neither deliuered from dying, nor comforted in my passion, hauing
dye for the sinnes of mankind, & reputed them as myn owne wordes or factes.

f Albeit I crie by day, g and by night, and h from me, and which is with

My God I shal crie *f* by day, *g* and " thou wilt not heare: and by 3
night, and *h* not for follie vnto me.
on the crosse and in the garden, to haue the chalice of death remoued
shal not be heard, h Yet there is no follie, nor fault in this petition,
submission of mans wil to Gods wil.

i *Thou from heauen Wilt the Church*

† But *i* thou dwellest in the holie place, *k* the prayse of Israel. 4
heare when it is conuenient. k *Whose wisdome and goodnes worthely praiseth.*

l *Patriarkes, Prophets, and other holy mē*

† In thee *l* our fathers haue hoped: they hoped, and thou didst 5
deliuer them.
praying in their distresses obtained their requestes.

m VVere temporally deliuered by thy

They cried to thee, and were *m* saued: they hoped in thee, and 6
were *n* not confounded.
mightie hand from their persecuters. n not frustrate of their humble prayers.

o God that comforted his r to suffer more s as a man, but

† *o* But I am a *p* worme and no man: a *q* reproch of men and 7
r outcast of the people.
seruantes in their tribulations, leist Christ without his ordinarie consolation,
then euer any other did. p wicked persecuters respected not Christ
contemned him, as a very worme q as most reprochful of al men.
s as the basest of al the people.

† ſ Al

8 † *f* Al that see me haue scorned me: they haue spoken with the lippes, and wagged the head. [*became Christs cruel enimies his passion, afflicting, blaspheming, and scorning him, as the Euangelistes record.*

9 † *t* He hoped in the Lord, let him deliuer him: let him saue him, because he *v* wil him.

how al these thinges were fulfilled by wicked men speaking these and reproches. v God semed to be wel pleased with Christ, as Sonne: if it be so, let him deliuer him from these afflictions, say these

10 † Because thou art he that *w* hast drawen me out of the wombe: my hope from the brestes of my mother.

out man formed me in the wombe of my mother

11 † Vpon thee I *x* haue bene cast from the matrice: *y* from my
12 mothers wombe thou art my God, † depart not from me.

O God: so without intermission from myn incarnation to this had thee my protector: y leaue me not now without comforte dye as thou hast determined, and I freely consented: yet leaue death but raise me againe to life. *Psal.*

Because tribulation is verie nigh: because there is *z* not that wil helpe. [*are become myn enemies, and those would, can not helpe me.*

13 † Manie *a* calues haue compassed me: *b* fatte bulles haue besieged me. [*lasciuious youngmen*, b *and the scribes Pharises the people haue al conspired against me.*

14 † They haue *c* opened their mouth vpon me, as a lion rauening and roaring. [*me and persuading the people* Crucifie, crucifie him.

15 † As *d* water I am powred out: and al *e* my bones are dispersed. [*with paines of torments, as fluide water not able to consist and strongest partes of my bodie are weakned, verified, when our downe vnder his*

f My hart is made as waxe melting in the middes of my bellie.

first and last liueth is weakened as soft waxe by heat of the fire, and ready

16 † My strength is withered as a *g* pot-shard, and my tongue *h* cleaued to my iawes: and thou hast *i* brought me downe into the dust of death.

is dried vp, as a potters vessel is baked in the furnace. h Through great drught, which our Sauiour professed on the crosse saying: *I* i thus thou O God hast suffered me to come to the last breath of death. Yet finally our Sauiour gaue vp his spirite, before he should haue

17 † Because manie *k* dogges haue compassed me: the counsel of the malignant hath besieged me.

recounteth by whom, and how our B. Sauiour should suffer, euen Euangelistes afterwards haue written the

Ioan. 19. 18 They " haue digged my handes and my feete: † they haue *l* numbered

f Almost al at the time of

t The Euangelistes write blasphemies, with his owne blasphemers.

w diuine powre with a virgin.

x As I haue no father but thee time, I haue seing I must me not in 15. v. 9. 10.

z Almost al few that

a *Delicate and elders of*

c *condemning to crie:*

d *So weakned*

e *My bones Sauiour fel crosse.*

f the part that to faile.

g al my powres, and radical humiditie exceding *thirst.*

i life, next to died. v. 21.

k Agane this royal Prophet as clere as the historie.

numbered al my bones.

l Our Sauiours body was so racked on the crosse, that his bones might be seene and counted.

m The persecuters vvittingly determined al this crueltie, reioyced, and garmentes for

But themselues haue *m* considered and beheld me: † they haue *n* deuided my garmentes among them, and vpon my *o* vesture they haue cast lot. 19

beheld it vvith their eyes, and vvithout al compassion persisted in malice, blasphemed. *n* the souldiars that crucified our Sauiour, taking his their praye: *o* yet in mysterie of his Church, diuided not his coate.

p He prophecieth Christs speedy resurrection.

† But thou Lord *p* prolong not thy helpe from me: looke toward my defense. 20

q Christs saul vvas not sepe-rated from his yp his spirite, fulnes al other al other soules

† Deliuer, ô God, *q* my soule from the sword: and myne *r* onlie one from *s* the hand of the dog. 21

bodie by force of the torments, but he preuenting death freely yelded *Ioan.* 10. *v.* 9. & 10. *r* the most pure, and sanctified soule, of vvhose iust soules are sanctified: *s* that it stay not in hel, vvhich deuoured in the old Testament.

† Saue me out of the lions mouth: and my humilitie from the hornes of vnicornes. 22

t The propagation of the Church of *v not the carnal but spiritual children*

† " I wil *t* declare thy name to my bretheren: " in the middes of the Church I wil prayse thee. 23

Christ in al nations.

† Ye that feare our Lord praise him: al the *v* seede of Iacob glorifie ye him: 24

of Iacob, Isaac, and Abraham. Rom. 9. *v.* 8.

† Let al the seede of Israel feare him: because he hath not contemned, nor despised the petition of the poore. Neither hath he turned away his face from me: and when I cried to him he heard me. 25

w the Church gethered both of Ievves and ovvne bodie,

† With thee is my praise in *w* the great Church: I *x* wil render my vowes in the sight of them that feare him. 26

Gentiles is very great and vniuersal. x Our Sauiour promised to geue his the bread of life *Ioan.* 6. and performed the same at his last supper.

y those that be faithful, humble and poore in spirit

† " The *y* poore shal eate, and shalbe filled: and they shal praise our Lord that seeke after him: their hartes *z* shal liue for euer and euer. 27

B. Sacrament participat the fruict of this most excellent Sacrament. z The effect of this is the resurrection in glorie, and life euerlasting.

a Gentiles vvhich haue bene idolaters preached, and

† Al the endes of the earth *a* shal remember, and be conuerted to our Lord: 28

shal recollect themselues, when they heare Christ shal turne to true Religion.

† And al the families of the Gentiles shal adore in his sight. 29

† *b* Because

30 † *b* Becauſe the kingdome is our Lords: and he ſhal haue dominion ouer the Gentiles.

b Although men can neither deſerue to be conuerted, nor to perſeuere in iuſtice; yet Chriſt meriteth to haue a continual kingdom; which is the perpetual viſible Catholique Church.

31 † Al the *c* fatte ones of the earth haue eaten, and *d* adored: in his ſight ſhal al fal, *e* that deſcend into the earth.

c Not only the poore ſorte, but alſo the mightie ones of the world ſhal be conuerted to Chriſt, participate his B. Bodie in the Sacrament: *d* and religiouſly adore the ſame. *e* Al that adore Sacraments. God, ſhad adore him in this

32 † And *f* my ſoule ſhal liue to him: and my *g* ſeede ſhal ſerue him.

f Death being come, it ſhal haue no more powre. *g* Againe the prophet inculcateth the ouer-continuance of the Catholique Church.

33 † The generation to come ſhal be ſhewed to our Lord: and the *h* heauens ſhal ſhew forth his iuſtice to the people that ſhal be borne, whom our Lord hath made.

h Apoſtles, and other preachers of Chriſt.

ANNOTATIONS. PSALME. XXI.

1. *For the morning enterpriſe.*] In reſpect of the end for which Chriſt ſuffered, this Pſalme is intitled: *for the morning enterpriſe*: that is, for Chriſts glorious Reſurrection, and other effectes of his Paſſion. VVhich holie Dauid by the ſpirite of prophecy ſo deſcribeth here long before with diuers particular cicumſtances as the Euangeliſtes haue ſince hiſtorically recorded, that it may not vnfitly be called, *The Paſſion of Ieſus Chriſt according to Dauid.*

Chriſts Reſurrection. The Paſſion of Chriſt according to Dauid.

3. *Thou vvilt not heare.*] Our B. Sauiour ſeing his moſt terrible death imminent, prayde conditionally, *if it pleaſed his heauenlie Father*, to haue the ſame remoued from him; and was not heard, as the Pſalmiſt here prophecieth. The principal reaſon was, becauſe God of his diuine charitie had decreed, that mankind ſhould be redemed by this death of his Sonne. Chriſt alſo him ſelfe of his excellent charitie, conſented here vnto & therefore perſiſted not in his conditional prayer, but added and abſolutly prayed, that not his owne wil, but his Fathers might be fulfilled. And in this he was heard, to his owne more glorie, and other infinite benefites of innumerable ſoules, as it foloweth, v. 25. *vvhen I cried to him he heard me.* S. Paul alſo witneſſeth (Heb. 5. v. 7.) that Chriſt *offering prayers and ſupplications to him that could ſaue him from death, vvas heard for his reuerence*: that is, in reſpect of his ineſtimable merite in humane nature vnited in perſon to God. An other cauſe, why Chriſt was not deliuered from violent death, as manie holie perſons were, when they cried to God in diſtreſſes, as S. Auguſtin ſheweth (Epiſt. 120. c. 11.) was for example to Chriſtians, whom God wil haue to ſuffer temporal afflictions, and death, for the glorie of life euerlaſting, according to S. Peters doctrin, *Chriſt ſuffered for vs, leauing an example that you may folovv his ſteppes*:

Chriſts conditional prayer was not heard.

His abſolute prayers were alwaies heard.

Chriſts ſuffered for our example.

1. Pet. 2.

18. *They haue digged.*] Of obſtinate malice the Iewes haue corrupted this place (and God knoweth how manie others) in the Hebrew text of ſome editions, reading *caari*, which ſignifieth *as a lion*, without al coherence of the ſenſe for *caaru they digged* or *pearced*, to auoid ſo plaine a prophecie of nailing Chriſts handes and feete to the croſſe.

The Hebrew text corrupted by the Iewes.

This Psalme is of Christ.

23. *I vvil declare thy name to my brethren.*] Here it is euident that this Psalme is of Christ, not of Dauid, by S. Pauls allegation (*Heb.* 2. v. 11.12.) saying: He that sanctifieth (towitt Christ) disdaned not to cal the sanctified his bretheren.

23. *In the middes of the Church I vvil praise thee.*] After Christs Passion and Resurrection, in the rest of this Psalme, other two principal pointes of Christian Religion are likewise prophecied: His perpetual visible Church, and the B Sacrament of his bodie. The former is here prophecied by way of inuiting

Prophecie of the visible and vniuersal Church.

al the seede of Iacob to glorifie God (v. 24.) *al the seede of Israel to feare him* (v. 25.) towit, innumerable Christians the true Israelites, the vniuersal Church in the whole world. As for heretical partes, or parcels in the world, such as the Donatistes, which going forth from the Catholique Church say: Christ hath lost his great Church, the diuel hath taken the whole world from him, and he remaineth only in a part of Africa, they do not praise God (saith S. Augustin) but dishonour God and Christ, as if God were not faithful in his promise, as if Christ were dispossessed of his kingdome the Catholique Church. Lest anie should replie, that Christ is praised though the Church be decaied, or be very smal, the Holie Ghost hath preuented such arguments, saying: v. 26 His praise is *in the great Church*. VVhich could neither be verified in the part of Donatistes in Afrike, nor now in the part of Protestantes since Luther in Europe. Further S. Augustin explicateth, & vrgeth the verses folowing in this Psalme, against the same blind, deafe, and obstinate Donatistes, who did not, or would not see, nor heare, that *al the endes of the earth shal remember, and be conuerted to our Lord.* The holie Scripture saith not, *the endes of the earth, but al the endes*: wel goe too (saith this great Doctor) peraduenture there is but one verse, thou thoughtest vpon some thing els, thou talkedst with thy brother, when one read this; marke, he repeteth and knocketh vpon the deaf; *Al the families of the Gentiles shal adore in his sight*: Yet the heretike is deaf, he heareth not, let one knocke againe: *Because the kingdom is our Lords, and he shal haue dominion ouer the Gentiles.* Hold these three verses bretheren. Thus and more S. Augnstin against those that thinke the true Church may faile, or become inuisible or obscure. And though it be not in like prosperous state at al times, and in al places, yet it is alwayes conspicuous, and more general then anie other congregation professing whatsoeuer pretensed religion. *in hunc Psal.*

S. Augustin proueth the Church to be alwaies visible and great by this Psalme.

The Eucharist prophecied in this place.

27. *The poore shal eate.*] Seing this Psalme is of Christ, as is proued by S. Pauls allegation of 23 verse, and by the concordance therof with the Euangelists, it is necessarily deduced, that *the vowes* mentioned in the former verse, and these wordes, *the poore shal eate and be filled*, can not be referred to the sacrifices of the old Testament, but to the blessed Sacrifice and Sacrament of the Eucharist, which our Sauiour promised, after he had replenished the people with fiue loaues, and which he instituted at his last supper in presence of his Apostles. So S. Augustin doubteth not to vnderstand it, and to teach, as wel in his duble exposition of this Psalme as in his 120. Epistle. c. 27. The poore, that is the humble and poore in spirite shal eate & befilled, the fatte ones, or the rich being proud, do also adore and eate, but are not filled. They also are brought to the *table of Christ*, and participate his bodie & bloud, but they *adore* only, are not also filled, because they do not imitate (Christs humilitie) they disdaine to be humble. VVhere it is clere, this holie father by Christs bodie and bloud meaneth not bread and wine as signes of his bodie and bloud, for bread and wine can not be lawfully *adored*: neither doth he meane our Lords bodie as it was on the crosse, or is in heauen, for so it is not eaten, but as it is in formes of bread and wine on *Christs table*, the Altar.

Real presence of Christ in the Eucharist.

PASLME. XXII.

A forme of thankesgeuing for al spiritual benefites (described vnder the metaphor of temporal prosperitie) euen from a sinners first conuersion, to final perseuerance, and eternal beatitude.

Thāksgeuing for Gods protection. The 7. key.

1 † The Pſalme of Dauid.

Iſa.40. Iere.23. Ezech.34. Ioan.10. 1.Pet.2. & 5.

2 OVR *a* Lord ruleth me, and nothing shal be wanting to me: † in place *b* of pasture there he hath placed me.

a *Christ the good pastor,*

gouerneth, protecteth, b *and feedeth his faithful flocke.*

3 Vpon *c* the water of refection he hath brought me vp: † he hath *d* conuerted my soule.

c *Baptisme of regeneration,*

d *which is the first iustification.*

He hath conducted me vpon *e* the pathes of iustice, *f* for his name. [*cepts which the baptised must obserue. Mat. 28. v. 20.*

e *Gods precepts are his merites.*

f *Saluation is in the name and powre of Christ, not in mans owne*

4 † For, although I shal walke in *g* the middes of the shadow of death, I wil *h* not feare euils: becausse thou art with me.

g *in great dangers of tentations to mortal sinne,* h *yet by Gods grace we may resist.*

Thy *i* rod and thy *k* staffe: they haue comforted me.

i *Gods direction and law is streight,* k *and strong.*

5 † Thou hast prepared in my sight *l* a table, *m* against them; that truble me.

l Christ hath prepared for our spiritual foode the B. Sacrament of the Eucharist. *S. Cyprian. Epist. 63. Eutim. in hunc Psal.*

m against al spiritual enemies, the world, the flesh, and the diuel.

Thou *n* hast fatted my head with oyle: and my *o* chalice inebriating how goodlie is it!

n Christian soules are also strengthned by the Sacraments of Confirmation, Penance, holie Orders, Matrimonie, and Extreme Vnction. o The B. Sacrament and Sacrifice of Christs bodie and bloud.

6 † And thy mercie shal folow me *p* al the dayes of my life:

p *continual and final perseuerance is by Gods special grace.*

And that I may dwel in the house of our Lord, *q* in longitude of dayes.

q *in eternal life.*

PSALME. XXIII.

Christ is Lord of the whole earth, being Creatour, and Redemer of man. 3. Good life (with faith in him) is the way to heauen. 7. whither Christ ascending with triumph Angels admire him.

Christ Lord of al the world. The 5. key.

1 † The *a* first of the Sabbath, the Pſalme of Dauid.

a *Christ rising from death the first day of the weeke, had al powre geuen him in heauen and in earth. Mat. 28.*

b *Not only the soile it selfe but al the fruict, and al that dwel therin are Gods.*

THE earth is our Lordes, and *b* the fulnesse therof: the round world, and al that dwel therein.

Becausse he hath founded it vpon the seas: and vpon the riuers hath prepared it. 2

c *Though Christ created and redeemed al, yet only the iust shal inherite heauen.*

† Who *c* shal ascend into the mount of our Lord? or who shal stand in his holie place? 3

† The innocent of handes, and of cleane hart, that hath not taken his soule *d* in vayne, nor sworne to his neighbour in guile. 4

d *not occupied himselfe in vaine and vnprofitable thinges, but in commendable workes.*

e *Gods mercy goeth before iustifications*

† He shal receiue blessing of our Lord: and *e* mercie of God his Sauiour. 5

iust workes folow, and so glorie is the reward of al.

f *This sorte of people thus serving God, shal receiue euerlasting blisse.*

† This is *f* the generation of them that seeke him, of them that seeke the face of the God of Iacob. 6

g The prophet contemplating in spirite prosopopeia)

† Lift vp your gates *g* ye princes, and be ye lifted vp ô eternal gates: and the king of glorie shal enter in, 7

Christs Ascension, inuiteth Angels to receiue him, and (by speaketh also to the gates of heauen, by which he is to enter.

h Angels answer admiring, & demanding answereththat

† *h* Who is this king of glorie? Our Lord *i* strong & mightie our Lord mightie in battel. 8

i as in a dialogue, how Christ is become so glorious! *i* The Prophet Christ by his powre hath ouercome al enemies in battel.

k *Againe he willeth Angels to open*

† *k* Lift vp your gates ye princes, and be ye lifted vp ô eternal gates: and the king of glorie shal enter in. 9

the gates, and biddeth the gates to enlarge them selues.

l *the Angels demand as before:* m *the*

l Who is this king of glorie? *m* The Lord of powers he is the king of glorie.

prophet answereth: that Christ is Lord also of Angels, and al heauenlie powres vnder God.

PSALME XXIIII.

A general prayer of the faithful against al enemies, 4. with desire to be directed in the way of godlines, 7. and to be pardoned for sinnes past. 9. acknowledging Gods meeknes, 17. our weaknes, necessitie of helpe, and hope in God: 22. concludeth with prayer for the whole Church.

A prayer of the faithful. The 7. key.

a *This Psalme perteyneth beginning with*

† Vnto *a* the end, the Psalme of Dauid. 1

more properly to the new testament. And is artificially composed: the verses distinct letters in order of the Hebrew Alphabet, to the last verse.

To

2 TO THEE ô Lord I haue lifted vp *b* my ſoule: † my God in thee is my confidence, let me *c* not be aſhamed:

b *my mind, to be attētiue.*

c *not be fruſtrate of my petition.*

3 † Neither let mine enemies ſcorne me: for al *d* that expect thee, ſhal not be confounded.

d *that patiently expect the time when God wil aſſiſt.*

4 † *e* Let al be confounded that do vniuſt thinges in vayne. Lord ſhew me thy wayes: and teach me thy pathes.

e *This maner of praying is frequent in the Pſalmes, ſignifying as a prophecie, that ſo it wil come to paſſe and the conformitie of the iuſt to Gods iuſtice.*

5 † Direct me *f* in thy truth, and teach me: becauſe thou art God my Sauiour, and thee haue I expected *g* al the day.

f *in true faith and religion.*

g *al our life we muſt deſire more and more knowlege of true doctrin.*

6 † Remember ô Lord thy commiſerations, and thy mercies: that are from the beginning of the world.

7 † The ſinnes *h* of my youth, and *i* my ignorances doe not remember. [*firſt vſe of reaſon, at which time manie are careles, to lerne how to ſerue God.*

h *from the*

i *& negligent*

According to thy mercie remember thou me: for thy goodneſſe ô Lord.

8 † Our Lord is *k* ſweete, and *l* righteous: for this cauſe he wil geue a law to them that ſinne in the way.

k *As God is ſweete in geuing good motions:* l *ſo he is ſeuere to them that reſiſt his grace.*

9 † He wil direct the milde in iudgement: he wil teach the meeke his wayes.

10 † Al the wayes of our Lord, be *m* mercie and *n* truth, to them that ſeeke after his *o* teſtament and his *p* teſtimonies.

m God mercifully preuenteth with his grace: *n* and iuſtly rewardeth good workes.

o Gods law is his wil.

p and teſtimonie of his couenant with man:

11 † For thy name ô Lord thou wilt be propitious to my ſinne: for *q* it is much.

q *ſinne in reſpect of auerſion from God is great & nedeth his grace.*

12 † Who is the man that *r* feareth our Lord? he 1. appoynteth him a law in the way, that he hath choſen.

r He that feareth God commodities which is the beginning of wiſdome, receiueth fiue ſpiritual here mentioned: 1. God inſtructeth him by his law.

13 † His ſoule 2. ſhal abide in good things: and 3. his ſeede ſhal inherite the land. [*al neceſſaries vpon him: 3. others his good*

2. *beſtoweth ſhal imitate example.*

14 † Our Lord is 4. a firmament to them that feare him: & 5. his teſtament that it may be made manifeſt to them. [*protect him: 5. According to Gods couenant he ſhal enioy the manifeſt ſight of God for his eternal*

4. *God wil*

5. *reward.*

† Myne eies are alwayes to our Lord: becauſe he wil plucke 15
my feete out of the ſnare.
† Haue reſpect to me, and haue mercie on me: becauſe I am 16
ſ mans weakneſ alone and poore.
nes Without Gods helpe.
† The tribulations of my hart are multiplied: deliuer me from 17
t Tribulatiõs t my neceſſities.
can not be auoided, but muſt neceſſarily be ſuffered: therfore ô
God geue vs grace to paſſe through them without ſinne.
† See my v humiliation, and my labour: and w forgeue al my 18
v myn affli- ſinnes.
ction. w take away the cauſe and affliction wil be mitigated.
† Behold mine enemies, becauſe they are multiplied, and with 19 Ioan. 15.
x wicked men x vniuſt hatred hated me.
of hatred do endeuour to draw others into ſinne.
y Thoſe that † Keepe my ſoule, and deliuer me: I shal y not be ashamed, 20
hope in God becauſe I hoped in thee.
ſhal neuer be confounded.
† The innocent and righteous haue cleaued to me: becauſe I 21
expected thee.
z Al The † z Deliuer Iſrael ô God, out of al his tribulations. 22
letters of the Alphebet being complete in this Pſalme, this laſt verſe beginneth with Pere, Redeeme, praying God to redeme and deliuer Iſrael, that is, the whole Church from tribulations.

PSALME. XXV.

Dauids prayer diſtreſſed in perſecution. The 8. key.

Dauid in banishment among the Philiſtimes, truſteth in the iuſtice of his cauſe, 9. and prayeth God earneſtly to deliuer him, that he may with more freedom and commodity ſerue him as he deſireth.

a This Pſalme is alſo a conuenient prayer for anie Chriſtian in tribulation.
† Vnto a the end the Pſalme of Dauid. 1
b Be thou ô God arbiter of the cauſe between Saul and me, thou knoweſt myn innocencie in this behalfe, though I am vniuſtly charged by Saul, and his freindes.
IVDGE b me ô Lord becauſe I haue walked in my innocencie: and hoping in our Lord I shal not be weakened.
c Leſt perhaps I be not ſo innocent as I O God proue
† c Proue me Lord, and tempt me: burne my reynes and my 2
hart.
deſire, and as in reſpect of Saul I hope that I am, do thou me as thou wilt by tribulations.
† Becauſe thy mercie is before mine eies: and I am wel pleaſed 3
in thy truth.

† I d haue

4 † I *d* haue not sitten with the councel of vanitie: and with them that doe vniust thinges. I wil not enter in

d Dauid in confidence of proceding, extraordinarily.

a good conscience, and zele against the wicked, alleageth his sincere more then ordinarie men may do, God so inspiring him

5 † I " haue hated the Church of the malignant: and with the impious I wil not sitte.

6 † I *e* wil wash my handes among innocentes: *f* and wil compasse thy altar ô Lord:

e The rest of this Psalme

euerie Priest reciteth in Masse, before he offer the holie Sacrifice, professing, & putting him selfe in memorie, that he must only communicate with the innocent,

Epi. 120. c. 11.

or of pure conscience; *f* and so approch to the Altar. *prefigured Leuit. 16. v. 4.*

7 † That I *g* may heare the voice of praise, and *h* shew forth al thy meruelous workes.

g Shutting the eares of my hart from euil and vaine thoughtes I wil attend to godlie inspirations, *h* and so with mental prayer, and external voice (as the holie order of this sacred office requireth) praise thee ô God in thy meruelous workes.

8 † Lord I haue loued *i* the beautie of thy house, and the place of *k* the habitation of thy glorie.

i I can not but singularly loue the excellencie of this place dedicated to thy seruice: where is true faith, vnitie, and charitie of thy people, the guard of holie Angels, the administratiõ of sacred mysteries, assistance of the Holie Ghost, real presence of Christ our Lord, al replenished with Diuine maiestie. *k* This representeth vnto me the glorious heauenlie kingdom of God and al Saincts.

9 † *l* Destroy not ô God my soule with the impious, and my life with bloudie men.

l Suffer me not therfore to be contaminate by the wicked, nor to be deuoured with them.

10 † In whose *m* handes are iniquities: their *n* righthand is replenished with giftes.

m They are stil readie to committe more and more iniquities.

n themselues being corrupted, endeuour by giftes of wordly commodities to corrupt others.

11 † But *o* I haue walked in mine innocencie: *p* redeme me, and haue mercie on me.

o Euerie one ought so to purge his conscience, that he may be innocent, or free from great sinne. *p deliuer me from this necessitie of dwelling among the wicked.*

12 † My *q* foote hath stood in the direct way: in *r* the Churches I wil blesse thee ô Lord.

q I intend to walke right. *r I desire to praise thee amongst thy true faithful seruantes.*

ANNOTATIONS. PSALME. XXV.

5. *I haue hated the Church of the malignant.*] Holie Dauid forced by reason of persecution to dwel amongst Infidels the Philistians; after he had twise spared king Saules life (1. Reg. 24. v. 5. et. c. 26. v. 9.) lamented (v. 19.) how great affliction it was to him, *to be cast out, that he could not dwel in the inheritance of our Lord* (where God was rightly serued) and that his enemies had done so much as in them lay, to make him fal into idolatrie, by their fact, as it were saying: *Goe serue*

A singular great affliction to be hindered from Gods true seruice.

Christians must abhorre, and abstaine from al conuenticles of Heretikes and other Infidels.

serue strange goddes. Neuertheles his zele was such that (as he here professeth) *he hated the Church of the malignant*: that is, the congregations of al miscreants: & his immaculate religious puritie was so perfect, that he would not so much as in external shew, conforme his actions to theirs, in matters of religion, nor yeld his bodelie presence in their conuenticles: but said: *I will not sitte with the impious I will not sitte.* Instructing vs Christians (for the word *to the end*, in the title sheweth that this Psalme perteyneth also to vs) that we must both *hate the Church or congregations of the malignant*, to witte, of Painims Iewes, Turkes, and Hererikes, and *not sitte*, nor personally be present with them in the exercise of their false pretended religions.

PSALME. XXVI.

An other confident prayer of Dauid in tribulation. The 3. key.

Dauid being in great distresse through persecution, and hauing assured confidence in God, describeth the great securitie of Gods protection. 7. sheweth the same experienced in him self. 12. prayeth for continuance therof 13. and incorageth his owne soule, in hope of life euerlasting, to persuer in vertue.

† The Psalme of Dauid *a* before he was annoynted. 1

a *Before his second annointing, as is probable. 2. Reg. 2.*

b Against ignorance God illuminateth his nedeth not to

OVR Lord is *b* my illumination, and *c* my saluation, *d* whom shal I feare?

seruantes. *c* against infirmitie he geueth streingth. *d* so he feare anie mans malice, subtelties, nor force. *Luc. 21. v. 15.*

Our Lord is the protectour of my life, of whom shal I be afrayd?

† Whiles the harmeful approch vpon me, to eate my flesh. 2

Mine enemies that truble me, them selues are weakened and are fallen.

† If campes stand together against me, my hart shal not feare. 3

If battel rise vp against me, in this wil I hope.

† One thing I haue asked of our Lord, this wil I seeke for, 4

c *How special a benefite Dauid estemed it*

that I *e* may dwel in the house of our Lord al the dayes of my life.

to be in the Catholique Church the only true house of God!

That I may see the pleasentnes of our Lord, and visite his temple.

† Because he hath *f* hid me in his tabernacle: in the day of 5

f Albeit the spiritual or carnal enemie

euils he hath protected me, in *g* the secrete of his tabernacle.

seke to ouerthrow me, yet I am secure in the Catholique Church.

g God either able to hurt himspiritually

suffereth not the enemie to find his seruant. *h* or not to be

† In *h* a rocke he hath exalted me: and now he hath *i* exalted 6

i whē a martyr

my head ouer mine enemies.

or confessour dieth, then he getteth the victorie against the persecutors.

I *k* haue

I *k* haue gone round about, and haue immolated in his tabernacle an hoſt of iubilation: I *l* wil ſing, and ſay a Pſalme to our Lord.

k *Diligently recounting al thy benefites, I render thankes by ſacrifice and praiſe.*

l *not only in hart, but alſo ſinging with loud voice and inſtrument.*

7 † Heare ô Lord my voice, wherwith I haue cried to thee: haue mercie on me, and heare me.

8 † My *m* hart hath ſayd to thee, my face hath ſought thee out: *n* thy face ô Lord I wil ſeeke.

m *In my inward ſincere cogitation I deſire, and ſeeke that I may ſee thee,* n *face to face* 1. Cor. 13. v. 12.

9 † Turne *o* not away thy face from me: *p* decline not in wrath from thy ſeruant.

o *In the meane time ô Lord, grant me thy fauour,* p *leaue me not though thou be angrie with me.*

Be *q* thou my helper: forſake me not, neither deſpiſe me ô God my Sauiour.

q *He ſpeaketh [in the perſon of orphanes.*

10 Becauſe *r* my father and my mother haue forſaken me: but our Lord hath taken me.

r *Though carnal parentes forſake the iuſt man in tribulation, yet God hath then moſt ſpecial care of him.*

11 † Geue me *ſ* a law ô Lord in thy way: *t* and direct me in the right path, becauſe of mine enemies.

ſ Eſtabliſh my hart in thy law. t conſerue me in the right way, which thou haſt already taught me, and it is the more neceſſarie, becauſe myne enemies labour to peruert me.

12 † Deliuer me not into *v* the ſoules of them that truble me: becauſe *w* vniuſt witneſſes haue riſen vp againſt me, and iniquity hath lyed *x* to it ſelfe.

v the willes. vv falſe witneſſes accuſed Dauid, others accuſed Chriſt: Mat. 26. others do ſtil accuſe the iuſt Mat. 5. x the wicked ſelues in lying, but the chief hurt finally turneth vpon

y leaſe themſelues.

13 † I *y* beleue to ſee the good things of our Lord, in the land of the liuing.

y *The prophet and al iuſt men are comforted by God, and hope of reward in heauen.*

14 † z Expect our Lord, doe manfully: and *a* let thy hart take courage, and *b* expect thou our Lord.

z *The iuſt exhorteth his* Pſal. 30.

owne ſoule to patience, a *fortitude,* b *and longanimitie.*

PSALME. XXVII.

Dauid prayeth to be deſended from the eternal deſtruction of the wicked, 4. which (by way of imprecation, or conformitie to Gods iuſtice) he prophecieth 6. Feeling by inſpiration that his prayer is heard, rendereth thankes to God, 9. and prayeth for al the people.

An other prayer of Dauid for deliuerie from euils The 8. key.

1 A Pſalme to Dauid him ſelfe.

TO THEE ô Lord I wil crie, my God *a* keepe not ſilence from me: leſt at any time thou hold thy peace from me,

a *Omitte not to comfort me.*

and I shal be like to them that goe downe into the lake.

† Heare ô Lord the voice of my petition whiles I pray to thee: 2
whiles I lift vp my handes to thy holie temple.

b *Suffer me not to be ouercome: for God* † *b* Draw me not together with sinners: and with them that 3
worke iniquitie destroy me not.

tempteth none to euil. Iac. 1.

Which speake peace with their neighbour, but euils in their hartes.

c *The iust in zele of iustice pray that* † *c* Geue them according to their workes, and according to 4
the wickednesse of their inuentions.

sinne may be punished.

According to the workes of their handes geue vnto them: render them their retribution.

d *Ignorance doth not excuse when men may and* † Becausе they haue *d* not vnderstood the workes of our Lord, 5
and in the workes of his handes thou shalt destroy them, and
e not build them vp.

wil not vnderstand.

e *God saueth not without our cooperation with his grace.*

† Blessed be our Lord: becausе he hath heard the voice of my 6
petition.

† Our Lord is my helper, and my protectour: in him my hart 7
hath hoped, and I was holpen.

f *being comforted in spirite my bodie* And *f* my flesh florished againe: and *g* with my wil I wil con-
fesse to him.

is as it were refreshed. g *freely and gladly.*

h *God protecteth and prospereth the* † Our Lord is the strength of his people: and he is *h* the pro- 8
tector of the saluations of his annoynted.

kings good endeuoures for his people.

i As Psal. 19. and often elswhere the prayeth for † Saue *i* thy people ô Lord, and blesse thine inheritance: and 9
rule them, and extol them for euer.

subiectes pray for their Superior: so mutually the superior the subiectes.

PSALME XXVIII.

The Church of Christ endowed with excellent mysteries. The 6. key.

The royal prophet seing in spirite the most sacred Mysteries, brought by Christ into this world, inuiteth al to offer their best thinges, euen themselues wholly, as sacrifice of thankes, for so excellent benefites, preached with magnificence. 5. VVherby innumerable are gethered into his Church here replenished with grace, and in heauen with glorie.

a 2. *Reg.* 6. ℣. 17. 1. *Par.* 16. ℣. 1. † The Psalme of Dauid, " in the consummation *a* of the 1
tabernacle.

ANNO-

ANNOTATIONS.

1. *In consummation of the tabernacle.*] The seuentie Interpreters testifie by adding this title, that king Dauid made this Psalme (as he did also some others) when the Arke of God was brought into the tabernacle, which he had pitched for it in Sion. 2. *Reg.* 6. 1. *Paral.* 16. Wherin he saw by prophetical spirite, and here vttereth other farre greater mysteries, & more excellent benefites, brought into the world by Christ, and preached by him, and his Apostles, then agreed to the Arke, or the time of the old Testament; but are verified in the admirable fruite of innumerable people of al nations, and of manie great Potentates conuerted to Christianitie. Mysteries of the Catholique Church prophecied in this Psalme.

104. 105. &c

BRING *b* to our Lord ye children of God: bring to our Lord *c* the sonnes of rammes.

2 † Bring to our Lord *d* glorie and honour, bring to our Lord glorie vnto his name: adore ye our Lord *e* in his holie court.

3 The voice of our Lord *f* vpon waters, the God of *g* maiestie hath *h* thundered: Our Lord vpon *i* manie waters.

4 † The voice of our Lord *k* in powre: the voice of our Lord *l* in magnificence.

5 † The voice of our Lord *m* breaking ceders: and our Lord shal breake the *n* ceders of Libanus:

6 † And he shal breake them in peeces as a *o* calfe of Libanus. *p* and the heloued as *q* the sonne of vnicornes.

7 The voice of our Lord *r* diuiding the flame of fire:

8 † The voice of our Lord *s* shaking the desert; and our Lord shal moue *t* the desert of Cades.

9 The voice of our Lord *v* preparing * hartes, and he shal discouer thicke woodes: and in *x* his temple al shal say glorie.

10 † Our Lord maketh *y* to inhabite the floud: and our Lord *z* shal sit king for euer.

Our Lord *a* wil geue strength to his people: our Lord *b* wil blesse his people in peace.

b Offer sacrifice of thankes for the singular benefites after recounted in this Psalme.

c Rammes were of the more principal thinges that were offered in the law of Moyses. But the sonnes of rammes importe in mystical sense better hostes then rammes.

d The first thing in sacrifice is to glorifie, honour, and adore God in sinceritie of spirite, *e* in his holie Catholique Churh. *f* Here is a greater matter intimated then happened in the bringing of the Arke into a tabernacle prepared in Sion, when Dauid danced, and offered hostes for sacrifice, others ioyning with him in that solemnitie. But this *voice of our Lord vpon vvaters* is rather verified of our Blessed Sauiours owne preaching with g *maiestie* h *thundering*, & by his Apostles vpon i *manie vvaters*, manie nations: k *in powre* of miracles. l *in magnificence* preaching as *hauing* in dede *powre, not as the Scribes and Pharises.* *Mat.* 7. *v.* 29. m *breaking cedars* among innumerable others, conuerting highest Potentates n *of Libanus*, Emperoures, kinges and greatest Princes of the world: o *as a calfe of Libanus* so meekly submitting them selues to Christs yoke, and spiritual obedience of his Church. p Al which is done by Christ our Lord *the beloued* of God, q *as the sonne of vnicornes*, is most tenderly beloued by the parentes. r This *voice of our Lord diuiding the flame of fire*, the Holie Ghost proceding from the Father and the Sonne, came vpon the Apostles, as in diuided tongues of fire. *f* wherwith *the desert*, the Gentiles of the wide and wild

*cornes.

world, *v were shaken* and moued, *t* the *desert of Cades*, so one of the Iewes also compunct in hart with remorse of conscience hearing the voice of S. Peter, and other Apostles. *v The same voice of our Lord preparing hartes*, inspiring the mindes of men with spede, like hyndes and does, to ascend the high hilles of free and perfect life, in contemplation vertues. *vv* So our Sauiour shal *discouer the thic e vvoodes*, reuelle the hidden Mysteries of the old Law, by preaching Christian doctrine, and vse of Christian Religion. *x in his holie temple*, the Catholique Church, wherin al true Christians shal *glorifie God*. *y* making the great abundance of people, who are like *the sea vvhen it ouerflovveth the land*, to dwel in the same Church. *z* Christ *our Lord sitting*, & ruling *king* ouer al *forever*. *a* by his grace *geuing strength to his people*, to passe through the tentations of this life; *b* and *blesse* the iust *vvith* eternal *peace* in heauen.

PASLME. XXIX.

Dauid rendereth thankes for his establishment in his kingdome. The 8. key.

King Dauid by voice and instrument rendereth thankes to God for his peaceable state in the kingdom, 5. inuiteth others to reioyce in Gods benefites, teaching by his owne example that God sometimes geueth more conforth sometimes sheweth his wrath, but al for our good.

† A *a* Psalme of Canticle, *b* in the dedication of Dauids house. 1

a The general name of particularelie instruments as most vsuallie that voyces others are *b* After manie great tribulations, King Dauid prospering built an excellent house or palace. (2. Reg. 5. v. 11. Paralip. 14. v. 1.) And at his first dwelling therin, made this Psalme, beginning himselfe to sing the same with voice, other musitians ioyned with him in the praises of God and thankesgeuing for his benefites.

c Though God in himselfe is most high, and neither nedeth, nor can be exalted by men, yet the royal prophet knew it vvas his dutie to sing thankes and praises to him, *d* for his deliuerie from manie trubles, and dangers. *e* not suffering his enemies to be delighted in his ruine.

I WIL *c* exalt thee ô Lord, *d* becausse thou hast receiued me: 2
neither hast *e* delighted myne enemies ouer me.

f conserued my bodie in health amõgst

† O Lord my God I haue cried to thee, and thou hast *f* healed 3
me.

innumerable dangers.

g Preserued my soule from greater dãgers

† Lord thou hast *g* brought forth my soule out of hel: thou 4
hast saued me from them that goe downe into the lake.

h Ye that are iust and holie praise God for mere goodnes

† Sing to our Lord *h* ye his saincles: and *i* confesse to the me- 5
morie of his holines.

it, from vvhom it cometh, and not from your selues: *i* confesse his vvithout your desertes.

k vvhen he is angrie, *l* yet he meaneth vvel vnto vs.

† Because *k* wrath is in his indignation: *l* and life in his wil. 6

At

At *m* euening shal weeping abide: and in the morning gladneſſe.

m The state of a iust mans life is often changed from sorovv to comforte, and from comforte to sorovv.

7 † And I said in my abundance: *n* I wil not be moued for euer.

n Though vve suppose our selues firmly eſtablished:

8 † O Lord *o* in thy wil, thou haſt geuen ſtrength to my beautie. Thou haſt *p* turned away thy face from me, and I became trubled.

o yet God of his good vvil tovvardes vs sometimes geueth *strength*, and corege, *p* sometimes suffereth vs to our ovvne vveakenes,

9 † To thee ô Lord *q* I wil crie: and I wil pray to my God.

q therfore we muſt & I *crie and pray* for Gods helpe, *r* in manner here expreſſed or the like.

10 † *r* What profite is in my bloud, whiles I deſcend into corruption?

Shal duſt confeſſe to thee, or declare thy truth?

11 † Our Lord hath heard, and had mercie on me: our Lord is become my helper.

12 † † Thou haſt turned my mourning into ioy vnto me: thou haſt cut my ſackcloth, and haſt compaſſed me with gladnes.

13 † That *ſ* my glorie may ſing to thee: and I be not compunct: Lord my God for euer *t* wil I confeſſe to thee.

ſ finally in this my good ſtate

t I ſhal alvvayes confeſſe and praiſe thee.

PSALME. XXX.

A prayer of a iuſt man exceedingly afflicted ſtil confident in God, 11. deſcribing his manie calamities (in reſpect of his enemies) vndeſerued, 18. prayeth for his owne deliuerie, and their iuſt punishment. 20. praiſeth and thanketh God for his goodnes. 24. exhorteth al others to do the ſame.

How to pray in affliction. The 7. key.

1 † Vnto *a* the end, the Pſalme of Dauid, for *b* exceſſe of minde.

a Perteyning to the new Teſtament. *b* eſpecially to the iuſt trubled and almoſt diſtracted in mind in great afflict on. *See v.* 23.

2 IN THEE ô Lord *c* haue I hoped, *d* let me not be confounded for euer: in thy iuſtice deliuer me.

Pſal. 70.

c How greuouſly ſoeuer I am afflicted yet I truſt in thee, *d* therfore I pray thus.

3 † Incline thine eare to me, make haſt to deliuer me. Be vnto me for a God protector: and for a houſe of refuge, that thou mayſt ſaue me.

4 † Becauſe thou art my ſtrength, and my refuge: and for thy name thou wilt conduct me, and wilt nourish me.

5 † Thou wilt bring me out of this ſnare, which they haue hid for me: becauſe thou art my protector.

6 † Into *e* thy handes I commend my ſpirit: thou haſt *f* redeemed me ô Lord God of truth.

e I offer and reſigne my ſelfe to thee.

Luc. 23.

f Thou hast resignatiõs of B. Sacraments

often deliuered me. This verse is most aptly applied in al our soules to Gods wil, namely whensoeuer we receiue the likewise in the houre of death, and at manie other times.

† Thou hast hated them that obserue vanities, vnprofitably. 7
But I haue hoped in our Lord: † I shal reioyce and be ioyful 8
in thy mercie.
Because thou hast respected my humilitie, thou hast saued my soule out of necessities.

g not suffered me to be shut vp.

† Neither *g* hast thou shut me vp in the handes of the enemie: 9
thou hast set me feete in a large place.
† Haue mercie vpon me ô Lord because I am in tribulation: 10
myne eieis trubled for wrath, my soule, and my bellie:

h al my partes external and internal, body

† Because *h* my life is decayed for sorrowe: and my yeares for 11
gronings.
and mind are trubled.
My strength is weakened for pouertie; and by bones are trubled.
† Aboue al myne enemies I am made a reproch both to my 12

i My freindes dare not

neighbours excedingly: and *i* a feare to my acquantance.
conuerse with me, lest they incurre displeasure for my sake.
They that saw me, fled forth from me: † I am forgotten, from 13
the hart as one dead.
I am made as a vessel destroyed: † becaus I haue heard the 14
reprehension of manie that abide round about:
In that whiles, they assembled together against me, they consulted to take my soule.
† But I haue hoped in thee ô Lord: I sayd: Thou art my God: 15
† my lottes are in thy handes. 16
Deliuer me out of the handes of my enemies, and from them that persecute me.

k Make thy light so shine in my soule, me from the

† *k* Illustrate thy face vpon thy seruant, *l* saue me in thy 17
mercie:
that I may vnderstand that is right. *l* and through thy mercie deliuer
force of myne aduersaries.
† Lord let me not be confounded, because I haue inuocated 18
thee.
Let the impious be ashamed, and brought downe into hel:
† let the deceitful lippes be made mute. 19

m so proudly behauing them selues, as at last render haue of God.

Which speake iniquitie against the iust, *m* in pride, and *n* abuse.
if they had no superior, neither in earth nor in heauen, to whom they shal account: *n*. and abusing their present powre and authoritie, which they

† How

20 † How great is the multitude of thy ſweetneſſe ô Lord, which thou *o* haſt hid for them that feare thee.
life the reward of the iuſt
Thou haſt perfited it for them that hope in thee, *p* in the ſight of the children of men.
made manifeſt in ſight
21 † Thou *q* shalt hide them in the ſecrete of *r* thy face from the diſturbance of men.
the iuſt is in great eſtimation in the ſecrete knowledge of God.
as we ſpeake to a king; *your maieſtie*: or to a noble man, *your Lordshippe*.
Thou shalt protect them in thy tabernacle from the contradiction of tongues.
22 † Bleſſed be our Lord: becauſe he hath made his mercie merueilous to me in the fenſed citie.
23 But I haue ſaid in *ſ* the exceſſe of my minde: I am caſt away from the ſight of thine eies.
ction being almoſt diſtracted in my mind, I ſaid that in reaſon
haue ſayd. Holie Iob ſpake ſome th nges in ſuch ſtate of affliction.
Therfore thou haſt heard the voice of my praier, whiles I cried to thee.
24 † *t* Loue our Lord al ye his ſainctes: becauſe our Lord wil require truth, & wil repay them abundantly that doe proudly.
perſon exhorteth al the ſeruants of God
25 Do ye *v* manfully, and let your *w* hart take courage, al ye that *x* hope in out Lord.
final perſeuerance to

o As yet in this preſent is hidde:
p but shal be of al men.
q In the meane time
r title of honoure,
ſ in myn extreme affliction I would not *ch.* 3. & 42.
t the prophet, or other iuſt
v to conſtancie.
w longanimitie, *x* and the end.

PSALME. XXXI.

Forgeuenes of ſinnes is a happie thing: 3. wherto manie are brought by affliction geuing them vnderſtanding, ſo mouing them to confeſſe their ſinnes, 6. pray for remiſſion, 10. not deſpaire, but hope in Gods mercie, and ſo reioyce with ſincere hart.

The ſecond pœnitential Pſalme. The 7. key.

1 † To *a* Dauid him ſelfe " vnderſtanding.
ſheweth how Dauid was brought to vnderſtand his ſinnes, to confeſſe,
BLESSED are they, *b* whoſe iniquities are forgeuen: and " whoſe ſinnes *c* be couered.
Rom. 4. 1. Pet. 4.
sinner is the forgeuenes of
c by charitie, which couereth the multitude of ſinnes. 1. Pet. 4.
2 † Bleſſed is the man, to whom *d* our Lord hath " not imputed ſinne, " neither is there *e* guile in his ſpirit.
e When ſinners repent ſincerly without guile, then God forgeueth: without which cooperation none is iuſtified.

a This Pſalme bewayle, and obtaine remiſſion of them.
b The firſt bleſſing of a his ſinnes.
d Satisfaction being made.

† Becauſe

f *because I ac knowledged not my grieuous sinnes, I was stil sore afflicted.* g *though otherwise I ceased not to pray but without any fruict or good effect.*

† Because *f* I held my peace, my bones are * inueterated, 3 *waxed as if they were old.*
g whiles I cried al the day.

† Because day and night thy hand is made heauie vpon me: 4
h *thy diuine prouidence that I deserue al this affliction.*
I *h* am turned in my anguish, whiles *i* the thorne is fastened.
re ducing me, i *by remorse of myn owne conscience which telleth me*

k *therfore I do no longer dissemble with men nor am silent to thee, but expresly acknowlege my sinnes.*
† I *k* haue made my sinne knowen to thee: and my iniustice 5
I haue not hid.
I said: I wil confesse against me my iniustice to our Lord: and
thou hast forgeuen the impietie of my sinne.

l As I do now recal my selfe being stricken with Gods heauie hand; so must euerie one that wil be purged from his sinnes and sanctified great like *to a deluge:* *n* yet they shal not oppresse him, that relieth vpon God.
† For this *l* shal euerie holie one pray to thee, in time conue- 6
nient. But yet *m* in the floud of manie waters, they shal *n* not
approche to him.
pray to thee, when he is afflicted. *m* Though calamities be meruelous

† Thou art my refuge from tribulation, which hath compassed 7
me: my exultation, deliuer me from them that compasse me.

o God speaketh: promising by these instruction: *p* tribulations to geue his seruants *vnderstanding,* and with perpetual protection.
† I *o* wil geue thee vnderstanding, and wil instruct thee in the 8
way, that thou shalt goe; I *p* wil fasten mine eies vpon thee.

q Be not therfore careles, like to brute beastes, but considratiue of your actions.
† Doe *q* not become as horse and mule, which haue no vn-
derstanding.

r *The Prophet or anie iust soul beseecheth sinners, for their conuersion.*
In *r* bit and bridle binde fast their cheekes, that approch not
to thee.

s *Sinners deserue much punishment.* t *but repenting, and trusting in God shal finde his mercie.*
† Manie *s* are the scourges of a sinner, but *t* him that hopeth 10
in our Lord mercie shal compasse.

v *The end of true penance is ioy to which therfore the prophet inuiteth al penitents.*
† Be *v* ioyful in our Lord and reioyse ye iust, and glorie al ye 11
right of hart.

ANNOTATIONS. PSALME. XXXI.

Vexation geueth vnderstanding.

1. *Vnderstanding.*] VVhen Dauid had sinned and somewhile neglected to confesse his fault, Gods mercie by affliction made him to vnderstand his owne estate, who then repenting, confessing, and sorowing for his sinnes made this Psalme.

Psalme. which is therfore intitled *Vnderstanding*: or, *Instruction of Dauid.* It geueth vs also to vnderstand, and to know, saith S. Augustin, that we must neither trust in our owne merites, nor presume to escape punishment of sinne. Thy first vnderstanding therfore or lesson, must be, to know thy self to be a sinner. The next is, that when with faith thou beginnest to worke wel by loue, thou attribute not this to thyn owne streingth, but to the grace of God.

Sinne must be punished.

Good workes are of grace.

in epist. ad Ro. c. 4.

1. *VVhose sinnes are couered. 2. not imputed.*] Caluin and his complices gether poyson of these holie wordes, denying that sinnes are truly taken away, but only couered, and stil remayne say they in the iustest. VVhich sense would make this Scripture contrarie to other places. Isaie 6. thyn iniquitie shal be taken away, and thy sinne shal be cleansed. Ioan. 1. The lambe of God which taketh away the sinne of the world. Act. 3. Be penitent and conuert, that your sinnes may be put out. 1. Cor. 6. you are washed, you are sanctified, you are iustified. & the like, which shew the true real taking away of sinnes, true sanctification, and iustification. As S. Ierom (or some other ancient authentical autor) explicateth this place saying: Sinnes are so *couered* by baptisme & penance, that they are not to be reueled in the day of iudgement. *not imputed* in him that diligently purgeth him selfe in this world, or by martyrdom. S. Augustin teacheth the same saying: Sinnes are couered, are wholly couered, are abolished. Neither must you vnderstand (saith he) that sinnes are couered, as though stil they were, and liued. VVhy then did the prophet say; sinnes are couered? they are not to be punished. More clerly, li. 1. c. 13. cont. duas Epist. Pelag. The Pelagians calumniating Catholiques, as if they taught, that sinnes are not taken away, but shauen, as heares are cut with a rasor; the rootes remaining in the flesh. *which* (he answereth) *none affirmeth but an infidel.* Likewise S. Gregorie teacheth, that a sinner coureth his sinnes wel, when with contrarie vertues he ouerwhelmeth former vices, and with good deedes blotteth out former euil deedes. He coureth them euil, when either for shame, or feare, or obstinacie, or desperation he concealeth his sinnes, omitting to confesse them. God coureth sinnes, as a phisition coureth woundes, by applying medicinal plaster, which in deede cureth them. Thus ancient, lerned holie Fathers expound this text. Further explicating, that albeit thinges couered, and only therby hidde from men, do remaine as they were before they were hid, yet whatsoeuer is hid to God, is in dede vtterly taken away, for nothing that is, can be hid from God. And the contrarie doctrin of Protestants is iniurious either to Gods powre, if they say he can not quite take away sinnes, or to his mercie, if he wil not, or to his iustice, if he neuer punish sinnes euer remayning, and to his truth if he repute otherwise, then in deede the thing is. It is also iniurious to Christ, to say, his bloud and death is not effectual to take away sinnes. iniurious to innumerable places of holie Scripture, which affirme plainly that sinnes by Gods grace are vtterly taken away. Finally it is iniurious to Saincles in heauen, arguing them as stil infected with sinnes, if in dede sinnes yet remaine in them. which is most absurde, and blasphemie to speake. And yet foloweth by necessarie consequence. For if the iustest liued & died in sinne, they should remaine eternally in sinne.

Protestantes expound this place contrary to many other clere places.

contrarie to the exposition of ancient fathers.

God couering or not imputing sinne doth quite take them away.

The contrarie doctrin is iniurious to God. to Christ, to holie Scriptures. to glorified Saincles.

2. *Neither is there guile in his spirite.*] In remission of sinnes the penitent necessarily must so cooperate, that he haue no guile in his spirite, or hart, for if he haue, then he faileth of the forsaide blessednes, and his iniquities are not forgeuen, nor his sinnes couered to God, but to be imputed and punished. Yet the repentance of a sinner be it neuer so sincere, hartie, and without guile doth not merite remission of sinne, but only disposeth therto. But after remission

Sincere repentance is a necessarie disposition to remission of sinne. After remissiō

it is satisfactorie and meritorious.

it is satisfactorie for the paine due for sinnes, and meritorious of glorie. According as S. Augustin here teacheth saying Good (or meritorious) workes goe not before faith, and remission, but folow the same.

PSALME XXXII.

The perfection of Gods workes descr bed. The 1. key.

The prophet exhorteth to praise God, 4. describing his powre, prouidence, mercie, and wisdom. 16. no salvation but by him. 20. and therfore prayeth for his helpe.

The Psalme of Dauid.

a *not in your selues* b *praise is not comelie in the mouth of a sinner. Eccli. 15.*

REIOYCE ye iust *a* in our Lord: *b* praysing becometh 1
the righteous.

c *in mortification offering your bodies a liuing hoste, Rom. 12.* d *of this instrument this booke is called the Psalter and without which no praise pleaseth God.*

† Confesse ye to our Lord on *c* the harpe: on *d* a psalter of 2
ten strings sing to him.

e *praising God for the grace of Christ in the new testament.*

† Sing ye to him *e* a new song: sing wel to him in iubilation. 3

f *Gods rules and precepts are most iust and right.* g *he performeth whatsoeuer he promiseth.*

† Because the *f* word of our Lord is right, and al his workes 4
are *g* in faith.

h *God euer ioyneth these vertues together.*

† He loueth *h* mercie and iudgement: the earth is ful of the 5
mercie of our Lord.

i *Gods word is omnipotent.*

† By *i* the word of our Lord the heauens are established: and 6
by the spirit of his mouth al the power of them.

k *vnknowen, as riches hid in secrete places.*

† Gathering together the waters of the sea, as it were in a bot- 7
tel: putting the depthes *k* in treasures.

† Let al the earth feare our Lord: and let al the inhabitantes of 8
the world be moued at him.

† Because he said, and they were made: he commanded and 9
they were created,

As in Babylon he confounded their tongues.

† Our Lord *l* dissipateth the counsels of nations: and he re- 10
proueth the cogitations of people, and he reproueth the coun-
sels of princes.

m *his absolute wil is alwayes fulfilled.*

† But the counsel of our Lord abydeth for euer: the cogita- 11
tions *m* of his hart in generation and generation.

† Blessed is the nation, whose God is our Lord: the people 12
whom

n whom he hath choſen for his inheritance.

n *the people of Iſrael in the old teſtament: and Chriſtians of al nations in the new.*

13 † Our *o* Lord hath looked from heauen: he hath ſene al the children of men.

o *Gods perpetual prouidence.*

14 † From his prepared habitation he hath looked vpon al, that inhabite the earth.

15 † Who *p* made their hartes ſeuerally: who vnderſtandeth al their workes.

p *Gods wiſdom infinite.*

16 The *q* king is not ſaued by much powre: and the gyant shal not be ſaued in the multitude of his ſtrength.

q *No powre in earth is of anie force without God.*

17 † The horſe fayleth *r* to ſafetie, *ſ* and in the abundance of his force he shal not be ſaued.

r *of his maſter ſ or of him ſelfe.*

18 † Behold the eies of our Lord be vpon them that feare him: and on them, that hope vpon his mercie.

19 † That he may deliuer their ſoules from death: and nourish them in famine.

20 † Our ſoule expecteth our Lord: becauſe he is our helper and protector.

21 Becauſe in him our hart shal reioyce: and we haue truſted in his holie name.

t Let thy mercie ô Lord be made vpon vs: as we haue hoped in thee.

t *O God protecting, and ſauing al that truſt in thee.* [*which haſt al perfection, shew thy mercie in*

PSALME. XXXIII.

King Dauid by his owne example being deliuered from danger, exhorteth al men to render thankes for Gods benefites. 12. shewing wherin iuſtice conſiſteth, 16. and Gods ſpecial prouidence towards the iuſt.

Gods prouidence The 3. key.

1 To Dauid, when " he changed his countenance before *a* Abimelech, and he diſmiſt him, and he went away. (1. *Reg.* 21.)

This Pſalme is al o compoſed in order of the Alphabet.

a *His proper name was Achis 1. Reg. 21. but al kinges of Paleſtina were called Abimelech, as Pharao in Ægypt, Nabuchodonoſor in Babylon.*

2 I *b* WILL bleſſe our Lord at *c* al time: his prayſe alwayes in my mouth.

b *I prayſe*

[*God* c *both in proſperitie and aduerſitie.*

3 † In our Lord *d* my ſoule shal be praiſed: let the milde heare, and reioyce.

d *when I*

[*ſerue our Lord, my ſoule shal be praiſed in his ſeruice.*

4 † Magnifie ye our Lord with me: and let vs exalt his name for euer.

5 † I haue ſought out our Lord, and he hath heard me: and from al my tribulations he hath deliuered me.

† Come ye to him, and be illuminated: and your faces shal not 6
be confounded.

e *Euerie man be he how poore soeuer* † This *e* poore man hath cried, and our Lord hath heard him: 7
and from al his tribulations he hath saued him.
when he prayeth shal be heard.

f *the proper guardian Angel of euerie one.* † The *f* Angel of our Lord shal put in him selfe about them 8
that feare him: and shal deliuer them. 1

† Taste ye, and see that our Lord is sweete: blessed is the man, 9
that hopeth in him.

g *with filial feare.* † Feare *g* ye our Lord al ye his saincte: because there is no 10
lacke to them that feare him.

h *the rich of this world setting their* † The *h* rich haue wanted, and haue bene hungrie: but they 11
that seeke after our Lord shal not be diminished of any good.
mind vpon their wealth, are poore in spiritual giftes.

† Come children, heare me: I wil teach you the feare of our 12
Lord.

i *Euerie one desireth to be happie, but he* † Who is the man *i* that wil haue life: loueth to see good 13
daies.
in dede shal be happie, that fleeth from euil, and doth good.

† " Stay thy tongue from euil: and thy lippes that they speake 14
not guile.

† Turne away from euil, and do good: seeke after peace, and 15
pursewe it.

† The eies of our Lord vpon the iust: and his eares vnto their 16
prayers

k *God seing al mens actiõs & intentions,* † But the *k* countenance of our Lord is vpon them that doe 17
euil things: to destroy their memorie out of the earth.
wil render as they deserue.

† The iust haue cried, and our Lord hath heard them: and out 18
of al their tribulations he hath deliuered them.

† Our Lord is nigh to them, that are of a contrite hart: and 19
the humble of spirit he wil saue.

† Manie are the tribulations of the iust: and out of al these 20
our Lord wil deliuer them.

l *though the iust seme for a time to be* Our Lord keepeth al their *l* bones: there shal not one of them 21
be broken.
forsaken, yet God that geueth them internal streingth, wil at last reward and crowne in them his owne giftes.

The death of sinners is verie il: and they that hate the iust 22

m *for their sinne they are* *m* shal offend.
suffered to fal into more sinne.

Our

23 Our Lord wil redeme the soules of his seruantes: and al that hope in him *n* shal not offend.

n *contrarywise those that accept of his grace, shal finally not offend.*

ANNOTATIONS. PSALME. XXXIII.

1. *He changed his countenance*] S. Augustin by holie Dauids changing of his countenance, and by changing the king of Geth his name, who in the booke of kinges (where the historie is recorded) is called Achis, and here Abimelech, getheth that here is an hidden, and great Mysterie. VVhich he explicateth partly by interpretation of the Hebrew names, but more especially by Dauids changing of his countenance, which prefigured Christ, eternal God becoming also man, and so making great changes in the world. For as Dauid killed Goliath, and for his good act gotte enuie, so Christ killing the diuel, and humilitie in Chr sts mẽbers killing pride, are persecuted by the wicked For Christ was both to the ruine, and Resurrection of manie. He changed Sacrifice and Priesthood. The Iewes had sacrifice according to the order of Aaron, in victims of cattle, and this was in mysterie. For there was not then the Sacrifice of the bodie and bloud of our Lord: which the faithful, and those that haue read the Gospel do know, which Sacrifice is now spread in al the round earth. A litle after: the Sacrifice of Aaron is taken away, and the Sacrifice according to the order of Melchisedech begane to be. He therfore, *I knovv not vvho*, changed his countenance, Let it not be, *I knovv not vvho*, for our Lord Iesus Christ is knowen. He would haue our health to be in his bodie and bloud. From whence did he commend his bodie and bloud? from his humilitie. For vnles he were humble, he would neither be eaten nor druncke. Behold his highnes: In the beginning was *the vvord*, and *the vvord* was with God, and God *the vvord*. Loe the euerlasting meate, and Angels eate it, supernal powres eate it, celestial spirites eate it, and they eate, and are fatted, and the thing remaineth whole, which satiateth and reioyceth them. How then hath the vvisdome of God fedde vs vvith the same bread, the word was made flesh and dwelt in vs: It were too long to recite this great Doctors vvhole discourse. He further sheweth that Christ dismissed the Ievves, and vvent from them to the Gentiles. Thou seekest novv Christ (saith he) among the Ievves, and findest him not: because he hath changed his countenance. For they sticking to the sacrifice according to the order of Aaron, held not the Sacrifice according to the order of Melchisedech, and haue lost Christ: and the Gentiles haue begunne to haue him. Againe this holie father vvilleth vs to remember the Gospel: VVhen our Lord Iesus Christ spake of his bodie, he said: Vnles you eate the flesh of the Sonne of man, and drinke his bloud, you shal not haue life in you: because he had changed his countenance, this semed as furie, and madnes vnto them, to geue his flesh to be eaten of men, & his bloud to be drunke, therfore Dauid vvas reputed madde before Achis, vvhen he said: you haue brought this madde man vnto me. Doth it not seme madnes: Eate ye my flesh, and drinke my bloud? He semed to be madde, thus S. Augustin. Neuer imagining the figuratiue interpretation of our novv Sacramentaries vvho say Christ gaue no more but a figure of his bodie & bloud, for then it had bene easily vnderstood by the Capharnaites, and no such contradiction, nor murmuring had happened. Yet S. Augustin saith more plainly, if more plaine may be. *Christ caried himselfe in his ovvne handes.* And hovv this can be done (bretheren) in man, vvho can vnderstand? For vvho is caried in his ovvne handes? A man may be caried in the handes of others, no man is caried in his

Luc. 2.

Catech. Ro. p. 2. c. 3. q. 24.

A secret great misterie in the title of this Psalme.

Some become vvorse, some better by Christ.

Sacrifice and Priesthood changed.

God most high is become lovve

He is our sacramental meate.

Christ leaft the Ievves, & receiued the Gentiles.

The real presence of Christ in the Sacrament.

in his owne handes. We find not how it can be vnderstood in Dauid, according to the letter: but in Christ we find it. For Christ was caried in his owne handes, when geuing his verie bodie, he said: This is my bodie. for he caried his bodie in his owne handes.

Not only faith but good vvorkes with faith iustifie.

14 15. *Stay thy tongue, &c.*] Both these verses, and frequent other places in the Psalmes, shew plainly that iustice consisteth not only in faith, but in abstayning from euil and doing good: yet requiring and presupposing true faith, without which no workes are available to iustice, nor to euerlasting life.

PSALME XXXIIII.

Dauid, in figure of Christ, prophetically by way of inuocating Gods helpe, forshewth his persecution, and the iust reuenge vpon his persecutors, 9. with praise to God. 13. his charitie towards his cruel aduersaries. 17. whom neuertheles God punisheth, 20. for pretending peace in wordes, and in fact persecuting, 23. rendering to al as they deserue.

Christs persecution The 5. key.

a *Dauid signifieth beloued desiderable, or strong of hand, that is Christ, aboue al beloued of God, desired of man, the strong conquerour of death and hel. S. Aug. in hunc locum.*

1 To a Dauid himself.

b *By way of imprecaton he prophecieth that God wil ouerthrow the persecutors of Christ, and of Christians.*

IVDGE b ô Lord them that hurt me: ouerthrow them that impugne me.

c *offensiue*

d *defensiue.*

e *preoccupate and preuent the malice of the persecutor.*

2 † Take c armour and d shield: and rise vp to help me.

3 † Bring forth the sword, and e shut vp against them, that persecute me: say to my soule: I am thy saluation.

f *Such a punishment and confusion shal fal in the end vpon al the malicious, after that the iust shal haue ouercome tribulations.*

4 †Let them f be counfounded & ashamed, that seeke my soule. Let them be turned backward, and be confounded that thinke euil against me

5 † Be they made as dust before the face of winde; and the angel of our Lord straitning them.

6 † Let their way be made darkenesse and slippernes: and the angel of our Lord pursewing them.

7 † Because they haue hid the destruction of their snare for me without cause: in vaine haue they vbrayded my soule.

8 † Let the snare which he knoweth not, come on him; and the net, which he hath hid, catch him: and let him fal into the verie same snare.

g *In the time of truble in hope,* h *after deliuerie, in eternal saluation,*

9 † But g my soule shal reioyce in our Lord: and shal be delighted vpon h his saluation.

10 † Al my bones shal say: Lord, who is like to thee?

Deliue-

Deliuering the needie from the hand of them that are ſtronger then he: the needie and poore from them that ſpoile him.

11 † Vniuſt witneſſes ryſing vp, asked me things that *k* I knew not. [*witneſſes did riſe againſt Chriſt Mat. 26.*

12 † They repayed me euil things for good, *l* ſterilitie to my ſoule.

my life, verified in Chriſt, not in Dauid, for he was killed by

13 † But I when they were trubleſome to me, *m* did put on cloth of heare. [*iours life was penance for others, needing none for himſelfe.*
I humbled my ſoule in faſting: and my prayer ſhal be turned into my boſome.

14 † As a *n* neighbour, as our brother, ſo did I pleaſe: as mourning and ſorowful ſo was I humbled.

tane that releeued the wounded man.

15 † And they *o* reioyced againſt me, and *p* came together: *q* ſcourges were gathered together vpon me, and I was *r* ignorant. [*according to the letter in our Sauiours paſſion.*

16 † They were diſſipated, and not compunct, they tempted me, they ſcorned me with ſcorning: they gnashed vpon me with their teeth.

17 † Lord *ſ* when wilt thou regard? *t* reſtore thou my ſoule from their malignitie, myne only one from the lions.

God why haſt thou forſaken me? not deliuered me from temporal yelded me ſuch conſolation, as thou gaueſt other Saincles in their

t a prophecie of Chriſts

18 † I wil confeſſe to thee in *v* the great Church, in a graue people I wil prayſe thee. [*of the Catholique Church.*

19 † Let them not reioyce ouer me that are my aduerſaries vniuſtly: *w* that hate me without cauſe, and twinckle with the eies.

our Sauiour to himſelfe.

20 † Becauſe they ſpake in deede *x* peaceably to me: and in the anger of the earth ſpeaking they meant guiles.

dians ſaid: Maſter we know that thou art a true ſpeaker &c.

intrappe him with treaſon.

21 † And they *y* opened their mouth awide vpon me: they ſaid; Wel, wel, our eies haue ſeene.

Prieſtes iudged him woorthy of death, and procured

crie: Crucifie him,

† Thou

i *ſuch falſe not; for God nor can be.*

l *they made priuation of his enemies.*

m *Al our Sa himſelfe.*

n *Chriſt the good Samari- Luc. 10.*

o.p.q. *al this was fulfilled Lord knoweth for they had malice.*

r *Our not anie iuſt cauſe, why the Iewes ſo perſecuted him, no iuſt cauſe but meere*

ſ *as Pſal. 21. and Mat. 27.*

death, nor agonies?

reſurrection.

v *Prophecie as Pſal. 21.*

w *This place is applied by Ioan. 15.*

x *The Phariſes and Heromeaning to Mat. 22.*

y *The ſame Phariſes and the people to crucifie, him.*

z *Againe his Resurrection is prophecied.*

† Thou hast sene ô Lord, keepe not silence: z Lord depart not from me. 22

† Arise and attend to my iudgement: my God, and my Lord vnto my cause. 23

† Iudge me according to thy iustice ô Lord my God, and let them not reioyce ouer me 24

† Let them not say in their hartes: Wel, wel, to our soule: their let them say: We haue deuoured him. 25

a *At the day of iudgement the Wicked shal receiue sentence of damnation.*

† Let *a* them blush and be ashamed together, that reioyce at my euils. 26

Let them be clothed with confusion and shame; that speake great things vpon me.

b *the blessed of eternal glorie.*

† Let *b* them reioyce and be glad, that wil my iustice: and them say alwayes: Our Lord be magnified, that wil the peace of his seruant. 27

† And my tongue shal meditate thy iustice, thy prayse al the day. 28

PSALME XXXV.

The prophet describeth the wicked malice of obstinate sinners 6. Against which he opposeth Gods infinite goodnes, 9. with his prouident mercie towards the worst, and iust reward of the good; 12. praying to escape the dangerous gulfe of pride.

Gods prouidence. The 3. key.

a *More especially describing for Dauid not as a king, or a prophet, but as the poore seruant of God.*

† *a* Vnto the end, to *b* the seruant of our Lord Dauid himselfe. 1

b *instruction*

c *wittingly and resolutely preferring wicked life before vertuous.*

THE vniust hath said within him selfe, that he *c* would sinne: there is no feare of God before his eies 2

d *God so hateth sinne committed of meere malice, that he commonly reiecteth such sinners, and more often offereth new grace to those, that sinne of frailitie, or ignorance.*

† Because he hath done deceitfully in his sight: *d* that his iniquitie may be found vnto hatred. 3

e Some ignorance is inuincible whē one hath a good wil to lerne, doing his endeuour to know the truth in doctrin, & his dutie in manners, but can not get knowlege therof, and then he is excused before God; thoughhe erre in opinion, or in fact: others are negligent to lerne, and their error is grosse ignorance and is a sinne, greater or lesse, according to the importance of the thing, which they ought to know. Others are more wilful, desiring to be ignorant; that they may sinne with the lesse remorse, or repining of their owne conscience, and this is affected ignorance, and most

† The wordes of his mouth are iniquitie, and guile: he *e* would not vnderstand that he might doe wel. 4

and most hainous, and odious sinne. For which God often leauing them destitute of ordinarie grace, which he geueth to others, they fal into reprobate sense, and into more horrible sinnes.

5 † He hath meditated iniquitie in his bed: he hath set himselfe on euery way not good, and malice he hath not hated.

6 Lord *f* thy mercie is in heauen: and *g* thy truth euen to the clowdes.

f God doth not vtterly shut vp his mercie from the most wilful & wicked sinners, but geueth them sometimes good motions, and sufficient helpe, that they may repent, be iustified & saued, if they do not wittingly harden their owne hartes, and ftil wilfully repel Gods grace. *g* For to God pomiseth (vvho is most faithful) that he vvil forgeue sinners, and receiue them into his fauoure againe, whensoeuer they resoluing to serue him, repent and cease to sinne.

7 † Thy iustice as the hilles of God: thy iudgementes are great depth.

8 Men & *h* beastes thou wilt saue ô Lord: † as thou *i* hast multiplied thy mercie ô God.

h Thou ô God that hast care of al creatures, not only of men but also of brute beastes, art euer readie of thy part to saue both moderate men, in vvhom the light of reason remaineth, and also grosse sensles persons, vvhich are become brutish like horse and mule or other beastes. *i* For so our Lord multiplieth his mercie.

But *k* the children of men, *l* shal hope in the couert of thy winges.

k Yet with condition that sensles or brutish men, must become reasonable men, the children of men, not coltes, whelpes, pigges &c. *l* Sinners thus conuerted shal not only haue al necessaries in this life, as al liuing creatures haue in this world, but also shal hope of spiritual, heauenly, & eternal glorie prepared for Angels, and children of men: as in the verses folovving.

9 † They shal be inebriated with the plentie of thy house: and with the torrent of thy pleasure thou shalt make them drinke.

10 Because with thee is the fountaine of life: and in thy light we shal see light.

11 † Extend thy mercie to them that know thee, and thy iustice to them, that are of a right hart.

12 Let *m* not the foote of pride come to me: and let not *n* the hand of a sinner moue me.

m Lest anie impediment hinder the obtayning and possession of eternal revvard, the iust must specially pray not to be infected vvith pride: *n* nor be ouercome by the forcible tentations of other sinners, by persvvasion, nor euil example.

13 † There *o* haue they fallen that worke iniquitie: they were expelled, *p* neither could they stand.

o The first sinne, tovvit of diuels, vvas pride, and mans sinne vvas by persvvasion of the diuel. *p* neither of which could escape punishment.

PSALME. XXXVI.

An exhortation not to enuie nor imitate the euil, who for most part prosper in this world, and are damned eternally: but to flee euil and doe good, duly considering that God diuersly permitteth and punisheth the wicked, and likewise comforteth and afflicteth the iust, al for their good.

An exhortatiō to contempt of this vvorld. The 7. key.

This Psalme is composed in order of the Alphabet, euerie distick beginning with a diuers letter, to moue the reader to diligent attention, which may serue in place of a larger cõmentarie.

† A Psalme *a* to Dauid him self. 1

a *For Dauids and euery iust mans instruction.*

HAVE *b* no emulation toward the malignant: neither enuie them that doe iniquitie.

b *Neither be thou offended that the wicked do prosper in this world, nor imitate them that thou maist also prosper.*

† Because *c* they shal quickely wither as grasse: and as the 2
blossomes of herbes they shal soone fal.

c *For al this life, and consequently the prosperitie therof is shorte, and vncertaine.*

† *d* Hope in our Lord and doe good: and inhabite the land, 3
and thou *e* shalt be fed in the riches therof.

d *Put thy trust in God, liuing content in this world:* e *& he wil geue thee that is necessarie.*

† Be delighted in our Lord: and he wil geue thee the petitions 4
of thy hart.

† *f* Reuele thy way to our Lord, and hope in him: and he wil 5
doe it.

f *Commend al thyn affaires to God.*

† And he wil *g* bring forth thy iustice as light: and thy iudge- 6
ment as midday: † be subiect to our Lord, and pray him. 7

g *Partly making vertue appeare to the comfort of the vertuous, and example of others in this life, but especially in the next world.*

Haue no emulation in him, that prospereth in his way: in a
man that doth iniustices.

† Cease from wrath, and leaue furie: haue not emulation that 8
thou be malignant.

† Because they that are malignant, shal be cast out: but they 9
that expect our Lord, the same shal inherite *h* the land.

h *the land of the liuing.*

† And yet a litle while, and the sinner shal not be: and thou 10
shalt seeke his place, and shal not find it.

† But the meeke shal inherite the land, and shal be delighted 11
in multitude of peace.

† The sinner shal obserue the iust: and shal gnash vpon him 12
with his teeth.

† But our Lord shal scorne him: because he foreseeth that his 13 Mat 5.
day shal come.

† Sinners haue drawen out the sword; they haue bent their 14
bowe;

That

That they may deceiue the poore and needie: that they may murder the right of hart.

15 † Let *i* their owne swordes enter into their hartes: and let their bowe be broken.

i By way of imprecation (as in manie other places) the prophet forsheweth that wicked men shal fal into the evils, which they prepare for others.

16 † Better is a litle to the iust, aboue much riches of sinners.

17 † Because the armes of sinners shal be broken in pieces: but our Lord comfirmeth the iust.

18 † Our Lord knoweth the daies of the immaculate: and their inheritance shal be for euer.

19 † They shal not be confounded in the euil time, and in the
20 dayes of famine they shal be filled: † because the sinners shal perish.

But the enemies of our Lord forthwith as they shal be honoured and exalted, vanishing shal vanish as smoke.

21 † The sinner shal borrow, and not pay: but the iust is merciful and wil geue.

22 † Because they that blesse him shal inherite the land: but they that curse him shal perish.

23 † With our Lord the steppe of man shal be directed: and he shal like wel of his way.

24 When *k* he shal fal, he shal not be brused: because our Lord putteth his hand vnder.

k Though the iust fal of frailtie or ignorance into venial sinne, yet Gods grace shal stay him that he fal not into mortal. The iust falleth seuen times in the day, & riseth. Prou. 24.

25 † I haue bene yong, for I am old: and I haue not sene the iust forsaken, *l* nor his seede seeking bread.

l So king Dauid obserued: and it very rarely happeneth, that the iust or their children are destitute of necessarie sustenance in this vvorld. If it chance in some, it is to their greater merite, and is manifestly recompensed in spiritual giftes. In which sense S. Basil expoundeth, that it is alwayes verified For God euer rewardeth good workes either temporally, or spiritually, or both wayes. S. Augustin also (conc. 3. in hunc Psal.) exemplifieth in Abraham, Isaac, and Iacob with al his familie, who were forced to goe into other countries by reason of famine, and by Gods prouidence were there sustained, Gen. 12. 26. 46. and S. Paul among his other tribulations mentioneth famine and thirst. 2. Cor. 11. v. 27. Seing therfore these so iust persons sought their bread in necessitie, he expoundeth this holie Scripture in the Allegorical sense, that the Church from her beginning in Ierusalem to the end of the world, neuer wanteth the true word of God, true faith and doctrin, which is the spiritual bread vvhervvith the soule is nourished. Eccle. 2.

26 † Al the day he is merciful and lendeth: and his seede shal be in blessing.

† *m* Decline from euil, and doe good: and *n* inhabite for euer 27
and euer.

* In these tvvo principles, declining frō euil and doing good, true iustice consisteth. *n* and he that finally obserueth these tvvo pointes, meriteth and shal possesse heauen.

† Because our Lord loueth iudgement, and he wil not forsake 28
his saincte: they shal be preserued for euer.
The vniust shal be punished: and the seede of the impious shal perish.

† But the iust shal inherite the land: and shal inhabite for euer 29
and euer vpon it.

† The mouth of the iust shal meditate wisedome, and his tong 30
shal speake iudgement. *Pro. 31. Isa. 51.*
The law of his God in his hart: and his steppes shal not be sup- 31
planted.

† The sinner considereth the iust: and seeketh to *o* murder 32
him.

o to draw him to mortal sinne, which is death of the soule.

† But our Lord wil not leaue him in his handes: neither wil he 33
condemne him, when iudgement shal be geuen of him.

† Expect our Lord, and keepe his way: and he wil exalt thee, 34
that thou mayst inherite the land: when the sinners shal perish thou shalt see.

† I haue seene the impious highly exalted, and aduanced as the 35
ceders of Libanus.

† And I passed by, and behold he was not: and I sought him, 36
and his place was not found.

† Keepe innocencie, and see equitie: because there are *p* re- 37
maynes for the peaceable man.

p rewardes.

† But the vniust shal perish together: the remaines of the im- 38
pious shal perish.

† But the saluation of the iust is *q* of our Lord: and he is their 39
protector in the time of tribulation.

q *mans iustice and wel doing is not of his owne powre but of Gods grace.*

† And our Lord wil helpe them, and deliuer them: and he wil 40
take them away from sinners, and saue them: because they haue hoped in him.

PSALME XXXVII.

King Dauid, or anie other penitent, earnestly prayeth God to remitte his sinnes, aggrauate the paines which he acknowledgeth him selfe to haue deserued, 12. lamenting the afflictions which he suffereth by such as sometimes were his freindes, 14. whose tentations he now resisteth, trusting in God.

The third penitential Psalme. The 7. key.

God, resigning himselfe to Gods wil, confessing his owne iniquitie, and humbly praying for Gods helpe.

1 A Psalme of Dauid, in *a* recordation of the sabbath.

a *In remembrance that by sinne we lost the rest and peace, which man had in the state of innocencie; secondly we lost the peace of conscience; thirdly the rest and peace of eternal felicitie.*

2 LORD *b* rebuke me nor in thy furie: *c* nor chastise me in thy wrath.

b Condemne me not to eternal paine: c nor punish me in purgatorie fire; but purge me so in this life, that the purging fire be not needful. By which fire (saith S Augustin) though some shal be saued (grauior tamen erit ille ignis, quam quicquid potest homo pati in hac vita) yet that fire shal be more greuous, then whatsoeuer a man can suffer in this life. S. Gregory also expoundeth this same place, as if Dauid sayd thus: I know it wil come to passe, that after the end of this life, some shal be cleansed by purging flames, some shal be vnder the sentence of eternal damnation. But because I do esteme that transitorie fire more intolerable then al present tribulation, I desire not only not to be rebuked in furie of eternal damnation, but also I feare to be purged in the wrath of transitorie correption. Thou therfore ô Lord whom I serue in my spirite, whom I know to be the Sauiour of al men, rebuke me not in furie of perpetual damnation, nor chatise me in wrath of purging punishment. See Annotat. Psal. 6.

3 Because *d* thy arrowes are fast sticked in me: and thou hast *e* fastened thy hand vpon me.

d *Afflictions of mind and bodie sent by thy iust iudgement.* e *thou hast strooke me with an heauie hand.*

4 There is *f* no health in my flesh, at *g* the face of thy wrath: my bones haue no peace at *h* the face of my sinnes.

f I already feele in my flesh, in al my bones, and powres great affliction, *g* considering thy iustice, *h* and my sinnes.

5 Because mine iniquities are gone *i* ouer my head: and as a *k* heauie burden are become heauie vpon me.

i which are exceeding y increased, almost oue whelming my spirite. *k* sinnes not washed away by penance by their weight carie the soule into more and more wickednes.

6 † My *l* scarres are putrified and corrupted, because of my folishnes.

l. *stil corrupting those partes which were whole before, as a pestered sore that is not cured.*

7 I am become miserable, and am made *m* crooked euen to the end: I went sorowful al the day.

m *not able to goe streight to do anie good worke, being guiltie of greuous sinne.*

8 Because *n* my loynes are filled with illusions: and there is no health in my flesh.

n *concupiscence striuing in me.*

9 I am afflicted and am humbled excedingly: I *o* rored for the groning of my hart.

o *from the sorrow of my hart, my voice hath broken out into clamour.*

p *ô God thou knoweſt my deſire, to be reſtored to thy fauour.*

† Lord, *p* before thee is al my deſire: and my groning is not hid from thee. 10

† My hart is trubled, my ſtrength hath forſaken me: and the light of mine eies, and the ſame is not with me. 11

q *thoſe that were my freindes and companions in ſinne are become myn enemies, becauſe I forſake them:*

† My *q* frendes, and my neighbores haue approched, & ſtood againſt me. 12

r *ſought by al meanes to intangle me againe.*

And they that were neere me, ſtood far of: † and they did violence which ſought my ſoule. 13

And they that ſought me euils, *r* ſpake vanities: and meditated guiles al the day. 14

ſ *I now renoũce al ſinne*

† But I as *ſ* one deafe did not heare: and as one dumme not opening his mouth. 15

† And I became as a man not hearing: and not hauing reproofes in his mouth. 16

t *I now relie vpon thee ô God.*

† Becauſe *t* in thee ô Lord haue I hoped, thou wilt heare me ô Lord my God. 17

v *for this cauſe I am returned to thee and doe pray that mine enemies may not preuail againſt me.*

† *v* Becauſe I ſaid: Leſt ſometime mine enemies reioyce ouer me: and whiles my feete are moued, they ſpeake great thinges vpon me. 18

w *I reſigne my ſelfe to thee.*

† Becauſe I *w* am readie for ſcourges: and my ſorow is in my ſight alwaies: 19

x *though thou knoweſt al yet with mouth confeſſion is made to ſaluation.*

† Becauſe *x* I wil declare my iniquitie: and I wil *y* thinke for my ſinne. 20

y *and I meditate of that which my ſinne hath deſerued.*

† But mine enemies liue, and are confirmed ouer me: and they are multiplied that hate me vniuſtly. 21

z *one kind of detraction is in reueling ſecrete faultes, an other in feaning and imputing falſe crimes, the third (here mentioned) in calling vertue vice, as penance, hypocriſie.*

† They that repay euil thinges for good, *z* detracted from me: becauſe I folowed goodnes. 22

a *Graunt me Lord final perſeuerãce in thy grace, and ſeruice.*

† *a* Forſake me not ô Lord my God, depart not from me.

Attend vnto my help, ô Lord the God of my ſaluation.

PSALME. XXXVIII.

Gods prouidence. The 3. key.

A iuſt man in remediles perſecution reſolueth to ſuffer al with peace and ſilence: 5. praying God to take him from this world, confeſſing the vanitie therof. 8. and relying on Gods prouidence (11. who punisheth man for his ſinnes) prayeth for releaſe.

Vnto

1 † Vnto *a* the end, to *b* Idithun him selfe, a canticle of Dauid.

a *Some expound this Psalme of the Iewes in captiuitie in Babylon, but this matter conteyned shew, that it rather peteineth to the new Testament.*

b *to be songue by Idithun and his scholars & successors, or rather by Christianes.*

2 I c HAVE said: I wil keepe my waies: that I offend not in my tongue. [*in affliction not able to deliuer them selues, by murmuring and other euil speaches, but the perfect resolue to rule their tongues:*

c *weake men seeke reuenge,*

I haue set a gard to my mouth, when the sinner stood against me.

3 † I was dumme and humbled, and kept silence *d* from good thinges: and *e* my sorrow was renewed.

d *euen to forbeare some-times from their owne iust defence:*

e *though therby they indure more persecution.*

4 † My *f* hart waxed hote within me: and in my meditation a fyre shal burne.

f *sorow suppressed maketh the hart to burne with zele, and indignation.*

5 † I haue spoken in my tongue: Lord *g* make mine end knowne to me. [*please thee let me know how long I shal liue, desiring Elias desired.*

g *If it may to dye; as 3. Reg. 19.*

And the number of my daies what it is: that I may know what is lacking to me.

6 Behold thou hast put my daies measurable, and my *h* substance is as nothing before thee.

h *my life and al that I haue is as nothing compared to thy eternitie.*

Doubtles al things are vanitie, euerie man liuing.

7 † Surely man passeth as *i* an image; yea and he is trubled *k* in vayne. [*or image appearing in a glasse, which is quickly forgotte.*

i *as a shadow*

k *therfore there is no cause man should be trubled in mind for temporal miseries.*

He gathereth treasure; and knoweth not to whom he sh al gather them.

8 † And now what is my expectation? is not our Lord? and my substance is with thee.

9 † From al mine iniquities deliuer me: *l* a reproch to the foolish thou hast geuen me.

l *Thou hast suffered me to be reproched by the foolish that prosper in this world.*

10 † I was dumme, and opened not my mouth, *m* because thou
11 didst it: † Remoue thy scourges from me.

m *I know my tribulation is by thy prouidence.*

12 † By the strength of thy hand I haue faynted in reprehensions for iniquitie thou hast chastised man.

And thou hast made his *o* soule pyne away as a spider: but vaynly is euerie man trubled. [*cayeth as a spider hauing spent al her moysture.*

o *my life de-*

† Heare

† Heare my prayer ô Lord, and my petition; with thyne eares 13
receiue my teares. Keepe not silence: becausé I am a *p* stranger
with thee, and a pilgrime, as my fathers.

d *All men are strangers in this life, heauen being our home.*

† Forgeue me, that I may *q* be refreshed before I depart: and 14
r shal be no more.

q *that I may recouer spirituall streingth in this life:* r *after which I shal not be in state to do free workes of satisfaction nor merite.*

PSALME. XXXIX.

Christs coming and redeming of mankind. The 5 key.

Christs faithful members after long expectation congratulate his coming in flesh. 6. He directing his speach to his Father, professeth to performe the Redemption of mankind, and to denounce the same in the whole world: 12. prayeth for his seruantes, vndertaking to satisfie for their sinnes.

† Vnto *a* the end, a Psalme to Dauid himselfe. 1

a *perteyning vnto the new Testament.*

† EXPECTING *b* I expected our Lord, and he hath at- 2
tended to me.

b *the faithful of the old and new Testament reioyce in the coming of Christ.*

† And he heard my prayers, and brought me out of the lake 3
of miserie, and from the myre of dregges.
And hath set my feete vpon a rocke: and hath directed my
steppes.
† And he hath put a new canticle into my mouth: a song to 4
our God.
Manie shal see, and shal feare: and they shal hope in our Lord.
† Blessed is the man, whose hope is in the name of our Lord: 5
and hath not had regard to vanities and false madnes.
† Thou hast done manie thy meruelous thinges ô Lord my 6
God: & in thy cogitations there is none that may be like to thee.
I *c* haue declared and haue spoken: they *d* multiplied aboue
number.

c *Christ by him selfe and by others preached the Gospel of saluation.* d *the multiplication of Christians therby.*

† *e* Sacrifice and oblation thou wouldest not: but *f* eares thou 7 *Heb. 10.*
hast perfited to me.

e No sacrifice of the old testament sufficed to satisfie Gods iustice for the sinne of man. f Christ by the eare of obedience performed the redemption of man by his death, as was determined from eternitie. S. Paul for [eares] [faith] [bodie] See Annotations. Heb. 10.

Holocaust and for sinne thou didst not require: † then said I; 8
Behold I come

In the

9 In the *g* head of the booke it is written of me, † that I should doe thy wil: my God I would, and thy law in the middes of my hart.

g *The summe of holie Scripture is of Christs Incarnation & death for redemption of man.*

10 † I haue *h* declared thy iustice in the great Church, loe I wil not stay my lippes: Lord thou hast knowen it.

h *Againe Christ inculcateth the preaching and receiuing of his Gospel in the whole world.*

11 † Thy iustice I haue not hid in my hart: thy truth and thy saluation I haue spoken. I haue not hid thy mercie, and thy truth from the *i* great councel.

i In the greatest and wisest congregations of this world, Christ concealeth not his mercie and truth. So himselfe professed before Annas, Caiphas, Pilate, and their councels. S. Paul preached Christ at Athens, and in manie nations, and so the other Apostles. For their voice went into al the coastes of the earth.

12 † *k* But thou ô Lord make not thy commiserations farre from me: thy mercie and thy truth haue alwayes receiued me.

k The prophet now speaketh in the name of Christs mystical bodie the Church: praying to be made partaker of mercie, and to be deliuered from euiles.

13 † Because euils haue compassed me, which haue no number: mine iniquities haue ouertaken me, & I was *l* not able to see.

l *the sinnes also of those which beleue in Christ are so manie, that they can not be fully sene in particular.*

They are multiplied aboue the heares of my head: and *m* my hart hath forsaken me.

m *I almost faint in considering so manie and so great iniquities amongst those that professe Christ.*

14 † It may please thee ô Lord to deliuer *n* me: Lord haue respect to helpe me.

n *The whole Church prayeth in the name of al for the infirme members.*

15 Let *o* them be confounded and ashamed together, that seeke my soule, to take it away.

o *The prophet foresheweth that the reprobate for their obstinate malice, seeking to hurt others shal be confounded.*

Let them be turned backward, and be ashamed that wil me euils.

16 Let them forthwith receiue their confusion, that *p* say to me: Wel, wel.

p *that skornfully say: wel, wel: wishing al euil to good men.*

17 † Let al *q* that seeke thee, reioyce and be glad vpon thee: and let them that loue thy saluation, say alwayes: Our Lord be magnified:

q which not only in mouth and outward profession, but also in sinceritie of hart seeke thee, may with confidence reioyce, and praise God.

† But *r* I am a begger, and poore: Our Lord is careful of me. 18

r Christ speaketh in the name of sinners truly repenting, whose sinnes he vndertaketh to redeme, and wash away by his passion

Thou art *s* my helper, & my protector: my God be not slacke.

s The faithful of the old testament pray for Christs first coming into this world, and the faithful now pray for his second coming to purge his Church, and to reward the good.

PSALME XL.

Christs Passion and Resurrection. The 5 key.

The prophet pronounceth them happie that wil beleue in Christ, coming in humilitie and powertie. 5. Christ describeth his owne poore afflicted state in this life, by reason he is to satisfie for the sinnes of the world; the malice of his aduersaries, 10. especially of Iudas, 11. and by way of prayer, prophecieth his owne Resurrection.

† Vnto *a* the end, a Psalme to Dauid him selfe.

a *Perteyning to the new testament, as appeareth by the 10. verse alleaged by our Sauiour.* Io. 13. v. 18.
This Psalme is also applied by the Church in the office of the sick, whom whosoeuer assisteth in that case, may hope to haue assistance in their owne like necessitie.

BLESSED is the man that vnderstandeth concerning *b* the 2
needie, and the poore: in *c* the euil day our Lord wil deliuer him.

b He is happie that is not scandalized in Christ (Luc. 7 v. 23.) coming in powertie, and suffering extreme afflictions. *c* He that trusteth in Christ, notwithstanding the contrarie motiues of his wordlie miserie, shal be deliuered by him in al distresse.

† Our Lord *d* preserue him, and geue him life, and make him 3
blessed in the land: and *e* deliuer him not vnto the wil of his enemies.

d Our Lord wil geue to such seruantes more grace in this life, and glorie in the next.
e not suffer him to be ouercome in tentations.

† Our Lord helpe him *f* vpon the bed of his sorow: thou hast 4
turned al his couche in his infirmitie.

f When such constant seruantes are sick to death, Christ wil most especially comforte and helpe them.

† I said: *g* Lord haue haue mercie on me: heale my soule, be- 5
cause I haue sinned to thee.

g Christ in the behalf of his mystical bodie confesseth their sinnes, and prayeth for them.

† Mine enemies haue spoken euils to me: When shal he die, 6
h and his name perish?

h *After death suffered for mankind Christ riseth, and his name and kingdom is glorious.*

† And if *i* he came in to see, he spake vayne thinges: his hart 7
hath gathered together iniquitie to him selfe.

i Those that came not of good wil, but of malice to obserue Christs deedes and wordes, carped at both, sometimes saying, he taught against the law, and against Moyses; sometymes that he cast out diuels in the powre of Beelsebub.

He went forth. and spake together.

8 † Al mine enemies whispered against me : they did thinke euils to me.

9 They *k* haue determined an vniust word against me: *l* Shal not he that sleepeth adde to ryse againe?

k *At last they resolued that he should die.* l *But they could not so suppresse his powre, for he rose againe in glorie.*

10. 13. Act. 1. 10 † For *m* the man also of my peace, in whom I hoped : who did eate my breades, hath greatly troden me vnder foote

m *By our Sauiours application of this verse, it is certaine that the traitor Iudas is here described. Ioa. 13. v. 18.*

11 † But thou ô Lord haue mercie vpon me, and raise me vp againe : and I *n* wil repay them.

n *in the day of iudgement Christ Iudge of al wil render to euerie one as they deserue.*

12 † In this I haue knowen that thou wouldest me : because mine enemie shal not reioyce ouer me.

13 † But me thou hast receiued *o* because of innocencie: and thou hast confirmed me in thy sight for euer.

o As before in respect of sinners, Christ Iudge of al wil render to euerie one: so here in his owne person he auoucheth his owne innocencie, which made him apt to satisfie for others.

14 † Blessed be our Lord the God of Israel *p* from the beginning of the world, and for euermore: *q* Be it, be it.

p For this mercie of Almightie God in sauing the elect by his Sonnes death, he is to be praised for euer eternally. q Al the blessed agree in this, that God is eternally to be praised and therto say *Amen*. So be it, so be it.

Some diuide the Psalmes into fiue bookes, supposing the first booke to end here with these wordes, *Be it, be it*: not obseruing that the 1. st Psalme hath not this ending. S Ierom confuteth this opinion by our Sauiours, and S. Peters naming it the booke, not bookes of Psalmes. Luc 20. v. 42. Act. 1. Moreouer if this were the end of one booke, then the Psalme following should not be called the 41. Psalme, but the first Psalme of the second booke.

PSALME. XLI.

The feruent desire of the iust, 6. much afflicted in this life, 12. and assured hope of eternal ioy. Eternal glory. The 10. key.

1 † Vnto the end, vnderstanding to the sonnes of *a* Core.

a The sonnes of Core repented, and departed from their fathers schisme, and so escaped miraculosly the horrible pitte of damnation, in the which their father and his complices fel. Num. 26. v 10. By which example al seduced, and deceiued Christians are admonished, not to persist in schisme or other sinnes. And we diuine men, ambicious of honour be warned to desire & seke God aboue al thinges, first of al the kingdome of heauen (to be liuing members of the Catholique Church) and the iustice therof: to seke thinges which are aboue, not which are vpon the earth; lest hel deuoure them, as it deuoured the complices of Core. Num. 16 v. 31.

2 EVEN as the harte *b* desireth after the fountaines of waters: *c* so doth my soule desire after thee ô God.

b A harte waxing old, and burdened with much heare, and great hornes, draweth a serpent into his nosethrels, so being infected with poyson, desireth most ardently to drinke, and afterwards casteth his hornes, and heare, and becometh as it were yong againe. *c* with such feruent desire a true penitent, feeling him selfe infected with poysou of sinnes, seeketh the water of Gods grace.

† My soule hath thirsted after God *d* the strong *e* liuing: 3
f when shal I come and appeare before the face of God?

d. e. God is omnipotent, and in dede the only-true liuing God: diuels who are honored in idols, can do no more then God permitteth, and so they can kil the soules, that consent vnto their tentations, but can not restore spiritual life againe. *f* The soule being iustified, and stil assaulted with new tentations desireth to be with God.

† My *g* teares haue beene breades vnto me day and night: 4
whiles it is said to me dayly: *h* Where is thy God?

g I haue had no other refection, but to lenifie my sorow with weping. *h* The wicked exprobate the iust, as though God would neuer helpe them, because he suffereth them to be sometimes long in tribulation.

† These thinges haue I remembred, and haue powred out my 5
soule in me, because I shal passe into the place *i* of a meruelous tabernacle, euen to the house of God.

i King Dauid was not permitted to build the temple, much lesse did he enter into anie such meruelous tabernacle in his mortal life, but must nedes be vnderstood, to speake here of the heauenlie tabernacle, prepared by Christ for his seruants.

In the voyce of exultation, and confession: the sound of one
feasting.
† Why *k* art thou sorowful my soule? and why dost thou 6
truble me?

k The prophet conforteth him selfe, or anie iust soule, in the hope of euerlasting ioy.

Hope in God, because yet I *l* wil confesse to him: the saluation
of my countenance, † and my God. 7

I render thankes and praises.

My soule is trubled toward my selfe; therfore wil I be mindful of thee from the land *m* of Iordan, and Hermoniim from the litle mountaine.

m Al this life is like to the smal straict place betwene Iordan and a litle hil called Hermoniim, but from this straictnes the hope of the iust is, to be placed in heauen.

† Depth *n* calleth on depth, in the voice of *o* thy flould-gates. 8
Al thy high thinges, and thy waues haue passed ouer me.

n One tentation stil succedeth an other: *o* and the same so great, as if God opened the gates, and suffered them to ouerflow like fluddes of water.

† In *p* the day our Lord hath commanded his mercie: and *q* in 9
the night a song of him.

p But God helpeth in opportunitie, not suffering his seruantes to be tempted aboue their streingth, geuing them fruit with tentations: *q* yea in the greatest tribulation, he geueth ordinarily most comfort, making them sing spiritually in hart, if not also in voice.

With

10 With me *r* is prayer to the God of my life: † I wil say to God:
Thou art my defender.

r one special meanes to procure diuine consolation is prayer in distresse.

Why hast thou forgotten me? and why goe I sorowful, whiles
mine enemie afflicteth me?

11 † Whiles my bones are broken, mine enemies that truble me
haue vpbrayded me:
Whiles they say to me day by day: Where is thy God?

12 † Why art thou heauie ô my soule? & why dost thou truble me?
s Hope in God, because yet I wil confesse to him: the saluation
of my countenance, and my God.

s Stil the iust soule taketh comforth in assured hope of saluation, the eternal vision of God.

PSALME. XLII.

The iust inuocateth Gods sentence against the deceiptful, that seeke his spiritual ouerthrow, 4. acknowledgeth his helpe, from almightie God the B. Trinitie, in whose vision glorie consisteth.

One God the B Trinitie. The 1. key.

1 † A Psalme *a* of Dauid.

a Holie Dauid often prefiguring Christ, here representeth euerie faithful seruant of God, and particularly when they beginne a great and holie worke; as when Priestes celebrate the diuine Sacrifice, they with their assistantes recite by interchangeable verses his Psalme.

IVDGE *b* me ô God, & discerne my cause from the nation
not holie, from the vniust and deceitful man *c* deliuer me.

b After that we haue examined, and prepared our selues to the most holie Sacrifice and Sacrament, according to S. Paules admonition (let a man proue himselfe, and so eate this bread, and drinke this chalice, 1. Cor. 11.) we pray God, to iudge betwen our true sincere intention, and the vniuste deceipful endeuoures of our enimie: *c* and so to deliuer and protect vs from sutle malice.

2 † Because thou art God *d* my strength: *e* why hast thou repelled me? and why goe I sorowful, *f* whiles the enemie afflicteth
me?

d VVith thee I can do anie thing, without thee nothing, *e* thou semest sometimes not to regard me, *f* whiles tentations are more sensible then thy grace.

3 Send forth *g* thy light and thy truth: *h* they haue conducted
me, and haue brought me into thy holy hil, and into thy tabernacles.

g As thou hast sent Christ the light and truth into this world, grant vs the same now in particular. *h* These two giftes of God, the light of knowing our duties and truth, with sincere intention to performe the same, haue brought vs into thy Church, and vnto thy Altar.

4 † And *i* I wil goe in to the altar of God: to God, which
k maketh my youth ioyful.

i Accompanied with light of truth, and sincere intention, we confidently approch to thy Altar ô God, *k* vvho changest our old corruption into newnes of life.

† I'wil confesse to thee *l* on the harpe *m* ô God *n* my God: 5
o why art thou sorowful ô my soule? and dost thou trubel me?

l But to this purpose we praise God on the harpe, mortifying our affections.
m. n. The former word is of the plural number in hebrevv, Eloim, the other of the singular, signifying the Blessed Trinitie, one God. *o* Thou needest not therefore my soule, be pensiue, or desolate.

† *p* Hope in God, because yet *q* wil I cõfesse to him: the saluation *r* of my countenance, and *f* my God. 6

p But trust in God, *q* praise him, *r* vvhom I hope to see face to face, *f* the true eternal God.

PSALME. XLIII.

The state of the Iewes. The 4. key.

The prophet describeth the first calling, and difficulte state of the Iewish nation, 6. their prosperitie at other times. 10. Againe their afflictions in captuitie, and persecutions.

† Vnto *a* the end, for the sonnes of *b* Core to vnderstanding. 1

a Though this Psalme doth first and literally perteyne to the people of Israel, yet al thinges happening to them, vvere in figure of the Christian Catholique Church, vvhich begane vvith difficulties, afterwards prospered, and againe suffereth much persecution. *b* Core signifieth calvus, bauld; also caluaria a teul, or place of sculles: the name of the place vvhere our Sauiour vvas crucified, so the children of Core signifie the children of Christ. S. Aug.

O GOD we haue heard with our eares: our fathers haue 2
declared to vs.
The *c* worke, that thou hast wrought in their dayes: and in the dayes of old.

c The particular calling of Abraham out of Chaldea, protection of him, and Isaac, and Iacob, the deliuerie of al Israel out of Ægypt, and establishing them in the promised land of Chanaan, with innumerable, great, and strange thinges donne for them.

† Thy hand destroyed the nations, and thou didst plant them: 3
thou didst afflict the peoples, and expel them:
† For *d* not by their owne sword did they possesse the land, 4
and their owne arme did not saue them:

d The Israelites conquered not by ordinarie povvre, but by the miraculous hand of God. See Iosue 23.

But thy right hand, and thyne arme, and the illumination of thy countenance: because *e* thou wast pleased in them.

e Not that this people deserued of themselues, but of Gods free election, al the vvorld being vvicked, he gaue peculiar grace to Abraham, Isaac, Iacob and some others, and then for their sakes protected the vvhole people; in them conseruing a visible Church.

† Thou art the same my king and my God: which comman- 5
dest the saluations of Iacob.
† In *f* thee we shal turne out our enemies with *g* the horne, 6
& in thy name we shal contemne them that ryse vp against vs.

f As in former examples, so in Dauids time, not mans streingth, but Gods hand gaue them great victories; *g* As an oxe vvith his horne casteth a smal thing into the vvind.

† For

Ioſ. 24. 1.Re 17. 2.Re 8.

7 † For I wil not hope in my bowe: and my ſword wil not ſaue me.

8 † For thou haſt ſaued vs from them that afflict vs: and them that hate vs thou haſt confounded.

9 † In God we shal be prayſed al the day: and in thy name we wil confeſſe for euer.

10 † But *h* now thou haſt repelled and confounded vs: and thou wilt not goe forth ô God in our hoſtes.

h The prophet foretelleth that after proſperitie God vvould ſuffer the Ievves to falle into captiuitie, & manie afflictions, which alſo ſignified allegorically d uers ſtates of Chriſts Church.

11 † Thou haſt turned vs backe behind our enemies: and they that hated vs, ſpovled for themſelues.

12 † Thou haſt geuen vs as sheepe that are to be eaten: and thou *i* haſt diſperſed vs among the nations.

i The Iewes are now m ruelouſly diſperſed, and depreſſed.

13 † Thou haſt ſold thy people *k* without price: and there was *l* no multitude in the exchanges of them.

k In the deſtruction of Ieruſalem the remnant of the people were ſold for ſmal, as it wree for no price. They had ſold Chriſt for thirtie pence; *l* and now no multitude, nor number of money as al was geuen for them, but thirtie of them were ſold for one pennie, Ioſephus de bello Iudaico.

14 † Thou haſt made vs a reproche to our neighbours, a ſcorne and mocking ſtocke to them, that are round about vs.

15 † Thou haſt made vs for a parable to the Gentiles: a wagging of the head among the peoples.

16 † Al the day my ſhame is againſt me, and the confuſion of my face hath couered me.

17 † At the voyce of the vpbrayder, and the reprocher: at the face of the enemie and perſecutor.

18 † Al theſe thinges haue come vpon vs, *m* neither haue we forgotten thee: and we haue not done wickedly in thy teſtament.

m Vntil Chriſts paſſion the Iewiſh people d d not wholly fal from God and true religion. And of them were choſen the Apoſtles, and manie others, that founded and propagated the Church of Chriſt.

19 † And our hart hath not reuolted backward: and *n* thou haſt declined our pathes from thy way:

n The negatiue particle is here vnderſtood by zeugma, according to the hebrew thus: our hart hath not reuolted backward, neither haſt thou ſuffered our p thes to decline frō thy way.

20 † Becauſe thou haſt humbled vs in the place of affliction, and the ſhadow of death hath couered vs.

21 † *o* If we haue forgotten the name of our God, and if we haue ſpred forth our handes to a ſtrange God:

o *An other hebrew phraiſe, If we haue, for, we haue not.*

† Wil

† Wil not God enquire of these thinges? For he knoweth the 22
secretes of the hart.
Because *p* for thee we are killed al the day: we are estemed as Rom.8.
sheepe of slaughter.

p The Prophetes and others persecuted partly before Christ, much more the Apostles, and other Christians in the new Testament.

q A prayer in affliction. † *q* Arise why sleepest thou ô Lord? Arise, and expel vs not to 23
the end.
† Why dost thou turne away thy face, forgettest our pouertie 24
and our tribulation?
† Because *r* our soule is humbled in the dust: our *s* bellie is 25
glewed in the earth.

r we are at deaths dore, readie to become dust. *s lying as groueling sorowing on the earth:*

† *t* Arise Lord, helpe vs: and redeme vs for thy name. 26

t til thou deliuer vs from these tribulations.

PSALME. XLIIII.

Christ most excellently indowing his Church. The 6. key.

Dauid singularly moued in hart and tongue, 3. prophecieth Christs excellencie, indowing his Church with most worthie dowries. 11. by way of exhortation forshewing her internal and external beautie. 17. with perpetual succession of Pastors feeding the flock euen to the worlds end.

† Vnto *a* the end, for them, *b* that shal be changed, *c* to the 1
sonnes of Core, *d* for vnderstanding, *e* a Canticle for the beloued.

a Perteyning to the new Testament. *b* Gentiles conuerted from paganisme to Christianitie: *c* and al others returning from schisme, or other sinnes, *d* for their instruction, *e* this Psalme is a mariage songue of the beloued bridgrome and bride: Christ and his Church.

MY *f* hart hath vttered *g* a good word: I tel my workes 2
h to the king.

f I haue receiued by diuine inspiration in my hart and cogitation, *g* a most high Mysterie. *h* To the honour therfore and glorie of this king (vvhom I secretly see in my hart) I vtter and referre al my vvorkes, and this particular Canticle.

My *i* tongue is the penne of a scribe, that *k* writeth swiftly.

i From the abundance of my hart, my tongue also speaketh, *k* & that presently without delay

† *l* Goodly of beautie aboue the sonnes of men, grace is pow- 3
red abrode in thy lippes: therfore hath God blessed thee for euer.

l Description of Christ, most excellent in al internal and external giftes.

† Be *m* girded with thy sword vpon thy thigh, ô most mightie. 4

m The prophet seing in spirite the perfections which he wisheth in Christ, in maner of congratulating, describeth his fortitude, fighting against the diuel for the Church.

† With

5 † With thy beautie and fayrneſſe *n* intend, *o* procede proſperouſely, and *p* reigne,

n *purpoſing*, o *proſecuting*, p *and perfecting the conqueſt, and ſo eſtablishing thy ſpiritual kingdome.*

Becauſe of *q* truth, and *r* mildeneſſe, and *ſ* iuſtice: and thy right hand ſhal conduct thee meruelouſly.

q Not vvith warlike armour of this world, but by aſſaulting the aduerſarie with truth: r defending thyſelfe and thy ſouldiers with the ſhield of mildnes, ſ and ſtriking the enemie with the ſword of iuſtice. V Vhich right force of ſpiritual fight hath meruelous good ſucceſſe.

6 Thy *t* sharpe arrowes, the *v* peoples vnderneth thee ſhal fal into the hartes of the kings enemies.

t Preaching of Chriſts Goſpel, his grace moving the hartes of the hearers, is liuelie and forcible, more pearcing then anie two edged ſword. v The example of people conuerted, ſhal moue the hartes of the aduerſaries to come alſo vnto the truth.

7 † " Thy ſeate ô God *w* for euer and euer: a rod of direction the rod of thy kingdom.

w *Chriſts kingdom ſhal haue no end.* Luc. 1. v. 33.

8 Thou *x* haſt loued iuſtice, and haſt hated iniquitie: therfore God, *y* thy God, hath annoynted thee with the oile of gladnes *z* aboue thy felowes.

x Thou defendeſt and rewardeſt the good, finally forſakeſt and puniſheſt the wicked. y more peculiarly the God of Chriſt, by hypoſtatical vnion. z Diuers kinges (as Dauid him ſelfe, Ioſaphat, Ezechias, and Ioſias) were as godlie as Salomon, and perſeuered good to the end, which is doubted Salomon did not: but Chriſt incomparably was annointed, & indued with al graces aboue al kinges.

9 † *a* Myrrhe, and *b* Aloes, and *c* Caſſia from thy *d* garmentes,

10 from houſes of yuorie; out of the which † *e* the daughter of kinges haue delighted thee in thy honour.

a Mortification which conſerueth from putrifying, b humilitie aſwaging pride, c being ſmal in the firſt ſpring grovveth great, d humanitie aſſumpted; and ſanctified perſons, in vvhom Chriſt dwelleth as in cleane, ſhining, odoriferous houſes; e ſincere faithful ſoules more deare to their ſpouſe Chriſt, then daughters of temporal kinges.

11 The *f* Queene ſtood on thy right hand in golden rayment: compaſſed with *g* varietie.

f The Catholique Church, in faith purified as gold: g vvith varietie of ſtates, as Clergie, Laity and diuers ſortes of religious Orders, and other profeſſions, al vnited in the ſame faith, hope, and charitie.

h Heare daughter, and *i* ſee, and *k* incline thyne eare: and forget thy people, and the houſe of thy father.

h carifully al that Chriſt thy ſpouſe ſpeaketh to thee by his Spirite. i diligently put the ſame in practiſe: k vvith al obedience and readines, and returne not to former infidelitie, nor to corrupt life.

12 † And the king *l* wil couet thy beautie: becauſe he is the Lord thy God, and *m* they ſhal adore him.

l Chriſt loueth the Church adorned with his giftes, m and mutually his true children loue and ſerue him.

† And the daughters *n* of Tyre with giftes, al the rich of the 13
people shal beſech thy countenance.

n *Manie of al nations ſubmitte themſelues, and al that they haue to Chriſt.*

† Al the glorie of that daughter of the king is *o* within, in 14
p borders of gold † clothed round about with varieties. 15

o *Internal vertues are moſt eſpecial ornaments:* p *exterior are required to edifie others in diuers ſortes of vertues.*

q Virgins shal be brought to the king after her: her *r* neigh- 15
bours shal be brought to thee.

q *By this meanes manie more are conuerted to chriſtianitie:* r *and one countrie inuiteth and draweth an other.*

† They shal be brought in ioy and exultation: " they shal be 16
brought into the temple of the king.

† " For *ſ* thy fathers there are borne ſonnes to thee: thou shalt 17
make them princes ouer al the earth.

ſ As Apoſtles came in place of Patriarches and Prophetes: ſo ſtil Biſhops, and Prieſtes ſuccede in the Church, paſtors, and gouernours therof.

† They shal *t* be mindeful of thy name in al generation and 18
generation.

t *Theſe paſtores shal ſtil teach the true Chriſtian doctrin.*

Therfore shal *v* peoples confeſſe to thee for euer: and for euer
and euer.

v *and ſtil there shal be Chriſtian people that wil folow and profeſſe the ſame.*

ANNOTATIONS. PSALME. XLIIII.

Caluin expoundeth this Pſalme contrarie to S. Paul.

7. *Thy ſeate ô God for euer and euer.*] Seing S. Paul (Heb. 1. v. 8.) affirmeth expreſly that theſe wordes are ſpoken of the Sonne of God, Chriſt our Sauiour, and therby proueth his excellencie aboue Angels: Iohn Caluin is wonderful bold to auouch that in the ſimple & proper ſenſe, Dauid ſpake of his ſonne Salomon, and the daughter of Pharao, as if that were the literal ſenſe, and S. Paul only expounded it myſtically. But firſt the ſolemne preface in the two firſt verſes importeth farre greater thinges, then agree to anie terreſtrial king. Secondly, this excellent beautie deſcribed (v. 3) aboue the ſonnes of men, can not be verified of Salomon, for Abſalom (2. Reg. 14. v. 25.) and Adonias were alſo very beautiful. (3. Reg. 1. v. 6.) As for Salomons wiſdom, or other vertues, he perſeuered not therin, and ſo he was not bleſſed for euer. Thirdly, the prophet here calleth the perſon of whom, and to whom he ſpeaketh, God. v 7 & 12. Fourtly, not only the ancient Fathers, and Doctors of the Church, but alſo the Hebrew Rabbins, and the Chaldee paraphraſis, expound this Pſalme literally of the promiſed Meſſias, and his kingdom the Church.

No ſaluation out of the Church.

16. *They shal be brought into the temple of the king.*] The temple of the king, ſaith S. Auguſtin, is the Church, the temple of the king is in vnity, the temple of the king is not ruinous, not cut in ſunder, not diuided: the ioyning of liuing ſtones is charitie. Nothing is more euident. Attend now the verie temple of the king, for from thence he ſpeaketh, becauſe of the vnitie ſpread in the round earth. For thoſe that would be virgins (faithful ſoules) vnles they be brought into the temple of the king (the Catholique Church) they can not pleaſe the bridgrome.

17. *For*

17. *For thy fathers there are borne sonnes to thee.*] The Apostles begotte thee (ô Christ an Church) they were sent, they preached, they are the fathers. But could they be alwaies corporally with vs? Could anie of them tarie here til this time? could they tarie to the time yet to come? But vvas therfore the Church leaft desolate by their departure? God forbid. For thy fathers, sonnes are borne to thee. VVhat is this for thy fathers, sonnes are borne to thee? The Apostles were sent fathers, in place of the Apostles sonnes are borne to thee; Bishops are appointed. For whence were the Bishops borne, that are at this day through the vvorld? the Church herself calleth them fathers, she begate them, and appointed them in the seates of the fathers. Do not therfore thinke thy self desolate (o christian Church) because thou seest not Peter, seest not Paul: for thou seest not them by vvhom thou wast borne, but of thyne issue fatherhood is sprong to thee For thy fathers, sonnes are borne to thee, thou shalt make them princes ouer al the earth. This is the Catholique Church. Her children are made princes ouer al the earth: her sonnes are constituted for fathers. Let them acknowlege this that are cut of: let them come to the vnitie, be they brought into the temple of the king. Thus S. Augustin.

Perpetual succession of Byshops in place of the Apostles.

PSALME. XLV.

The Church prospereth also in persecution. The 6. key.

The Church in persecution acknowledgeth Gods perpetual defence, 5. making her therby more glorious, 10. sometimes granting rest (11. God himself checking the persecuters) and euer protecting her.

1 † VNto *a* the end, to the sonnes of Core, for *b* the secretes.

a Belonging to the Church of Christ. *b* As wel the cause, vvhy God suffereth his Church to be persecuted, as his assured protection in difficulties, are hidden secretes to the world.

2 OVR God is a refuge. *c* and strength: an *d* helper in tribulations, which *e* haue found vs excedingly.

c Al refuge is not secure for one man is not able alwayes to defend an other: but God is a sure and strong refuge. *d* euer able and in conuenient time vvilling to helpe *e* This whole vvorld is ful of tribulations, but the Church suffered the greatest in the first persecutions, & shal suffer as great in the time of Antichrist. English Catholiques suffer most of al nations in this age, and can not be suppressed, but stil increase in number and fortitude.

3 † Therfore wil we *f* not feare when *g* the earth shal be trubled: and *h* mountaines transported into the hart of the sea.

f Therfore al Catholiques may assuredly know, that the whole Church can not faile. *g* though very manie, as now in England, *h* and very eminent persons, as some noblemen, and some Priestes haue reuolted, yet al vvil not.

4 † Their waters haue sounded, and were trubled: the mountaines were trubled in his strength.

5 † The violence of the riuer *i* maketh the citie of God ioyful: the Highest hath sanctified his tabernacle.

i Such bad examples make the good to recollect themselues more diligently, and to reioyce in Gods grace, by which they stand fast.

6 † God is in the middes therof, it shal not be moued: God wil helpe it *k* in the morning early.

k before the heate of persecution shal inuade al, for the elect the dayes of tribulation are shortned.

† Nations are trubled, and *l* kingdomes are inclined: he gaue 7
m his voice, the earth was moued

l Sometimes one nation or kingdome rebelleth against the Church, but can not destroy it.
m by the spirite of Christ, Antichrist, and al his members shal be destroyed.

† The Lord of hostes is with vs: the God of Iacob is our de- 8
fender.

† Come ye, and see the workes of our Lord, what wonders he 9
hath put vpon the earth: † *n* taking away warres euen vnto 10
the end of the earth.

n The Church sometimes hath great peace, and tranquilitie.

He shal destroy bow, & breake weapons: and shields he shal
burne with fire.

† *o* Be quiet, and see that I am God: I shal be exalted among 11
the gentiles, and I shal be exalted in the earth.

o God himselfe restrayneth the wicked, suddainly abating their furie, or cutting of their forces.

† The Lord of hostes is with vs: the God of Iacob is our de-
fender.

PSALME. XLVI.

Vocation of Gentiles. The 6. key.

Gentiles are called, and inuited to praise God for his magnificence: 6. for Christs Ascension, and powre.

† Vnto the end, for *a* the sonnes of Core.

a For Christians that leaue the sinnes of their fathers, and reioyce in Christ crucified: See Annotation. Psal. 41.

ALL YE Nations *b* clappe handes: make iubilation to 2
God in the voyce of exultation.

b True ioy of the hart sheweth it selfe both in voice of exultation, and also in gesture of body, by clapping of handes, dancing (as king Dauid did before the Arke. 2. Reg. 6.) likewise with instruments.

† Because our Lord is high, *c* terrible; a great king ouer *d* al 3
the earth.

c To al the wicked, d not only of one or few kingdoms, but of al the earth.

† He hath made peoples subiect *e* to vs: & gentiles vnder our 4
feete.

e When kinges, and countries become Christians, they are made subiectes to the Church that was before, not heades and rulers therfore.

† He hath chosen his inheritance in vs: the beautie of Iacob 5
which he loued.

† *f* God is ascended in *g* iubilation: and our Lord in the voice 6
of trumpet.

f Christ God & man, after his Passion, rose from death and ascended: *g* not leauing his Church desolate, but making her ioyful by an other comforter the Holie Ghost.

7 † Sing ye to our *h* God, sing ye: Sing ye to our *i* king, sing ye.

h *The same Christ is our God, by his Diuinitie:* i *and our king by his Humanitie.*

8 † Because God is king of al the earth: sing ye *k* wisely.

k Doe your endeuour to vnderstand vvhat you sing, read, or heare in Gods word. At least to know the principal Mysteries, and pointes of Christian doctrin, euerie one according to their capacitie and state or profession.

9 † God shal reigne ouer the gentiles: God sitteth vpon his holie seate.

10 † Princes of peoples are gathered together with *l* the God of Abraham: because the strong *m* goddes of the earth, are excedingly aduanced.

l The faithful of the old and newv Testament are vnited in the seruice of one, and the same eternal God. *m* In respect of the Blessed Trinitie, holie Scripture here, and in manie places vseth names of the plural number as *Eloim* Goddes, not diuiding Gods substance, vvhich is one, but insinuating distinction of Diuine Persons. The Father, the Sonne, and the Holie Ghost. VVhich Mysterie is more expresly mentioned in Baptisme, and professed by Christian gentils, then it was by the people of the Ievves.

PSALME XLVII.

God most, and euerie where laudable, is especially praised in the Church of Christ (prefigured by Sion, and there begunne) 9. Al thinges being fulfilled in the Church, euen as they were prophecied, and promised, 12. the faithful are exhorted to consider and congratulate the same. The Church founded and protected by God The 6. key.

1 A Psalme *a* of Canticle to the sonnes of Core, the *b* second of the Sabbath.

a Voices beginning the musike instruments prosecuted; *b* especially for the second day of the weke, the day after the sabbath, which is our Sunday, called Dominica, our Lords day.

2 GREAT is our Lord, and to be praysed excedingly in *c* the citie of our God, in his holie mount.

c Ierusalem, and mount Sion were most obliged to praise God, for greatest benefites receiued, so the Catholique Church therby prefigured, and hauing receiued farre greatter, is most of al bonden to be gratful.

3. † Mount Sion is founded with the exultation of *d* the whole earth, *e* the sides of the North, the citie of the great king.

d This can not be affirmed of Sion, or Ierusalem, but is only verified of the Catholique Christian Church: *e* whose coastes do extend to the North, and to al quarters of the round earth.

4 † God shal be knowen in *f* the houses therof, *g* when he shal receiue it.

f The same one God, one Christ, one Faith, and one Religion in al particular Churches of the vvhole militant Church. *g* And this Vniuersalitie, and Vnitie shal be, after that Christ taking mans nature shal be ascended, and shal send the Holie Ghost, to found & beginne this Church.

5 † For behold the kings of the earth *h* were gathered together: they assembled in one.

h For the assured certaintie of that is foreshewed, the Prophet speaketh in the preterrence, as if it vvere already done in his time, which he then savv in spirite.

† They seing it so, were in admiration, were trubled, were 6
moued: † trembling tooke them. 7
Their sorowes *i* as a woman traueling, † In a vehement spi- 8
rit *k* thou shalt breake the shippes of Tharsis.

i Nothing more moueth the hart, & affecteth al the bodie and soule, then spiritual cogitations of faith and religion, and therfore it is compared to a woman traueling with child, who hath most careful and greuous paines. *k* In vvhich great conflict of mans spirite, God by his grace geueth force, to breake through the contrarie assaultes of our enimie, to remoue al impediments, and to ouercome the difficulties.

† *l* As we haue heard, so haue we seene in the citie of the Lord 9
of hostes, in the citie of our God: God hath founded it for euer.

l This consideration that al is now done, that was of old prophecied, is a meruelous confirmation and consolation to Christians.

† We haue receiued thy mercie, ô God, *m* in the middes of 10
thy temple.

m Grace and mercie is only granted to those that are vvithin, or come vnto the Catholique Church.

† According to thy name ô God, so also is thy prayse vnto the 11
endes of the earth: thy right hand is ful of *n* iustice.

n As God is praised for his mercie, so also for his iustice; which do neuer preiudice the one the other.

† Let mount Sion be glad, and the daughters of Iuda reioyce, 12
because of thy iudgementes ô Lord

† Compasse Sion, and embrace ye her: *o* tel ye in her towers. 13

o Consider the fortresses of the Church, which are the holie Fathers, and Doctors, that watch and defend her vvalles.

† Set your hartes *p* on her strength: and *q* distribute ye her 14
houses, that you *r* may declare it in an other generation.

p So rest you assured for al matters of faith in this pillar of truth. *q* obserue and marke diligently how manie particular Churches were spedely founded in the world, *r* and declare this to other generations, that they may also hold fast the same faith, or returne vnto it, if they be relapsed; or at last embrace it, if sowner they haue not.

† Because *s* this is God, our God for euer, and for euer and 15
euer: he *t* shal rule vs euermore.

s Christ God incarnate that vvorketh al this, is our very God and Sauiour, not for a few yeares, an hundred, six hundred, or a thousand, but for euer and euer. *t* he shal rule as a king, and consequently haue a kingdom his militant Church euermore, to the very end of this vvorld. As he shal likevvise haue his triumphant Church in eternitie.

PSALME. XLVIII.

Exhortation to flee from sinne for feare of hel, The 7. key.

The royal prophet inuiting al states and sortes of men, to heare him attentiuely, 6 sheweth that al ought to feare eternal damnation, that liue wickedly; 9. vainly and foolishly seeking (13. euen like brute beastes) carnal pleasures, which they can not long enioy, nor long escape hel. 16. confidently animating him selfe, and al good men, that trust not in this world.

1 † Vnto the end, *a* to the ſonnes of Core a Pſalme.

a In this and diuers other titles, both before and yet enſuing, is ſaid, To the ſonnes, or, for the ſonnes of Core, a Pſalme, or Canticle, or vnderſtanding & the like; but in no place, a Pſalme, Canticle &c. of the ſonnes of Core, vvhich no way proueth that they vvere the authores of ſuch Pſalmes, but rather the contrarie.

2 HEARE theſe thinges *b* al ye Gentiles: receiue with your eares al ye, that *c* inhabite the earth.

b Al ye nations and ſortes of people, *c* that dwel vpon the earth, lerne this leſſon vvhich I wil teach you.

3 † Al ye earthly perſons, and children of men: together in one the rich and the poore.

4 † My mouth shal ſpeake wiſedom, and the meditation of my hart prudence.

5 † I wil *d* incline mine eare vnto a parable: I wil *e* open my propoſition *f* on a Pſalter.

d Holie Dauid harkened to God inſpiring him, *e* and declared to others that vvhich he receiued from God, *f* not only by his penne or tongue, but alſo for better inſtilling it into their mindes he ſounded it vpon the inſtrument called the Pſalter, vvhich had tenne ſtringes, ſignifying the obſeruation of the tenne commandments.

6 † *g* Why shal I feare in the euil day? *h* the iniquitie of my heele shal compaſſe me.

g What eſpecial thing is there in this life, vvhy or for vvhich I or anie haue cauſe to feare the dreadful day of iudgement? *h* Marry this we muſt feare, iniquitie, by which any ſupplanteth, defraudeth, oppreſſeth, or anie vvay wrongeth others, for that vvil inuolue the offender in the ſentence o eternal damnation.

7 † They *i* that truſt in their ſtrength: and glorie in the multitude of their riches.

i *Such be they that truſt in their preſent powre, riches, or other wordlie thing.*

8 † A *k* brother doth not redeme, *l* man shal redeme: he shal not geue vnto God his reconciliation.

k A mans owne brother can not helpe a ſinner in that day, *l* much leſſe anie other man; ſo the Hebrew phraiſe by zeugma, vnderſtandeth an other negatiue particle.

9 † And the price of the redemption of his owne ſoule: and he
10 shal *m* labour for euer, † and *n* shal liue yet vnto the end.

m *ſtil ſuffer paine,* *n* *and not dye, but liue in eternal torments.*

11 † He shal not ſee death, when he shal ſee *o* the wiſe dying *p* the vnwiſe, and *q* the foole shal perish together.

o Al both wiſe and fooliſh do dye temporally: but the wiſe liuing in eternal ioy, the fooliſh liue in eternal paine, *p* thoſe that beleue not anie other life after this, *q* and thoſe that beleuing an other life, yet liue badly in this, shal perish in eternal damnation.

12 And they shal leaue their riches to ſtrangers: † and their *r* ſepulchers their *ſ* houſes for euer.

r They shal neuer returne from their ſepulchers, *ſ* to enioy againe their houſes and earthlie poſſeſſions.

Their Tabernacles in generation and generation: they haue renowmed their *t* names in their landes.

t *which vainely they labour to eſtablish in their poſteritie.*

† And *v* man, when he was in honour, did not vnderstand: he was compared to beasts without vnderstanding, and became like to them. 13

v A most pithie and brief consideration, for man to thinke, how absurdly, he being endewed with reason, vnderstanding, & free wil, like vnto Angels, and capable of eternal glorie, setteth his vvhole studie, and care vpon corporal and temporal thinges, so making himselfe like vnto brute beastes.

† This their way is *w* a scandal to them: and *x* afterward in their mouth they shal take pleasure. 14

w This care of wordlie thinges is the stumbling block, and cause of eternal ruine: *x* yet they shal be obstinate, and praise their owne desires, stil persisting therin.

† As *y* sheepe they are put in hel: death shal feede vpon them. And the iust shal rule ouer them *z* in the morning: and their aide shal waxe old in hel from their glorie. 15

y Amongst other creatures a sheepe can least helpe her selfe in miserie: euen so the damned in hel are altogether vnable to deliuer themselues from thence, or to get any relief, *z* in the general resurrection they shal be most of al in miserie, as euer dying and neuer dead: the iust vvhom they vvronged, shal be their iudges, al freindes shal faile them, after they haue passed their glorie, and pleasure in this vvorld.

a The confidence of the iust.

† Neuertheless *a* God wil redeme my soule out of the hand of hel, when he shal take me. 16

† Feare not when a man shal be made rich: and when the glory of his house shal be multiplied, 17

† Because when he shal dye, he shal not take *b* al thinges: neyther shal his glorie goe downe with him. 18

b *He shal leaue al worldlie thinges and take nothing with him.*

† Because his soule in his life shal be *c* blessed: he wil confesse to thee *d* when thou shalt do him good. 19

c *temporally:* d *so long as he enioyeth wordlie profites he wil seme gratful to God;*

† He shal enter in, euen to the progenies of his fathers: and he shal *e* not see light for euer. 20

e *but they shal not see the true light of heauen.*

† *f* Man, when he was in honour, did not vnderstand: he was compared to beasts without vnderstanding, and became like to them. 21

f *Remember and consider ô worldlie man, that God made thee an excellent creature: which thou neglecting makest thyself like to a beast. As, v. 13.*

PSALME. XLIX.

General Iudgement. the 9. Key.

Christ in his first coming calleth al Nations. 3. in his second wil iudge the world. 7. In the meane time God exhorteth al men to serue him in puritie of vertue, which he much preferreth before external sacrifice of the old law. 17. reprehending such as professe or teach the right way, and liue wickedly.

1 † A Psalme *a* to Asaph.

a *To be songne or tuned by Asaph a maister of muske.*

2 THE *b* God of goddes our Lord hath spoken : and he hath called the earth, from the rysing of the sunne euen to the going downe.

b God almightie, who is greater then are al falsly supposed goddes, or holie persons, that participating of his goodnes are called goddes (as Kinges, Priestes, Iudges) coming into this world in mans nature, calleth al men to saluation.

2 † Out *c* of Syon the beauty of his comelines.

c *The Church of Christ began in Sion.*

3 † God wil come *d* manifestly : our God and he wil not kepe silence. *e* Fire shal burne forth in his sight : and round about him a mighty tempest.

d Christ that came in humilitie, and more obscurely to suffer, and to redeme vs, vvil come in maiestie, and manifestly to iudge. e Immediately before the general iudgement, fire shal burne al transitorie thinges.

4 † He shal *f* cal the heauen from aboue : and *g* the earth to discerne his people.

f *Geue signes in the firmament,* g *and in earth.*

5 † Gather ye together his saincts vnto him : which ordaine his testament *h* aboue sacrifices.

h *VVhich know that to keepe Gods commandments in folowing vertues, is aboue the oblation of external sacrifice.*

6 † And the heauens shal shew forth his iustice : because God is Iudge.

7 † *i* Heare ô my people, and I wil speake : Israel, and I wil testifie to thee : God thy God am I.

i *God instructeth his people.*

8 † I wil not rebuke thee in thy sacrifices : and thy holocaustes *k* are in my sight alwaies.

k *Sacrifices are gratful to God.*

9 † I wil *l* not take calues out of thy house : nor buckegoats out of thy flockes.

l *but in regard that God needeth not these earthly thinges, he rather requireth a gratful mind. For otherwise man in dede can geue nothing to God : seing al that is in the whole world is Gods owne in proprietie*

10 † Because al the wilde beasts of the woods be myne, the cattle in the mountaines and oxen.

11 † I haue knowne al the foules of the ayer : and the beauty of the fielde is with me.

12 † If I shal be hungrie, I wil not tel thee : for the round earth is myne, and the fulnes therof.

13 † Wil I eate the flesh of oxen ? or wil I drinke the blood of bucke goats ?

† *m* Immolate to God " the sacrifice of praise, and *n* pay 14
thy vowes to the Highest.

m Spiritual sacrifice of prayse. *n* & due payment of voluntarie vowes made in honour of God,

† And *o* inuocate me in the day of tribulation: I wil deliuer 15
thee, and thou shalt glorifie me.

o and praying to him for helpe in tribulation are most grateful.

p He that wil teach others, must especially flee from sinne, & serue God sincerly.

† But to the sinner God hath sayde: *p* Why doest thou declare 16
my iustices, and takest my testament by thy mouth?

† But thou hast hated discipline: & cast my words behind thee. 17

† If thou didst see a theefe, thou didst rune with him: and 18
with adulterers thou didst put thy portion.

† Thy mouth hath abounded with malice: and thy tongue 19
fourged guiles.

† Sitting thou spakest against thy brother, and against thy mo- 20
thers sonne thou didst put a scandal: † these things hast thou 21
done, and I haue held my peace.

† Thou hast thought vniustly that I wil be like thee: I wil
reproue thee, and set it against thy face.

† Vnderstand these things you that forget God: lest sometime 22
he take you violently and there be none to deliuer you.

† The " sacrifice of prayse *q* shal glorifie me: and there is the 23
way, by which I wil shew him the saluation of God.

q God is honored by mans gratitude, and other good workes.

ANNOTATIONS. PSALME. XLIX.

Sacrifice of praise disposeth men to the fruit of external sacrifice.

14. 23. *The sacrifice of praise.*] For better and more due performing of external sacrifice, it is requisite, that those which offer it, or desire to participate, do bring with them necessarie internal vertues, or disposition; as sorow and repentance for their sinnes, which is a kind of improper sacrifice (mentioned in the next Psalme) the sacrifice of iustice, which rendereth to euerie one that is due (Psal. 4.) and sacrifise of praise, or thankes geuing, for al Gods benefites receiued or expected; which kindes of internal and improper sacrifices, do nothing preiudice, but rightly prepare men to the fruict of external sacrifice, euer vsed in the law of nature, the law of Moyses, and of Christ. This place also hath an other higher and prophetical sense of the Sacrifice of Christs bodie in the Eucharist, which is both propitiatorie, and Sacrifise of praise and thankes geuing. So S. Augustin (orat. aduersus Iudeos. c. 6.) teacheth, that here certainly is a plaine change of the old sacrifices. The same he affirmeth Ep. 120. c. 18.

The Sacrifice of the Eucharist prophecied.

God foreshewing that the old sacrifices should be changed, which were offered in shadow of a sacrifice to come. I wil not take (saith God to Israel) calues nor goates at thy hand, &c. but appointeth that al Israel (al nations from the rysing of the sunne to the setting) shal immolate the sacrifice of praise, the same Christ, whom old Simeon knew an infant, whom he receiued into his handes. Likewise, li. contra aduers. legis & propher. c. 20. The Church offereth to God in the bodie of Christ the sacrifice of praise.

PSAL.

PSALME. L.

King Dauid in great sorow for his sinnes of adultrie and murder, most seriously prayeth God of his manifold mercies to remitte and purge al his offences, and paines due for them. 12. to restore vnto him the grace of the Holie Ghost, lost by his sinnes; 15. that he may teach others (as in deede his singular example may teach the whole world true penance) 19. contrition of hart, worthely to offer sacrifice, for the whole Church.

The fourth penitential Psalme. The 7. key.

1 † Vnto *a* the end, a Psalme of Dauid, † " when Nathan the
2 Prophet came to him, after that he had sinned with Bethsabee.
(*2. Reg. 12.*)

a Pertayning not only to Dauid, but also to al penitentes, especially of the new testament.

3 HAVE mercie on me ô God, *b* according to thy great mercie.

b *My sinnes being very great, nede thy great mercie.*

And according to *c* the multitude of thy commiserations, take away myne iniquitie.

c Yea manie sortes of thy mercies: not only remission of the crimes, but also mitigation of the paines due for the same. Thy merciful grace to be truly sorie, to make some part of satisfaction, to beware hereafter not to fal againe, to geue better example of penance, and of vertuous life, and to persever to the end.

4 † " Wash me *d* more amply from mine iniquitie: & *e* cleanse me from my sinne.

d O God thou hast forgeuen me, and taken away my sinnes, as thy prophet hath told me (2. Reg. 12. v. 13.) but my soule so foule polluted, nedeth yet more washing. *e* cleanse also the dregges that remaine, and al habites and inclinations to sinne. So our Sauiour afterwards taught. (Ioan. 13. v. 10.) He that is washed nedeth not saue ing to wash his feete (il affections and reliques of former sinnes) but is cleane wholy.

5 † *f* Because I do know myne iniquitie: and my sinne is *g* before me alwaies.

f VVhiles I did not know; not consider nor acknowledge my sinnes, I could not be forgeuen, but now I know and acknowledge them: *g* and I cease not to consider of them with sorow.

6 † To thee *h* onely haue I sinned, and haue done euil before thee: that thou mayst *i* be iustified in thy words, and mayst *k* ouercome when thou art iudged.

h Principally (for so this particle [only] here signifieth) the enormities of my sinnes consist, in that I haue offended thy Diuine Goodnes and Maiestie, the King of the worldes, immortal, inuisible, onlie God, to whom is due al honour and glorie for euer and euer. 1. Tim. 1. v. 17.
i Thou which hast promised forgeuenes to al sinners that truly conuert, shal herein be iustified by receiuing me againe to grace: *k* and ouerthrow thy calumniators, that iudge wickedly of thy proceedings, as if either thy iustice or mercie were peruerted.

7 † For behold " I *l* was conceiued in iniquities: & my mother conceiued me in sinnes.

l I and al are borne [in] original sinne, the reliques wherof, concupiscence and weakenes incline vs to other sinnes, which we haue added. In regard of which our infirmitie, thy mercie is readie to releeue vs, and help vs.

† For behold thou *m* hast loued truth: *n* the vncertaine, and 8
hidden thinges of thy wisdome thou hast made manifest to me.

m Besides thou hast also geuen me knowledge of true faith, and right doctrine, which thou euer loues't, and art accustomed to reduce, and direct such into the true way of penance.
n yea thou hast moreouer shewed to me thinges vncertaine, or vnknowen to manie others, geuen me the gift and spirit of prophecie, to know hidde mysteries, and to euerie one God geueth some particular benefites, which he loueth in him, and is ready of his part to confirme and maintaine the same, that they be not lost.

† Thou shalt sprinkle me with *o* hyssope, and I shal be clen- 9
sed: thou shalt wash me, and I shal be made *p* whiter then
snow.

o Most merciful Lord thou wilt (as I see in the spirit of prophecie) sprinkle me, and al men with thy bloud, from the Crosse, where they shal geue thee vinegre about hyssoppe to drinke. (Ioan. 19) *p* by which washing I shal be cleane from sinne, and become in time pure, yea whiter then snow. A figure of this hyssope was obserued in Moyses Law. Num. 19. signifying the liuelie heat of Christs infinite charitie.

† To *q* my hearing thou shalt geue ioy and gladnes, and *r* the 10
bones humbled shal reioyce.

q When myn affections shal be cleane purged, I shal take singular great delight to heare of thee, *r and al my powres of mind and bodie, which are now afflicted, shal reioyce.*

† *s* Turne away thy face from my sinnes: and wipe away al 11
mine iniquities.

s Leaue of thy cogitation of punishing, to which purpose first take away myn iniquities, for otherwise if they remaine, Gods iustice can not but punish them.

† *t* Create in me ô God: and renew a right spirit 12
in my *u* bowels.

t Create in me new grace, wherby my hart shal be pure. So S. Paul calleth a iust soul a new creature. Galat. 6. v. 15. *v* In my invvard thoughtes.

† Cast me not away from thy face: and thy Holie spirit *w* take 13
not from me.

w suffer me not so to fal againe, that thy grace depart from me.

† Render vnto me *x* the ioy of thy saluation: and *y* confirme 14
me with the principal spirit,

x which I had before my fal, of Christ promised of my seede, and alter not the same for my sinnes. Dauid also and other penitents pray here, that God wil restore vnto them the ioy, which they had in the state of grace, of eternal saluation promised; *y* confirme & conserue in me hereafter, a strong, constant, and willing spirite to perseuere.

† I *z* Wil teach the vniust thy waies: and the impious shal be 15
conuerted to thee.

z No way can a penitent better shew him self gratful to God, for remission of his sinnes, then by instructing, exhorting, and perswading other sinners to repentance, to leaue their former il wayes, and turne to God.

† Deliuer me *a* from bloudes ô God, the God of my saluation: 16
and my tongue shal exult [*for*] thy iustice.

a From the guilt and punishment of murder, causing Vrias and others with him to be slaine. Other penitents pray to be deliuered from what sinnes soeuer they haue committed, by

sheding

sheding bloud, or other wrongs and iniuries: promising to praise Gods iustice, in offering and geuing grace, according to his promise to sinners, that they may repent.

17 † Lord, thou *b* wilt open my lippes: & my mouth shal shew forth thy prayse.

b *Thou ô God first sturring me vp, opening my lippes, which of my selfe I can not do, then my tongue and mouth wil praise thee.*

18 † Becausе if thou *c* wouldest haue had sacrifice, I had verily giuen it: with holocaustes thou wilt *d* not be delighted.

c *If thou wouldest especially legal sacrifice, I would easily haue offered great store:* d *but the best of that kind is not sufficient:*

19 A " sacrifice to God is *e* an afflicted spirit: a contrite, and humbled hart, ô God thou wilt not despise.

e *true contrition of hart pleaseth thee farre better.*

20 Deale fauorably ô Lord in thy good wil *f* with Sion: that the walles of Ierusalem may be built vp.

f *After a penitent hath remission of his owne sinnes, he must pray for the whole Church.*

21 *g* Then shalt thou accept sacrifice of *h* iustice, *i* oblations, & *k* holocaustes: *l* then shal they lay calues vpon thyne altar.

g The Church prospering, her faithful children shal offer *h* the sacrifice of iustice, rendering to euerie one that is due; *i* also free offeringes without obligation, *k* yea holocaustes, which is the chiefest, *l* calues, and like hostes vpon the altar, according to the state of the old law: but in the law of Christ, the most B. Sacrifice by him instituted.

ANNOTATIONS. PSALME. L.

2. *When Nathan came to Dauid.*] As Nathan denouncing to Dauid that our Lord had (vpon his repentance and confession) taken away his sinne, added neuertheles that becausе he had made the enimies of God to blaspheme, his sonne should dye: so Dauid knowing that more was required then only confession, for that the bond of satisfaction remained after his sinnes were remitted, persisted in penance, praying, lamenting, and beseching God according to his great and manifold mercies, to take away his iniquitie, albeit the prophet Nathan had now told him, that our Lord had taken away his sinne, becausе there yet remained temporal paine due for the same. He prayeth also v. 4. that God wil, *wash him more amply, from his iniquitie, and cleanse him from his sinne.* For albeit the guilt of mortal sinne be washed and taken away, yet besides temporal punishment that is due, the soule that was so polluted, nedeth to be washed, and cleansed from the euil habite, or prones to fal againe, gotten by the former custome, or delectation in sinne.

Temporal punishment is due after remission of sinnes.

Custome of sinne maketh more prones to fal againe.

7. I *VVas conceiued in iniquities.*] An other reason why sinners after remission of al mortal sinnes, neede to be washed, and cleansed, is, becausе being borne in original sinne, after remission therof, there remaneth concupiscence, that striueth against vertue, and inclineth to sinne, from which we must pray, and labour to be more and more washed and cleansed.

Cõcupiscence remaineth after original sinne.

19 *Sacrifice*] Holie Scriptures make often comparison betwen two kindes of sacrifices, preferring internal before external, as more gratful to God. And of spiri-

Spiritual sacrifice prefer-

ted before external. spiritual sacrifices, this of a contrite spirite is first in order, and maketh the way to the sacrifice of iustice, because iustice presupposeth repentance, and finally succedeth sacrifice of praise, and thankesgeuing.

PSALME. LI.

Dauids inuectiue against Doeg. the 8. key. *Holie Dauid inueigheth against wicked Doeg a traitor. 7. prophecieth his ruine. 10. and his owne exaltation.*

Vnto the end, vnderstanding to Dauid, † when Doeg *a* the 1
Idumeite came and told Saul: Dauid is come into the house of 2
b Achimelech. (*1. Reg. 22.*)

a Of the race of Esau, half a Ievv, but either an Infidel, or fautor of Infidels, a spie for Saul, a persecutor of Dauid, & a murderer of Innocents. 2. Reg. 22. v. 9. 18.

b High priest, slaine with 84. more Priestes and others, because they were supposed to fauour Dauid. ibidem.

VVHY doest thou *c* glorie in malice, which art 3
mightie in iniquitie?

c Thou persecutor Doeg, why art thou so malicious, to abuse thy credite with king Saul, to the murdering of innocents?

† Al the day hath thy tongue thought iniustice: as a sharp rasor 4
thou *d* hast done guile.

d playing the part of a spie, in betraying to Saul, that I was with Achimelech?

† Thou hast loued malice more then benignitie: *e* iniquitie 5
rather then to speake equitie.

e Though he told a truth, yet it was iniquitie to betray innocents.

† Thou hast loued al wordes of precipitation, a deceitful 6
tongue.

f Thou shalt vtterly be destroyed. † Therfore wil God destroy thee for euer, he wil *f* plucke 7
g & al thy race. thee out, & remoue thee out of thy tabernacle: & *g* thy roote
out of the land of the liuing.

† The iust shal see, and feare, and shal laugh at him, and they 8
shal say: Behold the man, that hath not put God for his helper. 9

h for a short time in this world. But hath hoped in the multitude of his riches, and hath
h preuailed in his vanitie.

† But I as *i* a fruitful oliue tree in the house of God, haue ho- 10
ped in the mercie of God for euer: and for euer and euer.

i Dauid prophecieth his owne exaltation, and conseruation of his seede in the kingdom of Israel. † I wil *k* confesse to thee for euer, because thou hast done it: 11
k Sing praise, and thankes to thee. and I wil expect thy *l* name, because it is good in the sight of
thy saints:

l thy Goodnes, which agreeth to thy name.

PSALME.

PSALME. LII.

As in the thirteenth Psalme, Christs Incarnation is prophecied, after that sinne abunded in the world: so here is foreshewed that after general wickednes, 5. Christ wil come to iudge the bad, 7. and deliuer the good. The general Iudgement. the 9. key

Vnto the end, for *a* Maeleth, *b* vnderstandings of Dauid. 1

a Weaknes, or mourning, *b* S. Augustin expoundeth this Psalme as an instruction to those that suffer persecution and iniuries, especially nere the end of the world.

THE foole hath said in his hart: There is no God.
† They are corrupte, and become abominable in iniqui- 2
ties: there is not that doth good.
† God hath looked forth from heauen, vpon the children of 3
men: to see if there be that vnderstãdeth, or seeketh after God.
4 † Al haue declined, they are become vnprofitable together:
there is not that doth good, no there is not one.
5 Shal they not al know that worke iniquitie, that deuoure my
people as food of bread?
6 God they haue not inuocated: there haue they trembled for
feare, where no feare was.
Because God hath *c* dissipated the bones of them *d* that please
men: they are confounded, because God hath despised them.

c *God wil ouerthrow al the counsels, and forces* d *of worldlie politiques.*

7 *e* Who wil geue out of Sion the saluation of Israel? when God
shal conuert the captiuitie of his people: Iacob shal reioyce,
and Israel shal be glad.

e *The true Church afflicted desireth Christs coming to deliuer the oppressed.*

PSALME. LIII.

Dauid in distresse crieth to God for helpe, 6. confidently trusting therin, 8. and promising sacrifice of thankesgeuing. A praier in distresse. the 7. key.

1 † Vnto *a* the end, *b* in songs vnderstanding for Dauid † when
2 the Zipheites were come, and said to Saul: *c* Is not Dauid hid
with vs? (*1. Reg. 1. 23. & 26.*)

a Though historically this Psalme *b* was song by Dauid the author therof, shewing how he prayd in danger, and rendered thankes for his deliuerie, *c* when vpon notice geuen that he abode in the mountaines, Saul straictly beseged him, with a great armie, but the Philistims inuading the countrie, Saul was forced to leaue Dauid, and to turne his forces against them, 1. Reg. 23 yet it perteyneth also literally to al iust men in distresse, especially to the Church of Christ, praying in like dangers, and God by his like prouidence, deliuering his seruantes in extremities.

O God saue me *d* in thy name : and in thy strength 3
e iudge me.

d For the glorie of thy name *e* for the iustnes of my cause defend me.

† O God heare my prayer with thine eares: receiue the words 4
of my mouth.

† Because *f* strãgers haue risen vp against me,& the strong haue 5
sought my soule : and they haue not set God before their eies.

f Barbarous highland men haue betraide the place of myne abode to the persecuters.

† For *g* behold God helpeth me : and our Lord is the receiuer 6
of my soule.

g But I feare them not, because I am in Gods protection.

† *h* Turne away the euils to mine enimies : and in *i* thy truth 7
destroy them.

h A iust prayer, that God wil turne intended mischief, vpon the deuisers heades, *i* according to his promise, that he wil defend the innocent.

† *k* I wil voluntarily sacrifice to thee, and *l* wil confesse to thy 8
name ô Lord, because it is good :

k Offering voluntarie sacrifice, more then is commanded : *l* and praise thee ô God,

† *m* Because thou hast deliuered me out of al tribulation : and 9
n mine eie hath looked downe vpon mine enimies.

m as I am bond *n* I reioyce in thy iust iudgements against the wicked.

PSALME LIIII.

Gods prouidence towards the good and bad. the 3. key.

The prophet (as wel in his owne, as other iust mens person) describeth great calamities suffered, 10. prayeth against the wicked, 13. lamenting especially that those which professe frendshipe, are aduersaries. 17. and declareth Gods prouidence in protecting the good, and destroying the bad.

Vnto *a* the end, *b* in songes, *c* vnderstanding to Dauid. 1

a A song as wel for king Dauid himselfe, as others of al times ; *b* to sing, *c* and consider Gods prouidence, in suffering one man to afflict an other in this life.

HEARE my prayer ô God, despise not my petition. 2

† Attend to me ; and heare me. 3

† I am made sorowful in my *d* exercise : and am trubled at 4
the voice of the enimie : and at the tribulation of the sinner.

d *This life is a warefare, and a continual combate.*

Because they haue *e* wrested iniquities vpon me: & *f* in anger
they were trubleſome to me.

e *calumniated me,* f *and persecuted me in great furie.*

† My hart is trubled in me: and *g* the feare of death is falne 5
vpon me.

g *so inwardly afflicted, as if death were at hand.*

Feare

6 † Feare and trembling are come vpon me: and *h* darkenes hath couered me.

h *I haue scarse sense, or discourse of reason, being almost ouerwhelmed with trubles.*

7 † And I said: *i* Who wil geue me wings as of a doue, and I wil fly: and rest?

i would God I could flie, that in the simplicitie of a doue, I might spedely part away from these afflictions.

8 † *k* Loe I haue gone far flying away: and I abode in the wildernes.

k I haue fled so farre as I could from trubles:

9 † I *l* expected him, that *m* saued me from *n* pusillanimitie of spirit, and *o* tempest.

l for the rest I remitted to Gods wil and good pleasure, *m* and he suffered me not to be ouerthrowne, *n* though I am weake, *o* and the tentations are great.

10 † *p* Precipitate ô Lord, and *q* diuide their tongues: because I haue sene *r* iniquitie, and *s* contradiction in the citie.

p O God abate the pride of arrogant persecuters, *q* suffer them not to agree amongst them selues. *r* They are ful of al iniquitie, *s* they haue also contentions among themselues, turne the same to our good.

11 † Day and night shal iniquitie compasse it vpon the walles therof; and *t* labour in the middest therof, and *v* iniustice.

t VVith their continual great iniquitie, they haue their trubles, *v* but leaue not their iniustice.

12 † And there hath not ceased out of the streetes therof *vv* vsurie, and guile.

vv They are stil vsurers, and deceiptful oppressors of the poore.

13 † For *x* if myne enimie had spoken euil to me, I would verely haue borne it.

x It is a greater griefe to suffer iniuries of those that seme to be freindes.

And if he that hated me had spoken great thinges vpon me: I would perhaps haue hid myselfe from him.

14 † But *y* thou a man of the same minde: my *z* guide, and my familiar.

y A man that was, or semed of the same mind, faith, and religion, *z* whom I so trusted, that I would haue gone, whithersoeuer he should haue ledde me.

15 † Which diddest *a* take swete meats together with me, in the *b* house of God we walked with consent.

a Thou that didst participate the same holie sacraments with me, *b* in the Catholique Church.

16 † Let *c* death come vpon them: and let them goe downe quicke into hel.

c As Core & his complices: spoken of iust zele, not of desire to reuenge: verified in those that sinne wittingly and knowing, for they descend, as it were, aliue into hel.

Because there is wickednes in their habitations, in *d* the middes of them.

d The whole crew of the wicked conspire in iniquitie.

O † But

† But I haue cried to God, and our Lord wil saue me. 17
† In *e* the euening, and morning, & at midday, I wil *speake, 18 *or pray
and declare, and he wil heare my voice.

e The prophet alludeth to three more specially appointed houres of Diuine seruice, the daylie sacrifice at morning, and euening, and other sacrifices commonly about midday. VVhich also are the three principal times of Diuine Seruice in the Church of Christ. Mattins, Euensong, and the Sacrifice of Masse. VVhich Eutymius and other Grecians cal Lyturgiam. S. Clement also (li. 7. c. 25. *Apost. Instit*) testifieth that the Apostles ordained three set houres of common prayer euerie day.

† He wil redeme my soule in peace from them, that approch 19
to me: becaus̃e among manie *f* they were with me.

f Manie enimies combined together approched vnto me, to ouerthrow me.

g Eternal God. † God wil heare, and he *g* which is before the worldes wil 20
humble them.
† For there is *h* no change with them, & they feared not God: 21
he hath streached forth his hand in repaying.

h They wil neuer repent of their wickednes.
† They haue contaminated his testament, they are *i* diuided 22
by the wrath of his countenance; and *k* his hart hath approched.

i They harden their hartes against his threatned wrath: *k* but Gods prouidente illuminateth others to know and teach the truth, when it is impugned, or contemned.
l His wordes are made softer then oile: and *m* the same are
dartes.

l Gods wordes, which in them selues are meke and swete, *m* are hard to the incredulous, & as dartes that wound them. Christ said (Ioan. 6.) Vnles one eate my flesh, & drinke my bloud, he shal not haue life in him, which the Capharnaites not vnderstanding said one to an other: This is a hard speach, who can abide it? which S. Augustin here saith was the first heresie against our Saniours, preaching. It was not hard to S. Peter, who in the name of the rest, answered, that Christ had the wordes of eternal life. He yet vnderstood not the secrete of our Lords speach, but he piously beleued that the wordes vvere good, vvhich he vnderstood not.
† *n* Cast thy care vpon our Lord: and he wil nourish thee: he 23
wil not geue *o* fluctuation to the iust for euer.

n Therfore in al doubtes of doctrin, in al distresses of persecution, and other difficulties vvhich surpasse thy vveakenes, cast thy care vpon our Lord, and he vvil nourish thee.
o He vvil not suffer the iust to remaine alvvayes in fluctuation, that is, in doubtful, dangerous, and vvauering thoughtes or perplexities, as vvhen a shippe is tossed in the vvaues of the sea, but vvil geue quiet repose of mind, as in a sure hauen vvithout danger of drovvning.
† But thou ô God wilt bring *p* them downe into the pitte of 24
destruction.

p Contrariwise, the wicked and obstinate shal fal into destruction.
q Bloudy and deceitful men shal not liue halfe their daies,
but I wil hope in thee ô Lord.

q Often or for most part, bloud-suckers dye before the course of nature requireth, as Saul, Absolon, Achitophel, Achab, Iezabel, and the like.

PALME

PSALME. LV.

Dauid being in danger before Achis king of Geth, confidently imploreth Gods helpe, against the great malice and powre of his enimies; 8. foresheweth their ruine, his owne exaltation, 12. and offereth praises and thankes.

Dauids prayer in danger. The 8. key.

1 Vnto *a* the end, *b* for a people, that is made far from the Saincts, Dauid in *c* the inscription of the title, *d* when the foreners held him in Geth. (1. Reg. 12. v. 12.)

a This Psalme perteyneth also to future times, *b* for the vse of anie iust persons, or people, that are against their wil separated from the publike diuine Seruice of holie Church: *c* most worthie to be noted with title, for perpetual memorie, *d* made by Dauid when the Philistims detected him to their king in Geth.

2 HAVE mercie on me ô God, becausse *e* man hath troden vpon me: *f* al the day impugning he hath afflicted me.

e Now one sorte of il disposed men, now an other, *f* neuer cease to seeke my destruction.

3 Myne enimies haue troden vpon me al the day: becausse they are *g* manie that warre against me.

g Saul with his great armie, the Philistimes, and other strangers, some in manifest hostilitie, others detecting and betraing me to myn aduersaries. So al that liue godly in Christ haue manie enimies visible and inuisible.

4 † From *h* the height of the day I shal feare: *i* but I wil trust in thee.

h Of these most eminent great dangers I am in deede afeard, *i* but so that my trust and assured confidence is in thee ô God.

5 In God I wil praise *k* my wordes, in God haue I hoped: I wil not feare what flesh may do to me.

k Wordes and promises made to me, or the good which I speake or do by Gods grace.

6 † Al the day did they *l* detest my wordes; against me, *m* al their cogitations are vnto euil.

l They calumniate whatsoeuer I say, *m* wresting al my wordes to euil sense.

7 † They wil *n* inhabite and keepe secret: they wil obserue my heele.

n *They meete together, and secretly conspire to intrappe me or catch me tripping.*

8 As they haue expected *o* my soule, † *p* for nothing shalt thou saue them: *q* in wrath thou wilt breake peoples.

o *to take my life:* *p* *for this their vaine purpose to destroy me, thou wilt saue them, as they deserue, that is,* *q* *thou wilt breake them in peeces.*

9 O God, † I haue shewed my life to thee: thou hast set my teares in thy sight.

10 As also in thy promise: † then shal mine enemies be turned backeward.

In what day soeuer I shal inuocate thee: loe I haue knowne that thou art my God.

† In God I wil praise *r* the word, in our Lord wil I praise thee 11 saying, I haue hoped in God, I wil not feare what man can do to me.

r I wil alwayes gratfully acknowlege thy promises, and sayings, for they are assured.

† In me, ô God *s* are thy vowes, which I wil render, praises 12 to thee.

s I haue purposed and vowed to offer sacrifice of praise, and by thy helpe wil performe it.

† Because thou hast deliuered my soule from death, and my 13 feete from falling: that I may *t* please before God, in *v* the light of the liuing.

t do that pleaseth God, *v* in true faith and pious workes.

PSALME. LVI.

Dauids great patience. the 8. key.

The Prophet prayeth in tribulation, 4. testifieth Gods helpe, 6. praiseth his greatnes: 8. promising, and inuiting al nations to praise him.

Vnto *a* the end, *b* destroy not, to Dauid in *c* the inscription of 1 the title, *d* when he fled from the face of Saul into the caue. 1. Reg. 22. 24.

a The heroical facts of Dauid are for examples to al Christians.

b Innocent Dauid hauing opportunitie to kil his vniust persecutor, obeyed the motion of God, suggesting vnto him, not to destroy his enimie; contrarie to the counsel of his freindes:

c a thing most worthie to be recorded for perpetual memorie, *d* being in so great and vniust truble, as to lye in the caue of a mountaine, yet spared to kil, or hurt him, that driue him into such straictes. *See the historie* 1. Reg 24.

HAVE mercie on me ô God, haue mercie on me: becausе 2 my soule hath trusted in thee.

And I wil hope in the shadow of thy winges, vntil iniquitie passe.

† I wil crie to God the highest: God that hath done me good. 3

† He sent *e* from heauen, and deliuered me: he hath geuen 4 into *f* reproche them that trode vpon me.

e Extraordinarie diuine helpe, passing mans powre. *f* It fel reprochfully to Saul, that Dauid might haue slaine him if he would, yet did neither hurt him, nor insult vpon him, but meekely and piously admonished him of his error, and iniurious persecution.

God hath sent his mercie, and his truth, † and hath deliuered 5 my *g* soule out of the middes of *h* Lions whelpes: I slept trubled.

g my life.

h from most mightie and rauenous persecuters.

The sonnes of men, their *i* teeth are weapons and arrowes: and their *k* tongue a sharpe sword.

i Though they haue not lions natural teeth, yet they exercise crueltie by artificial weapons,

k and with their cruel tongues incite their folowers to the same furie. 1. Reg. 22. v. 16.

Be exalted

6 † Be exalted aboue the heauens ô God: and thy glorie vpon al the earth.

7 † They prepared a snare for my feete: and bowed downe my soule.

They *l* digged a pit before my face: and they are falne into it.

l Saul endeuored manie wayes to ouerthrow Dauid, amongst other meanes prouoked him to sette vpon the Philistims, thincking they should haue slaine him, 1. Reg. 18. v. 17. but the same Philistims ouerthrew Saul 1 Reg 31.

8 † My hart is readie ô God, my hart is readie: I wil sing, and say :: a Psalme.

9 † Arise my glorie, arise psalter and harpe: I wil arise early.

10 † I wil confesse to thee among *m* peoples ô Lord: and I wil say :: a Psalme to thee among *n* the Gentiles.

m n Gods benefites bestowed vpon Dauid, and vpon faithful Christians prefigured by him, are for euer to be praised by al peoples and nations.

:: Psalmes more in vse with Christian Gentils, then they were with the Iewes. See page 12.

11 † Because thy mercie is magnified euen to the heauens, and thy truth euen to the cloudes.

12 † Be axalted aboue the heauens ô God: and thy glorie vpon al the earth.

PSALME. LVII.

Holie Dauid inueigheth against dissembling wicked men. 7. describeth their manifold punishment, 11. wherin the iust shal be comforted.

Gods prouidence in suffering euil. the 3. key.

1 † Vnto *a* the end, *b* destroy not, to Dauid in, *c* the inscription of the title.

a This Psalme was made vpon the same occasion, and to the same purpose as the former, *b* to exhorte the iust and innocent to patience, *c* by Dauids memorable example.

2 IF *d* in very dede you speake iustice: iudge right thinges ye sonnes of men.

d Few are so wicked, but they speake and pretend iust thinges:

3 For in *e* the hart you worke iniquities: in the earth your *f* handes forge iniustice.

e but neither thincke wel, *f* nor do wel, but both contrarie, which feared sanctitie is duble iniquitie.

4 † Sinners are alienated from the matrice, they haue erred from the wombe: they haue spoken false thinges.

g These wicked sinners that flatter and incite king Saul, seme to haue spent al their life from their infancie in malice.

5 † They haue furie according to the similitude of *h* a serpent: as of the aspe that is deafe, and stoppeth his eares.

h Their furie is vnquiet, til they may wound the innocent with their poisonful sting, *i* neither wil they harken to good admonitions, but stoppe their eares like an aspe, that layeth one eare close to the ground, and stoppeth the other with his taile.

† Which wil not heare the voice of the inchanters, and of the 6
sorcerer inchanting wisely.

† God shal breake their *k* teeth in their mouth, the *l* cheeke 7
tooth of the lions, our Lord wil breake in peeces.

k But God wil breake their cruel force, *l* though it semeth most strong, and insuperable.

† They shal come to nothing as water running downe: he 8
hath *m* bent his bow til they be weakened.

m Gods iust determination of punishing the wicked stil remaineth bent and readie, though execution be some while differred.

† As *n* waxe that melteth, shal they be taken away: *o* fyre 9
hath falne on them, and they haue not seene the sunne.

n That force and powre which is now inuincible, hard and strong like a lions strongest teeth, shal then be as impotent and soft as waxe: *o* Gods wrath, like fire, the most forcible element, shal fal vpon them, and they shal be cast into vtter darkenes, depriued of the sunne and al comfortable light.

† Before your *p* thornes did vnderstand the old bryar: as li- 10
uing so in wrath he swalloweth them.

p Before their malice can bring to effect, the great mischieffes which they plotte and purpose, God suddainly cutteth them of before they fully vnderstand of, either sicknes or death, casteth them as it were alue into hel.

† The iust *q* shal reioice when he shal see reuenge: he shal 11
wash his handes in the bloud of a sinner.

q The iust reioyce in the punishment of the wicked for three causes, first in zele of iustice, conforming his wil and mind to Gods iudgement; secondly, for that himselfe through Gods mercie hath escaped that terrible damnation; thirdly, for that he is now deliuered from molestation, and continual tribulation.

† And man shal say: If certes there be fruite to the iust: *r* there 12
is a God certes iudging them on the earth.

r The iust seing, or by faith knowing what punishment remaineth for the wicked, is therby assured that the good shal reape fruict for his wel doing, and that in the meane time God ruleth and iudgeth on the earth, though as yet it appeareth not so euidently.

PSALME. LVIII.

An other prayer of Dauid in danger. the 8. key.

Holie Dauid (being beseeged in his owne house by men sent to kil him) confidently prayeth God to deliuer him, 6. and al faithful nations in like danger: 7. and praiseth God.

Vnto the end, destroy not, to Dauid in the inscription of the 1
title, *a* when Saul sent, and watched his house to kil him.
(1. *Reg.* 19.).

a King Saul hauing thrise attempted in vaine to kil Dauid, (1. Reg. 18 v 11. & c. 19. v. 9.) sent some of his guard to fetch him, from his owne house, that he might be slaine: but God moued the mind of Michol, to admonish him of the danger, and to helpe him away in safetie, though Saul thought she would haue bene a scandal vnto him (or cause of ruine) by the handes of the Philistians 1. Reg. 18. v. 21. Vpon which occasion Dauid made this Psalme. As he also made others, for perpetual memorie of Gods like benefites, in deliuering him in imminent dangers, when

VVhen Saul sent three troupes of serieants to kil him, and folowed them himselfe. 1. Reg. 19. v. 20. likevvise vvhen he vvas knovven and bevvrayed before Achis king of Geth. 1. Reg. 21. also in Ceila, in the deserts of Ziph, and of Maon. c. 23, in Engaddi, c. 24. in Hachila. c. 26. and againe amongst the Philistians. c. 27. and 30.

2 DELIVER me from mine enimies ô my God: and from them that rise vp against me defend me.

3 † Deliuer me from them that worke iniquitie: and from bloudy men saue me.

4 Because loe they *b* haue taken my soule: the strong haue falne violently vpon me.

b They haue so straictly beseged me, that it is now in their handes, to take away my life.

5 † Neyther is it mine iniquitie, nor my sinne ô Lord: *c* without iniquitie haue I runne, and gone directly.

c Of my part I haue committed no fault against myn enimies, for which they can haue anie iust cause to persecute me.

6 † Ryse vp to meete me, and see: and thou ô Lord the God of powres, God of Israel attend to visite *d* al nations: haue *e* no mercie on al that worke iniquitie.

d The prophet foreseing in spirite, that the Catholique Church shal be vniustly persecuted, prayeth, and teacheth others to pray, that God wil mercifully visite his faithful people of al nations: *e* and not spare obstinate persecuters.

7 † They wil returne *f* at euening: and they shal suffer famine *g* as dogges, and shal compasse the citie.

f Persecuters laboring how much, or how long soeuer, shal at night, that is, in the end of al their wicked endeuoures be vnsatisfied in their desires, *g* as hungrie dogges that runne hunting al the day, & night also, stil seeking & not finding wherwith to fil their rauenous mouthes and deuouring bellies.

8 † Behold they *h* wil speake in their mouth, and a sworde in their lippes: *i* because who hath heard?

h They threaten and determine to vse al crueltie, *i* as if there were no God, that heareth, and wil punish it.

9 † And thou ô Lord wilt scorne them: thou wilt bring to naught al the nations.

10 † I wil keepe my strength to thee: *k* because thou art my
11 receiuer: † my God, thy mercie shal preuent.

k Through Gods grace the Church is stil strong and the vertuous do persuere.

12 † God wil shew vnto me concerning mine enimies, kil them not *l* lest sometime my peoples forgete.

l God suffereth afflictions to fal vpon his seruants to kepe them exercised, lest in prosperitie they forgete their duties to him.

Disperse them in thy strength: and *m* depose them my protector ô Lord.

m Depriue them of powre, that they may not do so much euil as they desire.

13 † The sinne of their mouth, the word of their lippes: and let them be taken in their pride.

† And

And for *n* cursing and lying they shal be *o* talked of † in con- 14
summation: in wrath of comsummation and they shal not be.

n After that their iniquitie is complete *o* they shal be accused and punished for their blasphemies and lies.

And they shal know that God wil rule ouer Iacob: and ouer the ends of the earth.

p As. v. 7.

† They *p* shal be turned at euening, and shal suffer famine as 15
dogges: and shal compasse the citie.

† They shal be *q* dispersed to eate: and if they be not filled, 16
they *r* wil murmur also.

q They shal in vaine seeke oyle for their lampes with the foolish virgins, repent with Iudas, and finding no helpe, *r* shal continually blaspheme in hel.

s In the resurrection.

† But I wil sing thy strength: and wil exalt thy mercie in *s* the 17
morning.

Because thou art become my receiuer; and my refuge, in the day of my tribulation.

My helper, I wil sing to thee, because thou art God my receiuer: my God, my mercie.

PSALME. LIX.

King Dauids thankes for victories. the 8. key.

King Dauid after his owne and the peoples manie tribulations, 8. rendereth thankes for their renowmed victories, 11. atchiued by Gods only powre.

† Vnto the end, for them, *a* that shal be changed, in *b* the in- 1
scription of the title *c* to Dauid him selfe, *d* for doctrine,

† *e* when he set fire on Mesopotamia of Syria, and in Sobal, 2
and Ioab returned, and stroke Idumæa in the valley of salt-pittes twelue thousand. (*2. Reg. 8. & 10. & 1. Paral. 18.*

a The change of state from aduersitie to prosperitie in the people of Israel, was a figure of the like change in the Church of Christ, *b* worthie to be remembred, *c* for the instruction, *d* of Gods beloued, *e* as the same are more largely recorded in the bookes of kinges.

O God thou *f* hast repelled vs, & hast destroyed vs: thou 3
was angrie *g* and hast had mercie on vs.

f God suffereth his people to be afflicted, as wel for their sinnes, as for exercise in vertue, *g* after sheweth his mercie in pardoning, and fauour in aduancing them.

† Thou hast moued the earth, and hast trubled it: heale the 4
breaches thereof, because it is moued.

h by punishig sinners.

† Thou hast shewed vnto thy people *h* hard thinges: thou 5
hast made vs drinke the wine of compunction.

i VVarning them to amēd.

† Thou hast *i* geuen a signification to them that feare thee: 6
they flee from the face of the bow.

k and then restoreth them to former good state.

That thy beloued *k* may be deliuered, saue me with thy right 7
hand; and heare me.

† God

8 † God hath ſpoken in *l* his holie: I ſhal reioyce, and ſhal diuide Sichem: and ſhal meſure the valley of tabernacles.

l God alſo as he hath promiſed by his holie oracle, *m* hath aduanced king Dauid, in his temporal kingdom, and doth much more aduance him, and other elect in euerlaſting life.

9 † Galaad is mine, and Manaſſes is mine: and Ephraim the ſtrength of my heade.

10 † Iuda my king: Moab *n* the pot of my hope. n *As a veſſel for meaner vſes.*
Into Edom wil I *o* ſtretch out my ſhoe: the foreners are ſub iect to me. o *Bring it vnder my dominion.*

11 Who ſhal conduct me into a fenſed citie? who ſhal conduct me euen into Idumea?

12 † Shal not thou ô God, *p* that haſt expelled vs: and *q* wilt not thou ô God goe forth in our hoſtes?

p As God doth ſometimes punish: *q* ſo he alſo rewardeth.

13 † Giue vs aide from tribulation: becauſe mans ſaluation is vaine.

14 † In God we shal doe *r* ſtrength: and he shal bring to nothing them that afflict vs. *r* ſtrongly, with fortitude.

PSALME. LX.

Faithful people of the whole earth pray, and acknowlege that God mercifully heareth their prayer. 6. expect the eternal kingdom of Chriſt, in which they thal praiſe him for euermore.

A confident prayer for Chriſts Incarnation. the 5. k. ey.

1 Vnto the end, *a* in hyms to Dauid.

a *In ſongues of praiſe and thankes to God.*

2 HEARE ô God my petition: attend to my praier.

3 † From *b* the ends of the earth I haue cried to thee: whiles my hart was in anguish, thou *c* didſt exalt me on a rocke

b From al coaſtes of the earth faithful people pray to God, *c* the Church builded vpon an aſſured fundation, is exalted to great powre and dignitie.

4 † Thou haſt *d* conducted me, becauſe thou art made my hope: a toure of ſtrength from the face of the enimie.

d God conducteth, defendeth, and deliuereth thoſe that confidently truſt in him.

5 † I shal inhabite in *e* thy tabernacle for euer: I shal be protected in the couert of thy winges.

e *in the Church, a place of aſſured protection.*

6 † Becauſe thou my God haſt heard my prayer: thou haſt giuen inheritance to thoſe that feare thy name.

7 † Thou wilt adde *f* dayes vpon the dayes of the king: his years euen vnto the day of generation and generation.

f Chriſts kingdome the Church perpetual to the end of this world, and eternal after the general Reſurrection.

† He is permanent for euer in the sight of God: his *g* mercie 8
and *h* truth who shal require?

g Who is able to vnderstand, or explicate how great Christs mercie is in redeming vs, *h* and his truth in performing his promised rewardes?

† So *i* wil I say a Psalme to thy name for euer and euer: that 9
I may render my vowes *k* from day to day.

i For so imestimable benefites, I wil alwayes praise thee with Psalmes, Canticles, or other thankes in this life: *k* and eternally in the life to come.

PSALME. LXI.

Exhortation to good life, in respect of reward, or punishment. the 7. key.

A iust man encoregeth his owne soule to serue God in sincere humilitie, 9. exhorteth also al others to trust in God, not in false and worldlie pollicie, or wealth, because Gods powre and mercie wil render to euerie one as they deserue.

Vnto the end, for *a* Iduthun a Psalme of Dauid. 1

a Directed to Idithun, one of the masters of musike, to sing it, or to make tune for it.

Shal *b* not my soule be subiect to God? for of him is my sal- 2
uation.

b The wicked threating to ruinate others, Dauid, or anie iust man, feareth them not, because his soule is subiect to God.

† For he is my God, and my sauiour: my receiuer *c* I shal be 3
moued no more.

c *Therfore I firmely purpose neuer to be moued from God.*

† *d* How long set you violently vpon a man: *e* you al doe 4
kil: as it were vpon *f* a wal, that is leaning, and a wal shaken.

d In vaine do you myn aduersaries stil assault me, *e* though ye be al confederate to kil me, *f* supposing me to be like a ruinous, or shaken wal, that is easily throwne downe.

† But *g* yet they thought to repel my price, *h* I ranne in thirst: 5
they *i* blessed with their mouth, and cursed with their hart.

g They thinck stil to deprive me of my reward, the price of my laboures and merites, *h* but I runne so much more diligently, as thirsting after righteousnes in this life, and glorie in the next, to finish my course. *i* A most dangerous tentation, when after threates and crueltie, persecutors endeuour by swete wordes, and promises to perswaed the iust to fal into sinne.

† But yet my soule be thou subiect to God: because my pati- 6
ence is from him.

† Because he is my God, and my sauiour: my helper *k* I shal 7
not remoue.

k I resolutly purpose not to yeld to anie tentations.

† In God is my saluation, and my glorie: the God of my helpe, 8
and my hope is in God.

† Hope in him *l* al ye the congregation of people: powre out 9
your harts before him, God is our helper for euer.

l Gods faithful seruantes are not only constant themselues, but also exhorte and perswade al others, as much as in them lieth, to serue God and trust in him.

† But

10 † But yet the children of men are vaine, the children of men are *m* liers in balances: that they may deceiue by vanitie together.

m *Vsing false weightes they defraud one an other.*

11 † Hope not in iniquitie, and couete not robberies: if riches abound set not your hart vpon them.

12 † *n* Once hath God spoken, these *o* two things haue I heard:

n *God hauing once spoken it is most assured.* o *Two especial attributes of God.*

Mat. 16. Rom. 2. 1. Cor. 3. Gal. 6.

13 † That *p* powre is Gods, and *q* mercie ô Lord is to thee: because thou wilt render to euery one according to his workes.

p God is Omnipotent, so that he can both reward, and punish infinitly; q and Merciful, that he is readie to receiue al sinners into his fauour, if they wil repent and turne vnto him.

PSALME. LXII.

Dauid in banishment with great affection desireth to vnite himselfe with God in meditation, 4. purposing and promising euer to praise him: 10. prophicieth the vaine endeuours, and condemnation of his enimies; and his owne aduancement.

Dauids deuotion in banishment. the 8. key.

1 A Psalme *a* of Dauid when he was in the desert of Iuda (1. Reg. 22.)

a Holie Dauid made this deuout meditation when he was in the forest of Haret, or desert of Ziph 1. Reg. 22. &. 23. and could not come to the tabernacle of God, nor to Ierusalem, where he especially desired to be, in the inheritance of our Lord, which was to him a great affliction. As the like is now to Catholiques, when they are put in close prison for their faith, or otherwise hindered, that they can not be present at the most holie and daylie Sacrifice. In which case we must supplie as we may, this great losse, and comfort ourselues with this, or like Psalme, or prayer, saying: O God my God, to thee I watch.

2 O GOD my God to thee I watch, *b* from the morning light. *c* My soule hath thirsted to thee, *d* my flesh to thee very manie wayes.

b Euen from the first downing of the morning, c my soule thirsteth after thee, d yea also my very flesh, and whole bodie feeleth great paines, by this affliction of mind, and desireth releefe and rest.

3 † In a desert land, and inaccessible, and without water, *e* so in the holie haue I appeared to thee, *f* that I might see thy strength, and thy glorie.

e Being now in case that I can not serue thee, ô God, as I would, yet I exhibite myselfe present in spirite, before thy holie place, f meditating thy powre, and thy glorie.

4 † Because *g* thy mercie is better then liues, my lippes shal prayse thee.

g This consolation in banishment from thy diuine Seruice, is sweeter to me then manie temporal liues, or anie worldlie prosperitie.

5 † *h* So wil I blesse thee in my life: and in thy name I wil lifte vp my hands.

h For as the Passions of Christ abound in vs (saith S. Paul 2. Cor. 1.) so also by Christ our comfort aboundeth.

† As with *i* marrow and fatnes let my ſoule be filled: *k* and 6
my mouth shal praiſe with lippes of exultation.

i Repleniſh my ſoul ô God, with the aboundance of thy grace, *k* ſo ſhal I be more able to praiſe thee.

† *l* If I haue bene mindful of thee vpon my bedde, *m* in the 7
morning I Wil meditate on thee: † becauſe thou haſt bene 8
my helper.

l Seing in the night, alſo in my bed I meditate of thee; *m* I wil more diligently do the ſame in the morning.

† And in the couert of thy winges I wil reioice, my ſoule hath 9
cleaued after thee: thy right hand hath receiued me.

† But *n* they in vaine haue ſought my ſoule, *o* they ſhal enter 10
into the inferiour partes of the earth.

n My temporal and ſpiritual enimies: *o* and they ſhal be damned for their ſinnes.

† They *p* ſhal be deliuered into the handes of the ſworde, 11
they ſhal be *q* the portions of foxes.

p It happened literally to Saul, that he was ſlaine in battle, which he made againſt his enimies; *q* and his dead bodie was hung on a wall (1. Reg. 31.) expoſed to wilde beaſtes, or birdes, though it was afterwards burnt and buried.

† But *r* the king ſhal reioice in God, al ſhal be praiſed that 12
ſweare by him: becauſe the mouth is ſtopped of thoſe that
ſpeake wicked thinges.

r Dauid was preſently after Sauls death exalted to the kingdome, in figure of Chriſt, whoſe name and glorie was exalted, after the deſtruction of the Iewes by Pagane Emperours.

PSALME. LXIII.

A confident prayer in tribulation. the 7. key.

A prayer of the iuſt repoſing their whole truſt in God: 7. and reioycing that the enimies machinations are fruſtrate.

Vnto the end, a Pſalme of Dauid. I

HEARE ô God my prayer when I make petition: from the 2
feare of my enimie deliuer my ſoule.

† Thou *a* haſt protected me from the *b* aſſemblie of the ma- 3
lignant: from the multitude of them that worke iniquitie.

a By example of thy former protection, *b* from the conſpiracie of wicked men, I truſt moſt aſſuredly in thy helpe.

† Becauſe they haue sharpned their tongues as a ſworde: they 4
haue bent the bow a bitter thing, † that they may shoote in 5
ſecretes at the immaculate.

† Sodanely they wil shoote at him, and wil not feare: they 6
c haue confirmed to themſelues a wicked worde.

c They are reſolued to intrappe me,

They haue talked to hide ſnares: they haue ſaide, who shal ſee them?

7 † They haue searched iniquitie[illegible]y *d* haue failed searching with scrutanie.

d But as they haue failed: so they shal[illegible]nd be ouerreached in their bad counsels, as Achitophel. 2. Reg. 17.

8 † Man shal come to a deepe hart: and God shal be exalted.

9 *e* Childrens arrowes are maide their woundes: † and their tongues are weakned against them.

e God hath chosen the weake of this world to confound the strong.

10 Al that saw them *f* were trubled: † and euerie man feared.

f much meruеled, seing the wicked so punished.

And they shewed forth the workes of God: and they vnderstood his doinges.

11 † The iust shal reioice in our Lord, and shal hope in him, and al the right of hart *g* shal be praised.

g The iust shal be praised, for rightly seruing God.

PSALME. LXIIII.

God is rightly praised in Sion and Ierusalem (in his Church only) for his benefites bestowed and promised. 8. Vnto which also in the time of grace, al nations shal be called. Conuersion of Gentiles the 6. key.

1 To the end, a Psalme of Dauid, *a* the Canticle of Ieremie, and Ezechiel, to the people of the transmigration, when they begane to goe forth.

a The seuentie Interpreters seing Dauid here prophecie of the peoples returne from Babylon, added the names of Ieremie and Ezechiel, who being in that captiuitie, prophecied the same more largely. As likewise these and other Prophetes, foresaw in spirite, and more especially prophecied the going forth of al nations from Babylon, that is, forsaking Idolatrie, and embracing true Religion in the Church of Christ, so S. Augustin, Eutymius, and others.

2 AN hymne ô God becometh thee *b* in Sion: & a vow shal be rendered to thee in Ierusalem.

b Not in Babylon, nor els vvhere, but only in the Church, praises and vovves are gratful to God.

3 † Heare my prayer: *c* al flesh shal come to thee.

c Al nations shal know thee.

4 The wordes of the wicked *d* haue preuailed vpon vs: and thou wilt be *e* propitious to our impieties.

d The wicked are insolent in threating, *e* but thou mercifully pardoning our sinnes, they shal not hurt vs.

5 *f* Blessed is he, whom thou hast chosen, and taken: he shal dwel in thy courtes.

f They are happie to whom thou hast prepared grace, and glorie.

6 † *g* We shal be replenished in the goods of thy house: holie is thy temple, *h* meruelous in equitie.

g The voice of the faithful, reioycing in the hope of eternal glorie. Rom. 5. *h* nothing polluted shal enter into heauen. Apo. 21.

Heare vs ô God our sauiour, the hope of al the ends of the earth; and in the sea farre.

† Preparing *i* mountanes in thy strength, girded with might: 7
which trubleſt *k* the depths of the sea, the sound of the waues 8
therof.

i Thou which art al powreful, as appeareth by the huge montaines, *k* seas, and other thy workes.

† The Gentiles shal *l* be trubled, and they that inhabite the 9
borders shal be affraide of thy signes: *m* the outegoinges of the morning and euening thou shalt delight.

l Thou wilt by thy omnipotent powre moue the hartes of obdurate men, and so conuert innumerable of al nations to thee. *m* Thou wilt draw manie to thee, with ioy and gladnes, from the vttermoſt coastes of the east and weast.

† Thou hast visited the earth, and hast inebriated it: thou hast 10
multiplied to inrich it.
The *n* riuer of God is replenished with waters, thou hast prepared their *o* meat: because *p* so is the preparation therof.

n God wrought diuers miracles in watets (Gen. 7. Exo. 7. 14. 15. Iosue. 3. 4. Reg. 5. 6. &c.) *o* likewise in prouiding meate for his people. (Exo. 16. 3. Reg. 17. 4. Reg. 4. 7. &c.) which were figures of Baptisme, Eucharist, and other Sacraments of Christ, washing from, sinnes, and augmenting grace, *p* so replenishing the Church with most sacred Mysteries.

† Inebriate *q* her riuers, *r* multiplie her fruites: in her 11
dropps she shal reioyce springing.

q Endewing the Apostles and other preachers with spiritual grace and lerning, *r* continuing the succession of pastores to watter and feede the faithful people.

† Thou" wilt *s* blesse the crowne of the yeare of thy goodnes: 12
t and thy fildes shal be replenished with plentie.

s God blesseth the whole course, or circle of time, of the Church militant in this world, *t* and the crowne, or happie end of euerie iust persons life.

† The *u* beautiful places of the desert shal be fat: and the 13
w litle hilles shal be girded aboute with exultation.

v Euen those which before had only a shew of beautie, but in dede were barren, shal yelde abundant fruict. *vv* those which are more eminent shal particularly reioyce in their owne, and others spiritual progresse in vertue.

The *x* rammes of the shepe are clothed, and *y* the valleis shal 14
abounde with corne: *z* they wil crie, yea they wil say an hyme.

x The principal pastores shal in proportion reioyce aboue the rest, for the grace and glorie of al their flocke. *y* the subiectes also and inferior people shal be satiate with their happie lotte. *z* Al together, prelates and people, higher and lower shal with vniforme voice sing praises to God, and perpetual hymnes.

ANNO-

ANNOTATIONS. PSALME. LXIIII.

12 *God vvil bleſſe the crovvne*] Vnder the Allegorie of the land of Iurie, vvherunto the people of God vvere to be reſtored, after their captiuitie in Babylon, the Pſalmiſt here prophecieth greater thinges, then can be verified of the temporal ſtate of the Iewes, that the militant Church ſhal ſtil be bleſſed from the beginning to the end, yelding expected fruict; and al the iuſt, that perſeuere to the end of their liues, ſhal receiue moſt happie and glorious revvardes of their laboures. As S. Paul after his meritorious trauels confidently expected his glorious revvard, vvhen he ſaide (2. Tim. 4.) I haue fought a good fight, I haue conſummate my courſe, I haue kept my faith. Concerning the reſt, there is layde vp for me, a Crovvne of iuſtice, vvhich our Lord vvil render to me in that day, a iuſt Iudge. And not only to me, but to them alſo that loue his coming. And this is called the crovvne of the yeare of Gods benignitie, beeauſe God of his ovvne benignitie, vvithout mans former deſert geueth grace, and in the end for merite folovving, geueth a crovvne of glorie. So our Bleſſed Sauiour according to his fulnes of grace, vvhich vvas in his ſoule, and infinite merite, receiued a crovvne of glorie, in the conſummation of his temporal life, after the ſpace of thirtie three yeares. And our Bleſſed Ladie the mother of God, receiued an anſvverable crovvne to her excellent grace and merites, in the conſummation of her life, at the end of ſixtie three yeares. In memorie of vvhich numbers of yeares, deuout men haue piouſly inſtituted certaine formes of prayers, called the Crovvnes, or Corones of our Sauiour, and of our Ladie.

S. *Aug. Euthym.*

Perpetuitie of the Church.

Reward of the iuſt.

Sainctes crownes are of Gods benignitie.

The Corones of our Lord, and our Ladie.

PSALME. LXV.

The prophet inuiteth al men to praiſe God for his meruelous workes, and beneſites donne to the Iewes. 7. Who being vngratful, 8. Gentiles are called, 16. and bring forth better fruict.

Gentils ſucceede the Iewes. the 6. key.

1 Vnto the end, a Canticle *a* of reſurrection.

a *Myſtical reſurrection, Gentiles ſucceeding in place of the Iewes.*

2 MAke ye *b* iubilation to God al the earth, † ſay a pſalme to his name: geue glorie to his praiſe.

b *Shew your internal ioy by external wordes and deedes.*

3 † Say ye to God: *c* How terrible are thy workes ô Lord! in the multitude of thy ſtrength thine enimies *d* ſhal lie to thee.

c In drovvning the vvorld, in confounding the tongues in Babel, in burning Sodom and Gomorrha with brimſton, in plaging the Ægyptians, in drovvning Pharao and his vvhole armie in the read ſea; in deſtroying the Chananites and other infideles, in puniſhing the tenne tribes, and aftervvards the other tvvo by captiuitie, and innumerable other puniſhments, al for ſinnes, *d* for vvhich euen the vvicked, though not ſincerly conuerted, yet of ſeruile feare, feaned and falſly promiſed to amend, but performed it not: as Pharao afflicted vvith plagues, vvas forced to promiſe libertie to the children of Iſrael, vvhich he aftervvards denied.

4 † Let al the earth adore thee, and ſing to thee: let it ſing a pſalme to thy name.

5 † Come ye, and ſee the workes of God: terrible in counſels ouer the chidren of men.

† Who

† Who turneth *e* the sea into drie land, in *f* the riuer they 6
shal passe on foote, *g* there we shal reioyce in him.

e The read sea, *f* when Iosue brought the people ouer Iordan, *g* in remembring and reciting these singular benefites.

† Who ruleth in his strength for euer his eyes looke vpon the 7
gentiles: *h* they that exasperate him let them not be exalted in themselues.

h Gods chosen people the Iewes did often exasperate God by their ingratitude, murmuring, and other sinnes: whom the prophet therfore admonisheth, *i* not to be proud, lest they be subdued, and brought lowe.

† Ye *k* Gentiles blesse our God: and make the voice of his 8
prayse hearde.

k *By way of inuitation the Psalmist prophecieth the conuersion of Gentiles.*

† Who hath put *l* my soule in life: and hath not geuen my feete 9
to be moued.

l The voice of the whole Church: confessing Gods prouidence and protection, that she neuer faileth; for the Iewes falling from Christ the Gentiles beleued in him; and some nations, or countries falling from Religion, others are conuerted.

† Because thou *m* hast proued vs ô God: by fire thou hast tried 10
vs, as siluer is tried.

m God suffereth his Church to be persecuted with al kindes of tribulation, as some are here recited.

† Thou hast brought vs into a snare, thou hast laide tribula- 11
tions on our backe: thou hast set men vpon our heades.

† *n* We haue passed through fire and water: and thou hast 12
brought vs out into refreshing.

n *But through Gods assistance his seruants passe through, and ouercome al tentations.*

† I wil goe into thy house with *o* holocaustes: I wil render 13
thee *p* my vowes: † which my lippes haue distinguished. 14
And *q* my mouth hath spoken in my tribulation.

o Sacrifice of thankes, *p* and voluntarie vowes, *q* that which anie promiseth to God in tribulation they must performe accordingly.

† *r* Holocaustes with marrow wil I offer to thee, with incense 15
of rammes: I wil offer to thee oxen with bucke goates.

r *These were the best external sacrifices of the old law.*

† *s* Come ye, heare, and I wil tel al ye that feare God, what 16
great things he hath done for my soule.

s But both then and now the internal sacrifices of contrite hart, of iustice, and of diuine praise best please God

† To him haue I cried with my mouth, and haue exulted *t* vn- 17
der my tongue.

t *from the hart, which is vnder the tongue, and directeth the tongue what to speake.*

† *v* If I haue beheld iniquitie in my hart, our Lord wil not 18
heare.

v Whosoeuer wil be heard in prayer, must repent of his sinnes.

† Therfore

19 † Therfore hath God heard, and hath attended to the voice of my petition.

20 † Blessed be God who hath not remoued my prayer, and his mercie from me.

PSALME LXVI.

Propagation of the Church. the 6. key.

The prophet prayeth for (and withal foresheweth) the propagation of the Church of Christ.

1 Vnto the end, in hymes, a Psalme *a* of Canticle to Dauid.

a This Psalme beginning to be songue by voices, instruments were adioyned.

2 GOd *b* haue mercie vpon vs, and *c* blesse vs: *d* illuminate his countenance vpon vs, and *e* haue mercie on vs.

b God first remitte our sinnes: *c* then geue vs thy manifold graces, *d* grant faith and repentance, *e* and so forgeuenes of sinnes.

3 † That we may know thy way vpon earth: in al nations thy saluation.

4 † Let peoples ô God, confesse to thee: *f* let al peoples confesse to thee. *f Al nations shal be conuerted.*

5 † Let nations be glad & reioice: because thou iudgest peoples in equitie, and the nations in earth thou doest direct.

6 † Let peoples ô God confesse to thee, let al peoples confesse

7 to thee: † the earth hath yelded her fruite.

8 *g* God, *h* our God blesse vs, † *i*. God blesse vs: and let al the endes of the earth feare him.

g God the Fater, *h* God the Sonne, *i* God the Holie Ghost, saue the peoples of al nations, by Euangelical preaching of thee, the most Blessed Trinitie.

PSALME LXVII.

The Church stil conserued. The 6. key.

Notwithstanding great persecutions the Church prospereth. 10. Especially in the new testament, by Apostolical function, 18. ministerie of Angels, Christs Ascension, coming of the Holie Ghost, 31. confirming the faithful, repressing the insolent, and conuerting manie. 35. For al which the prophet inuiteth al men to praise God.

1 Vnto the end, a Psalme of Canticle, to Dauid himself.

2 LEt *a* God arise, and let his enimies be dispersed, and let them that hate him *b* flee from his face.

a In maner of praying that God wil vouchsafe to defend the Church, the Psalmist prophecieth that God wil arise, *b* and the enimies shal flee away, not daring to abide the combate.

3 † As smoke vanisheth, let them vanish away: as waxe melteth at the presence of fire, so let sinners perish at the presence of God.

4 † And *c* let the iust make merrie, and reioyce in the sight of God: and let them be delighted in mirth.

c As God is terrible to the wicked: so he is comfortable to the iust.

† Sing to God, say a Psalme to his name: *d* make way to 5
him, who *e* mounteth vpon the west, *f* Lord is his name.

d Resist not Gods inspiration, but receiue it with ioy and thankes. *e* who triumpheth ouer death *f* God is Lord, not only of these or those nations, countries or other creatures, but absolutly and vniuersally of al.

Reioyce ye in his syght, they shal be trubled at the presence
of him: † the father of orphanes, and iudge of widowes. 6
God in his *g* holie place: † God that maketh men to inhabite 7
h of one manner in a house.

g That is the true holie Church, which hath *h* vnitie in doctrin, touching faith and maners. S.Cypr.ep.76. That bringeth forth them, *i* that be bound, in strengh,
likewise them, that *k* exasperate, that dwel *l* in sepulchers.

i That be bond in sinne. *k* euen rebellious willes are altered by Gods mercie, and freely embrace his l. w *l* also the dead and drie hartes that cared not for spiritual things, are softened, and quickned with new grace.

† O God *m* when thou wentest forth in the syght of thy 8
people, when thou didst passe through the desert.

m The benefites bestowed on the Israelites, are written in the bookes of Moyses, Iosue, and Iudges. † The earth was moued, and the heauens also distilled, at the 9
presence of the God of Sina, at the face of the God of Israel.
† *n* Voluntarie rayne shalt thou seperat ô God to thine inhe- 10
ritance: and it was *o* weakned, but thou hast perfited it.

n Not mans deseruing, but Gods mere good wil, and free grace caused Christ to come, and by himselfe and his Apostles to preach the Euangelical doctrin, which watereth the whole world,

o God chose the weake, but made them strong.

† Thy *p* liuing creatures shal dwel in it: thou hast prepared *q* in 11
thy swetnes for the poore, ô God.

p Those whom thou hast chosen, and so made thyn owne peculiar people, shal enioy this grace. *q* Thou gauest Manna in the desert, the B. Sacrament in the new testament.

† Our Lord shal geue *r* the word to them that euanglize, 12
s with great powre.

r God geueth to the preacher what to speake, *s* and to some he geueth also powre to worke miracles, in confirmation of their doctrin. Mar. 16.

† The *t* king of hoastes the beloued of the beloued: and 13
v to the beautie of the house, to diuide the spoyles.

t Some potent king, or (as it is in the Hebrew) kinges being beloued, of the beloued of God, the only Sonne of God, shal yeld themselues to the same beloued Sonne of God: *v* which shal redound to the glorie and beautie of his Church, gayning such spiritual prayes from the diuel. † If ye *w* sleepe among the middest of the lottes, the winges 14
of a doue layde ouer with siluer, and the hinder parts of her
backe in the palenes of gold.

vv If you be in such danger, that the aduersaries cast dice, or lottes for your persons, and goodes, yet you shal be deliuered, as if a doue, with her glistering fethers, like siluer and gold, flie away into a secure place, without losse or diminution, but rather with increase of vertues.

† Whiles

15 † Whiles *x* the heauenlie disceрneth kings ouer her, *y* with snow they shal be made white in Selmon.

x VVhen the heauenlie king determineth thus of earthlie kinges, *y* they shal be purged from their sinnes, and made white like snow, that falleth in mount Selmon, which is a shadowed hil, thicke with trees, in mount Ephraim nere to Iordan.

16 † " The *z* mountane of God a fat mountane.

z The Church of God is visible, and durable like to a mountane.

17 A mountane *a* crudded as cheese, a *b* fatte mountane: † " why *c* suppose you crudded mountanes?

a Combined, or ioyned together, as when milke is turned into curde, and so into cheese. *b* fructful, enriched by spiritual giftes of the Holie Ghost. *c* ye that are not of this Church, do in vaine and erronіously imagine, that anie other mountaines are vnited.

A mountane, in which it hath wel pleased God to dwel therin: for in dede our Lord wil dwel euen to the end.

18 † The *d* chariote of God is ten thousand folde, thousands of them that reioyce, our Lord in them, *e* in Sina in the holie place.

d Innumerable Angels ministers of Gods wil, do continually attend vpon his Diuine Maiestie, as if he (who otherwise nedeth no seruice) were caried by them, as in a chariotte of infinite magnificence. Dan 7. *e* So God appeared in Maiestie, when he gaue his law in mount Sinai.

Ephes. 4. 19 † Thou art *f* ascended on hygh, thou *g* hast taken captiuitie: thou *h* hast receiued gifts in men: for euen those *i* that do not beleue, our Lord God to inhabite.

f Christ ascended with innumerable Angels attending vpon him, *g* caried with him the fathers of the old testament, that had benne captiue, *h* as man he receiued giftes of God, in and for men, his faithful seruantes, *i* yea also he receiued for his merite, that innumerable, which before were incredulous, were conuerted, and God dwelt in their soules.

20 † Blessed be our Lord day by day: the God of our saluations wil make vs a prosperous iourney.

21 † Our God is the God of sauing: and *k* the issues of death are of our Lord, our Lord.

k Our Lord, I say, our Lord, and none but he could ouercome death by dying.

22 † But yet God *l* stil breake the heads of his enimies: the hearie croune of them, that walke in their sinnes.

l Though Christ died to deliuer al men from death. yet he wil geue capital sentence of eternal death to al that obstinatly remaine his enimies, and multiplie sinnes vpon sinnes, to the end of their temporal life.

23 Our Lord Said: Out *m* of Basan I wil conuert, I wil conuert *n* into the depth of the sea.

m Euen of the rudest barbarous nations, manie shal be conuerted to Christiantie *n* namely Gods grace is extended into the Ilandes of the Ocean, and other seas.

24 † That thy foote *o* may be dipped in bloude: the tongue of thy dogges [*made redde*] with * the same [*bloud*] of the enimies.

* Ex inimicis ab ipso.

o But such seuere slaughter shal fal vpon the obstinate contemners of this grace, that meaneete shal be defiled in their bloud, and dogges shal lappe it.

† They *p* haue seene thy entringes in ô God, the entrings of 25
my God: of my King Who is *q* in the holie place.

p Manie haue sene, or knowen in general, but the faithful more exactly know how Christ came into this world, his conuersation therin, and his going forth: *q* his reigning now in heauen our Mediatour, by whom al other interceſſors haue acceſſe to God.

† *r* Princes came before *ſ* ioyned with them that ſang, in 26
the middes *t* of young wemen plaing on tymbrels.

r The Apoſtles ſowing the firſt ſeede of Euangelical doctrin, *ſ* with whom other Apoſtolical men, *t* and other ſoules of al nations conuerted by their preaching, moſt ioyfully ſing together in hart, voice, and inſtruments: eſpecially in good workes, ſhew their gratful affections to our Redeemer.

† In *v* churches bleſſe ye God our Lord, of *w* the fountains 27
of Iſrael.

v And al this in the particular Churches of diuers Kingdomes, and partes of the world: *vv* beginning with the Iſraelites in Ieruſalem, and ſo proceding into al Iurie, and Samaria, and to the vt moſt of the earth. Act. 1.

† There *x* Beniamin a youngman, in exceſſe of minde. 28

x S. Paul of Iacobs yongeſt ſonne Beniamin, laſt called to Apoſtleſhip, was chiefly ſent to the Gentiles.

y The Princes of Iuda: their leaders: the Princes of Zabulon,
the Princes of Nephthali.

y Other Apoſtles of diuers tribes ſent firſt to the Iewes, ſecondarily to Gentiles.

† Command thy ſtrength ô God: *z* confirme this ô God, 29
which thou haſt wrought in vs.

z As the Church begane by the omnipotent powre of God; ſo by the ſame only powre it is conſerued.

† From thy temple in Ieruſalem, kinges shal offer giftes to 30
thee.

† Rebuke *a* the wilde beaſts of the reede, the congregation 31
b of bulles in the kine of thy peoples: *c* that they may exclude
them, which are tried with ſiluer.

a Chaſtice therfore ô God, al perſecuters of thy Church, who are but as weake wauering reedes, in compariſon of thy powre: *b* no better then bulles, with kyne, that is, captaines and popular people, *c* endeuoring to alienate the conſtant proued confeſſors from their faith.

Diſſipate the nations that wil warres: † Legates shal come 32
d out of Ægypt: Æthiopia shal prevent his handes to God.

d A prophecie that manie ſhould be conuerted to Chriſt in Ægypt, and Æthiopia: as appeareth by the innumerable multitude of religious Monkes, & Nunnes in thoſe countries, ſhortly after the Apoſtles dayes.

† Ye kingdomes *e* of the earth ſing to God: ſing to our Lord: 33

e The like afterwards in al other nations, whom therfore the prophet inuiteth to praiſe God, for ſo ineſtimable benefites in the whole world.

† Sing ye to God, that mounteth vpon the heauen of heauen, 34
to the East.

Behold

35 Behold he wil giue to his voice *f* the voice of ſtrength, † giue you glorie to God vpon Iſrael, his magnificence, and his powre in the cloudes.

f Chriſt wil come to iudge, in terrour of voice, and vvith magnificence, accompanied vvith holie Angels and other Sainctes.

36 † God is meruelous in his ſaintes, the God of Iſrael he wil giue powre, and ſtrength to his people, God be bleſſed.

ANNOTATIONS. PSALME. LXVII.

16. *The mountaine of God.*] For better diſcerning the true Church from other congregations, the Prophet here deſcribeth certaine proprieties therof, for he calleth it a mountane, becauſe it is moſt viſible to al men. Secondly a fatte mountane, that is, repleniſhed vvith al vertues, and giftes of the Holie Ghoſt; vvherof it is called Holie. Thirdly it is crudded, or conſolidated in vnitie of faith and Religion, vvhich conioyne the vvhole bodie, making it ſolide and firme, as the ruen turneth liquide milke into curde, and ſo into cheeſe. Fourtly, it is the Congregation, vvherin God alvvayes remaneth, euen to the end, for euer; vvhich ſhevveth tvvo other proprieties; that the Church neuer faileth; nor erreth in doctrin: God ſtil dvvelling therin, and conſequently conſerueth it from error in doctrin. Markes of the Church: Viſibilitie. Sanctitie. Vnitie. Perpetuitie. Aſſured veritie.

17. *VVhy ſuppoſe you crudded mountaines*] As for other congregations, it is certaine and euident, that they are not the Church of God, becauſe they are not crudded, that is, not vnited, in the ſame pointes of faith, but only in negatiue pointes, and in general oppoſition againſt the Catholique Church, and among themſelues notortouſly diſagreing and diuided. As they alſo vvant the other markes of the true Church. No other pretended Church hath the marke of vnitie or the reſt.

PSALME. LXVIII.

Chriſt in middes of afflictions (as one in dangerous waters) 5. deſcribing the malice of perſecutors, and his owne true zele, 14. prayeth his heauenlie Father for helpe. 23. By way of iuſt imprecation, forsheweth the ſeuere punishment of his aduerſaries, 30. his owne glorious Reſurrection, and proſperous building of his Church. For which he inuiteth al creatures to praiſe God. Chriſts afflictions and victorie. the 5. key.

1 VNto *a* the end, *b* for them that shal be changed, *c* to Dauid.

a Perteyning to the nevv Teſtament, *b* for gentiles conuerted to Chriſtianitie, and from vice to vertue, *c* prefigured in Dauid.

2 SAVE me ô God: becauſe *d* waters are entered into my ſoule.

d *Vehement afflictions inuiron my hart.*

5 † I *e* ſticke faſt in the myre of the depth: and there is no ſure ſtanding.

e I am as one intangled vvith quicke-sand, or quadmyre in the bottom of a great vvater.

I am come into the depth of the sea: and a tempest hath ouerwhelmed me.

† I haue *f* labored crying, my iawes are made hoarse: my eies haue failed, whiles I hope in my God. 4

f Our Lord svveat bloud for anguish in his prayer, and vvas not deliuered from his Passion, neither are his seruantes presently deliuered from tribulations, but as is most to Gods honour and their owne good.

† They are multiplied aboue the heares of my head, that hate me without cause. 5 *Ioan. 15.*

Mine enimies are made strong, that haue persecuted me vniustly: *g* then did I pay the thinges that I tooke not.

g Our Sauiour who had no sinne, payde the ransom for al sinnes.

† O God thou knowest my *h* foolishnes: and *i* mine offences are not hide from thee. 6

h O God thou knovvest, that this vvhich semeth follie to vvorldlie men, is true vvisdom;
i and though men charge me vvith offences, thou knovvest that I am innocent.

† *k* Let them not be ashamed vpon me, which expect thee ô Lord, Lord of hostes. 7

k suffer not the weake to be scandalized in my passions.

Let them not be confounded vpon me that seeke thee, ô God of Israel.

† Because for thee haue I sustained reproch, confusion hath couered my face. 8

† I am become a forener to my brethren, and a stranger to the sonnes of my mother. 9

† Because *l* the zele of thy house hath eaten me: and the reproches of them that reproched thee, fel vpon me. 10 *Ioan. 2. Rom. 15.*

l The zele of seeking Gods honour, in propagating and aduancing his Church, is the cause of persecution. As vve see those are lesse persecuted, vvhich haue lesse godlie zele.

† And I couered my soule in fasting: and it *m* was made a reproch to me. 11

m The vvicked do reproch those that mortifie themselues.

And I put heare cloth my garment, & I became a parable to them. 12

† They spake against me *n* that sat in the gate; and they soong against me that dranke wine. 13

n The great men and iudges, also the drunkards and rascalitie of the people.

† But I, *o* my prayer to thee ô Lord: a time of thy good pleasure ô God. 14

o *But I direct my prayer to thee.*

p In the multitude of thy mercie heare me, in the truth of thy saluation:

p *Expecting the time of thy good pleasure.*

† Deliuer me out of the myre, that I stick not fast: deliuer me 15

q tribulations. from them that hate me, and from the depthes of *q* waters.

† Let

16 † Let not the tempeſt of water drowne me, nor the depth ſwallowe me: *r* neyther let the pit shut his mouth vpon me.

r Though Christ died and vvas buried, and in soule descended into hel, yet he could not be holden in his sepulchre, nor in Limbo, but rose againe.

17 † Heare me ô Lord becauſe thy mercie is benigne: according to the multitude of thy commiſerations haue reſpect to me.

18 † And turne not away thy face from thy ſeruant: becauſe I am in tribulation, heare me ſpeedily.

19 † Attend to my ſoule and deliuer it: *ſ* becauſe of mine enimies deliuer me.

ſ That they may either be conuerted, or confounded, and ſo do no more hurt.

20 † Thou knoweſt my reproch, & my confuſion, & my ſhame.

21 † In thy ſight are al they that afflict me, my hart hath looked for reproch and miſerie.
And I expected ſome bodie that would be ſorie together with me, and there *t* was none: and that would confort me, and I founde not.

Mat. 27. *t* Not anie that could mitigate our Sauiours affliction, vvould ſhevv compaſſion tovvards him.

Ioan. 19. 22 † And they gaue *v* gal for my meate: & in my thirſt they gaue me vinegre to drinke.

v But contrarivvise vvhen he complained of thirſt, they gaue him gal and vinegre to drinke.

Rom. 11. 23 † *w* Let their table be made a ſnare before them, & for retributions, and for a ſcandal.

vv A prophecie of the deſtruction of the Ievves, at the time of Paſch, vvhen they ſhould thinke to eate their paſchal lamb vvith ioy.

24 † Let *x* Their eies be darkned that they ſee not: and make *y* their backe crooked alwaies.

x They are alſo blinde in hart, that they vvil not ſee the truth of Chriſts doctrine: *y* but bovv themſelues to earthlie thinges, and vvorldlie gaines euen to this day.

25 Poure out thy wrath vpon them: and let the furie of thy wrath ouertake them.

26 Let their habitation be made deſert: and in their tabernacles
Act. 1. let there be none to dwel.

27 Becauſe *z* whom thou haſt ſtriken, they haue perſecuted: and vpon the ſorrow of my wounds they haue added.

z Chriſt, vvhom God of his mercie deſigned to ſuffer death, for redemption of mankind, the Ievves of mere enuie and malice perſecuted to death.

28 † Adde thou *a* iniquitie vpon their iniquitie: and let them not enter into thy iuſtice.

a *A prophecie that God would ſuffer them, to fal from one iniquitie to an other.*

† *b* Let

† *b* Let them be put out of the booke of the liuing: and with 29
the iust let them not be written.

b In the end of their liues, they shal not be found in the booke of life, vvhere they suppose themselues to be vvritten.

c I am poore and sorowful: *d* thy saluation ô God hath 30
receiued me.

c The voice of Christ, humbling himselfe to death, euen to death of the Crosse: *d* from which he rose againe.

† I wil praise the name of God with canticle: and wil magni- 31
fie him in prayse.

† And *e* it shal please God more then a young calfe: that 32
bringeth forth hornes and hoofes.

e Deuout praise and thankesgeuing please God more then sacrifices of the most tender calues, which vvere othervvise also gratful sacrifices.

† Let the poore see and reioyce: seeke ye God, and your soule 33
shal liue.

† Because our Lord hath heard the poore: and he hath not 34
despised *f* his prisoners.

f God doth assuredly comfort al such, as are imprisoned for professing the truth.

† Let *g* the heauens and earth praise him, the sea, and al the 35
creeping beastes in them. *g* *Al the creatures of God.*

† *h* Because God wil saue Sion: and *i* the cities of Iuda shal 36
be built vp.

h God wil alvvayes establish and protect the Catholique Church: *i* and particular Churches, members of the vniuersal shal also prosper.

And they shal inhabite there, & by inheritance they shal get it.

† And *k* the seede of his seruants shal possesse it, and they that 37
loue his name shal dwel in it.

k Perpetual succession of the Catholique Church.

PSALME. LXIX.

Dauids prayer in persecutiõ. the 8. key.

An other prayer of Dauid, when he was persecuted by Absolom: made in a Psalme after his deliuerie.

Vnto *a* the end, a Psalme of Dauid, in remembrance, that our 1
b Lord saued him.

a An apt prayer also for the afflicted in the newv Testament, *b* from the danger of Absolom. (2. Reg. 18.) or from anie persecutor.

O God *c* intend vnto my helpe: Lord *d* make hast to helpe 2
me.

c Al men at al times nede Gods helpe: *d* but most present nede, in present dangers. The rest of this Psalme is conteyned in the 39. Psalme, from the 15. verse. but there the whole Church prayeth for helpe, the world being almost drowned in sinnes; here Dauid, or other particular persons, or peoples pray in their seueral distresses,

† Let

Psal. 39. 3 Let them be confounded, and be ashamed, that seeke my soule.

4 † Let them be turned away backeward, and be ashamed that wil me euils.

Let them be turned away forthwith ashamed, that say to me: Wel, wel.

5 † Let al that seeke thee reioyce, and be glad in thee, and let them say alwayes: Our Lord be magnified: which loue thy saluation.

6 † But I am needie and poore: ô God helpe me thou art my helper, and deliuerer: ô Lord be not slacke.

PSALME. LXX.

King Dauid, or anie other iust person, prayeth God to continew his grace, and protection against the malice of the enimie.. 5. Recounteth Gods mercie in deliuering him from falling into tentations. 6. prayeth for the same in old age, or weakenes of bodie and spirite, 20. and promiseth perpetual gratitude and praises.

A prayer for perseuerance in vertue. the 7. key.

1 A Psalme *a* for Dauid, *b* of the sonnes of Ionadab, and *c* the former captiues.

a Though this Psalme (as also diuers others) is intitled to, or for Dauid, it proueth not that some other was the author therof, but the Seuentie Interpreters insinuate hereby, that it perteyneth in more particular sorte to Dauid, growing old; *b* they adde also the sonnes of Ionadab a most holie familie, *c* who for their singular pietie, were suffered to remaine in Ierusalem, in the first captiuitie. Ierem. 35.

2 IN thee ô Lord *d* I haue hoped, let me not be confounded for euer: † in *e* thy iustice deliuer me, and receiue me.

Psal. 30. *d* The wordes of Dauid, or anie faithful iust person. *e* God of his iustice reuengeth the iniuries done to his seruantes.

Incline thine eare to me, and saue me.

3 † Be vnto me for a God protector, and for a fensed place: that thou maist saue me:

Because thou art my firmament, and my refuge.

4 † My God deliuer me out of the hand of the sinner, and out of the hand of him that doth against the law, and of the vniust.

5 Because thou art *f* my patience ô Lord: ô Lord my hope from my youth.

f Through thy grace I haue patience to expect thy pleasure, when I shal be releeued.

† Vpon thee haue I bene confirmed from the wombe: from 6
my mothers bellie thou art my protector.
In thee is my singing alwaies: † I was made to manie as 7
g a wonder: and thou art a strong helper.

g It seemeth strange to most men, why the iust haue more troubles then the wicked.

† Let my mouth be filled with praise, that I may sing thy glo- 8
rie: *h* al the day thy greatnes.

h A necessarie prayer for perseuerance, which none can haue without special and continual helpe of grace.

† Reiect me not in the time of olde age: *i* when my strength 9
shal faile, forsake me not.

i Against this special danger, and last assaultes of the enimie, Christ hath instituted the Sacrament of Extreme Vnction.

† Because mine enimies haue said to me: and they that wat- 10
ched my soule, consulted together,
† Saying: God hath forsaken him, pursew, and take him: be- 11
cause there is none to deliuer.
† O God be not farre from me: my God haue respect to mine 12
ayde.
† Let them be confounded, and fayle that detract from my 13
soule: let them be couered with confusion, and shame, that
seeke euils to me.
† But I wil alwaies hope: and *k* wil adde vpon al thy praise. 14

k The best meanes to conserue vertue, is to exercise the same, adding good workes towards our neighbours, and praises to God.

† My mouth shal shew forth thy iustice: al the day thy 15
saluation. Because *l* I haue not knowne lerning, *m* I wil enter
into the *n* powres of our Lord: † ô Lord I wil be mindful of 16
thy iustice onely.

l I professe not exact knowlege of natural thinges; *m* but I consider and contemplate the infinite powre of God, which appeareth in his workes, *n* and his iust iudgements; as partly haue appeared in punishing, and rewarding some in this life, but especially wil be manifest in the end of this world.

† O God thou hast taught me from my youth: and vntil now 17
I wil pronounce thy meruelous workes.
† And vnto ancient age, and olde age: ô God forsake me not? 18
Vntil I shew forth thy arme to al the generation, that is to
come.
Thy might, † and thy iustice ô God euen to the highest, great 19
meruailes which thou hast done: ô God who may be like to
thee?

† How

20 † How great tribulations hast thou shewed me, manie and euil: and turning thou *o* hast quickened me: and from the depthes of the earth thou hast brought me backe againe.

o *After tribulations recreated me.*

21 † Thou hast multiplied thy magnificence: and being turned thou hast comforted me.

22 † For I also wil confesse to thee in the instruments of Psalme thy truth: ô God I wil sing to thee on the harpe, holie one of Israel.

23 † My *p* lippes shal reioyce when I shal sing to thee; and my soule, which thou hast redemed.

p *I wil praise thee with mouth and hart.*

24 † Yea and my tongue al the day shal meditate thy iustice: when they shal be confounded and ashamed that seeke euils to me.

PSALME. LXXI.

By way of prayer the Psalmist prophecieth Christs coming, our King and Iudge: 4. the deliuerer of mankind from the thraldom of the diuel. 8. the greatnes of his spiritual kingdom in the Gentiles. 16. and his continual glorie and praise.

Christ our king & Iudge. the 5. key.

1 *a* Concerning Salomon.

a This Psalme is of Christ, perfigured by Salomon, whose kingdom was most glorious of al the kinges of Gods people; for of king Salomon himselfe manie thinges in this Psalme can not be truly vnderstood. S. Aug.

2 O God giue thy iudgement to *b* the king: and thy iustice to *c* the sonne of the king.

b O God most blessed Trinitie, geue powre and authoritie, to the Sonne of Man, God incarnate, King of al kinges, *c* the Sonne of king Dauid, to iudge for mankind against the diuel.

To iudge thy people in *d* iustice, and thy poore in iudgement.

d Christ paying ransom for al mankind, and so man renouncing the diuel, and serving God is iustly, not iniuriously deliuered from captiuitie of sinne, and of the diuel.

3 † Let *e* the mountains receiue peace for the people: and *f* the litle hilles iustice.

e A prophecie of the Apostles receiuing powre to preach Christs Gospel, of peace and reconciliation of men to God by penance; *f* and of other Apostolical men that folow their steppes.

4 † He *g* shal iudge the poore of the people, and shal saue the children of the poore: and he shal humble the calumniator.

g Salomon in figure of Christ was for a time a iust and good king.

† And he shal *h* continew with the sunne, and before the moone in generation and generation. 5

h But only Christ, not Salomon, nor anie other king of that people, contineweth, or reigneth for euer.

† He *i* shal descend as rayne vpon a fleece: and as droppes distilling vpon the earth. 6

i *The maner of Christs incarnation most silent, swete, and gratful.*

† There shal rise in his dayes iustice, and aboundance of peace, 7
k vntil the moone be taken away.

k Agane the prophet inculcateth that Christs kingdom, his Church, shal continew for euer.

† And he shal rule *l* from sea vnto sea: and from the riuer 8
euen to the ends of the round world.

l *The Church is not only vniuersal in al times, but also in places.*

† Before him shal the Æthiopians fal downe: and his enimies 9 *Isaie 60.*
shal lick the earth.

† The *m* kinges of Tharsis, and *n* the Ilands shal offer presentes: 10 *Mat. 2.*
the kings of the Arabians, and of Saba shal bring giftes.

m The three Sages or Kinges, which adored our Saviour, and offered gold, frankencense, and myrrh, were the first that fulfilled this prophecie: and after wards Constantin the great, and other Emperors, Kinges, and Princes. *n* Amongst other Ilandes great Bryttannie (the greatest of Europe) was conuerted to Christ, according to this prophecie: first some few in the Apostles time (Metaphrastes apud Surium, Theodoret, epist. ad Timoth. Sophronius, Ser. de Nat. Apost, & alij.) More in the time of Eleutherius. Lastly our Englise nation by S. Augustin and others sent by S. Gregorie.

† And al kinges of the earth shal adore him: al nations shal 11
serue him.

† Because he shal deliuer the poore from the mightie: and 12
the poore which had no helper.

† He shal spare the poore and needy: and he shal saue the 13
soules of the poore.

† From vsuries and iniquitie he shal redeme their soules: and 14
their name shal be honorable before him.

:: How is this prophecie verified, except the Church be alwayes visible?

† And :: he shal liue, and there shal be giuen him of the gold 15
of Arabia, and they shal adore it alwaies: al the day they shal
blesse him.

† And there shal be a firmament in the earth, in the toppes of 16
mountanes, the fruite therof shal be extolled farre aboue Libanus: and they shal florish of the citie, as the grasse of the earth.

† Be his name blessed for euer: before the sunne his name is 17
permanent.

And al the tribes of the earth shal be blessed in him: al nations shal magnifie him.

† Blessed

18 † Blessed be our Lord the God of Israel, *o* who only doth meruelous thinges.

o *No miracles can be donne but by Gods powre.*

19 † And blessed be the name of his maiestie for euer: and al the earth shal be filled with his maiestie. *p* Be it, be it.

p Aboue al other desires the holie prophet wished Gods glorie, and praises in al the earth, as it is in heauen.

20 † *q* The praises of Dauid, *r* the sonne of Iesse are ended.

q It semeth by this appendix added by Esdras, that this Psalme was last composed, though not put in the last place, but as it came to his handes. *r* Dauid the natural sonne of Iesse, made no more Hymnes, that is, no more musical praises of God after this Psalme, but the prefigured Dauid Christ our Sauiour, the Sonne of God, in his bodie the Church, singeth stil new praises. S. Aug in enarrat. Psal. sequentis 72.

PSALME. LXXII.

The royal prophet, first professing the vnspeakable goodnes of God, 2. in the person of the weake complaineth, that the wicked prosper, and the iust are afflicted. 15. reprehendeth the murmuration, for though we can not comprehend the secrete iudgements of God. 18. yet they are most iust. 25. So with desire to rest in God, he promiseth euer to praise him.

Affliction in this world is recompensed in the end. the. 9. key.

1 A Psalme *a* to Asaph.

a To be songue by Asaph the master of musike, and his companie.

HOw *b* good is God to Israel, to them, that are of a right hart!

Psal. 39.

b God is so excellent good, as no tongue can expresse, no hart can conceiue.

2 † But *c* my feete were almost moued, my steppes almost slipped.

c The peace and prosperitie of the wicked tempted me, to leaue the right narrow way, and to goe the brode easie way with them.

3 † Because I haue had zele vpon the wicked, seing the peace of sinners.

† Because there is *d* no respect to their death: and *e* stabilitie in ther plague.

d They neuer thincke of death; *e* and if they suffer some affliction, they quickly remoue it from them.

5 † In *f* the labours of men they are not, and with men they shal not be scourged.

f *They trauel not so much as good men do, neither are they so often punished.*

6 † Therfore *g* hath pride helde them, they are couered with their iniquitie and impietie.

g *Which maketh them proud, and so they runne into al sortes of iniquitie.*

† Their iniquitie hath proceded as it were of fatte: they 7
haue passed into *h* the affection of the hart.

h *Whatsoeuer mischief came in their mind, they feared not to committe it in fact.*

† They haue thought, and haue spoken wickednes they haue 8
spoken iniquitie *i* on high.

i *boldly extolling their owne wordes and workes, and despising others.*

† They haue sette their mouth vnto heauen: ad their tongue 9
hath passed in the earth.

† Therfore wil my people *k* returne here: and *l* ful daies 10
shal be found in them.

k For this prosperitie of the wicked, some of Gods people wil fall from the right way, *l* and their dayes wil abound with calamities.

† And they haue saide: *m* How doth God know, and is there 11
knowledge in the higheſt?

m The voice of the weake, inclining to diffidence, and doubt of Gods knowlege, and prouidence.

† Loe the sinners themselues, and they that abounde in the 12
world, haue obtained riches.

† And I saide: Then haue I iustified my hart without cause, 13
and haue washed my handes amongst innocentes:

† And haue bene scourged al the day, and my chastising in the 14
morninges.

† If I saide: I wil speake this: behold *n* I reproued the 15
nation of thy children.

n The prophet in his owne person answereth, that if he should say such thinges, he should reproue Gods children, as faultie, vnworthie of his protection, and to be neglected; whereas it is Gods prouidence to chastice his children whom he loueth.

† I *o* thought to know this thing, it is labour before me: 16

o In this life we can not know the particular causes, why the iust are afflicted, and manie wicked prosper in this world.

† Vntil I may enter into the sanctuarie of God: and may vn- 17
derstand concerning their latter endes.

† But yet *p* for guiles thou hast put it to them: thou hast cast 18
them downe whiles they *q* were eleuated.

p But only in general we are taught, that euils are prepared for the guiles, or deceptes,
q pride, and other sinnes of the wicked.

† How are they brought into desolation, they haue failed 19
sodanely: they haue perished for their iniquitie.

† As the dreame of them that rise ô Lord, in thy citie thou 20
shalt bring their *r* image to nothing.

r *Not real but imaginarie felicitie.*

† Because

21 † Because my hart is *f* inflamed, and my reynes are changed:

f Almost burned vp with afflictions.

22 And I am brought to nothing, and knew not.

23 † As *t* a beast am I become with thee: and I *v* alwaies with thee.

t Charged with heauie burdens, without knowlege how long, or to what end, *v* yet no: destitute of thy protection.

24 † Thou hast helde my right hand: and in thy wil thou hast conducted me, and with glorie thou hast receiued me.

25 † For what is to me *w* in heauen? and besides thee what would I vpon the earth?

w Nothing to be desired in heauen, nor in earth but God.

26 † My *x* flesh hath fainted, and my hart: God of my hart, and God my portion for euer.

x In bodie and mind I thirst after thee, my true inheritance.

27 For behold, they *y* that make them selues fatre from thee, shal perish: thou *z* hast destroyed al, that fornicate from thee.

y Men by their freewil make themselues enimies to God. z determined their damnation, forseing their final sinnes.

28 † But it is good for me to cleaue to God: to put my hope in our Lord God:

That I may shew forth al thy prayses, in the gates of the daughter of Sion.

PSALME. LXXIII.

Faithful people pressed with persecution lamentably complayning, beseecheth God to respect his owne inheritance, cruelly afflicted; 10. and leift long without helpe, 12. whereas heretofore he releeued his people in like distresses. 18. And therfore confidently hopeth he wil reuenge the blasphemers of his name.

A prayer in long affliction. the 7. key.

1 Vnderstanding *a* to Asaph.

a Instruction for the congregation of the faithful in distresse, not to seeke temporal rewardes and prosperitie, but to expect spiritual and eternal. S. Aug.

VVHY hast thou ô God *b* repelled for euer: is thy furie wrath vpon the sheepe of thy pasture?

b In long persecution the weake beginne to feare, or suspect, that God hath vtterly abandoned them.

2 Be *c* mindful of thy congregation, *d* which thou hast possessed from the beginning.

c But the stronger pray with confidence, *d* being assured that God who hath conserued his Church hitherto, from the beginning of the world, wil conserue it stil to the end.

Thou

Thou hast *e* redemed the rod of thine inheritance: mount Sion, in which thou hast dwelt.

e An other reason why God wil conserue his Church is, because he hath deliuered it often by a strong arme; as from bondage in Ægypt, from persecution and oppression in the time of Iudges, and kinges, and lastly redemed it from the tyrannie of the diuel by Christs death.

† Lift vp thy handes vpon *f* their prides for euer: how great 3
thinges hath the enimie done malignantly in the holy place!

f Thirdly the pride of the enimies moueth God to reuenge their wickednes, and so to deliuer his owne people.

† And they that hate thee haue gloried in the middes of *g* thy 4
solemnitie.

g *They pretend to kepe solemne feastes like to thyne.*

They haue sette *h* their signes, for signes: † and haue not 5
knowne, *i* as in the issue on high.

h They set vp altars against thyn altares, or some new deuised external shew, against the holie Rites of the Church: *i* and that in publike places, in the endes of high wayes, or portes, and pinnacles.

As *k* in a wood of trees they haue with axes † cut out the 6
gates therof together: in hatchet, and chippeaxe they haue cast
it downe.

k The prophet describeth the maner how persecutors destroy temples, and al sacred thinges. 4. Reg. 25

† They haue burnt thy sanctuarie with fire: they haue pollu- 7
ted the tabernacle of thy name in the earth.

† Their *l* kinred together haue saide in their hart: Let vs 8
make al the festiual daies of God to cease from the earth.

l *The whole crew, or band of persecutors.*

† Our *m* signes we haue not seene, there is now no prophet: 9
and he wil know vs no more.

m The weake complaine that God sheweth not wonted signes, nor sendeth succourse to his people, by raising some propher, or other meanes to helpe them.

† How long ô God shal the enimie vpbraide: the aduersarie 10
prouoke thy name for euer?

† Why doest thou turne away thy hand, and thy right hand, 11
out of the middes of thy bosome for euer?

† But *n* God our king before the worldes: he hath wrought 12 Luc. 1. v. 70.
saluation in the middes of the earth.

n *The perfect do answer, that God both hath, and wil releeue his people.*

† Thou in thy strength hast confirmed *o* the sea: thou hast 13
p crushed the head of Dragons in the waters.

o *Made the redde sea like waxe.* p *drowned Pharao and his hoste.*

† Thou

14 † Thou hast broken the heads of the dragon: thou hast giuen him for meate to the peoples *q* of the Æthiopians. q *of blacke deuils.*

15 † Thou hast *r* broken vp fountanes, and torrentes: thou hast dried the riuers *s* of Ethan.

r *geuen water out of rockes,* s *made passage ouer Iordan.*

16 † The day is thine, and the night is thine: thou hast made the morning and the sunne.

17 † Thou hast made al the coasts of the earth: the summer and the spring thou hast formed them.

18 † Be mindeful of this, the enimie hath vpbraided our Lord: and a foolish people hath prouoked thy name.

19 † Deliuer not to beasts the soules that confesse to thee: and the soules of thy poore forget not for euer.

20 † Haue respect vnto thy testament: because they that are *t* obscure of the earth, are filled with houses of iniquities.

t Ignorant, blind, and barbarous infidels, lodge al kindes of iniquitie in their consciences.

21 † *v* Let not the humble be turned away being confounded: the poore and needy shal praise thy name.

v *and therfore it is vnmeete, that faithful people should be in bondage vnder them.*

22 † Arise God, iudge thy cause: be mindful of those thy reproches, that are *w* from the foolish man al the day.

w *These foolish audacious men do continually blaspheme al holie thinges.*

23 † *x* Forget not the voices of thine enimies: the *y* pride of them that hate thee, hath ascended alwaies.

x *Omite not to punish them,* y *seing they are obstinate and obdurate in pride, and in hatred.*

PSALME LXXIIII.

Christ (with his Assessors) wil iudge the whole world, at the last day: in the meane time exhorteth sinners to amend their life; 7. *for none shal escape iust iudgement.* 11. *The wicked shal be punished, and the good rewarded.* General iudgement. the 9. key.

1 Vnto the end, *a* Corrupt not, a Psalme of Canticle to Asaph.

a Either this was the beginning of a songue, to the tune wherof this Psalme was song; as some Hebrew Rabbins testifie; or, as S. Augustin and other fathers explicate, the Septuagint do admonish vs, by occasion of this Psalme, not to faile in our hope, for that God wil in no case violate his promise nor purpose, but wil render to euerie one in the day of Iudgement, as they deserue.

VVE *b* wil confesse to thee ô God: *c* we wil con- 2
fesse, and wil inuocate thy name.

b Christ with his Apostles, and other assessorie iudges, wil praise and thanke God, for his admirable good prouidence, and gouernement of this world.

c This duplication of the same word, confirmeth vs of the assured performance of that, which is here prophecied.

We wil tel thy meruelouse workes: † when *d* I shal take a 3
time, I wil iudge iustices.

d Christ our singular, principal, and proper Iudge only, and no mere creature, knoweth the determinate time of general iudgement.

† *e* The earth is melted, and al that dwel in it: *f* I haue confir- 4
med the pillers thereof.

e The earth at that time shal be purged with flaming fire: *f* yet shal not be destroyed, but changed in qualities.

† I said to the wicked: *g* doe not wickedly: and to them that 5
offend: *h* Exalt not the horne.

g An epitome, or briefe summe of Christs doctrine, to flee from sinne. *h* be not proud, abuse not the powre you haue, to do what you please.

† Exalt not your horne on high: speake not iniquitie aganst 6
God.

† For neither from the East, nor from the West, nor from the 7
desert mountanes: † *i* because God is Iudge. 8

i VVhen other Iudges sitte on tribunales, some may be absent, or escape from their sentences: but al without exception shal be brought in persons, when Christ God and Man shal iudge.

k This man he humbleth, and him he exalteth, † *l* because 9
there is a cuppe in the hand of our Lord *m* of mere wine ful of mixture.

k Some shal haue sentence of eternal paine in hel, some of eternal reward in glorie, *l* though (partly in this world, partly in particular iudgement of euerie soule) God hath alreardy, and wil before the last day punish sinners, yet there resteth more punishment, and no impenitent sinners shal escape, but al shal drinke of the bitter cuppe of eternal damnation. *m* strong wine not delayde with water, but mingled with bitter sharpe thinges, as gal, vinegre, brimstone &c. and so powred into festered woundes, so they shal suffer vntolerable endles paine, mixed with the worme of conscience, losse of glorie, rancor of hart, and eternal desperation.

And he hath powred it out *n* of this into that, but yet the
dregges therof are not emptied: al the sinners of the earth shal drinke.

n Varietie of hellish torments, from one extreme to an other: as from snowwaters to exceding heate. Iob. 24.

† But I wil shewforth for euer: I wil sing to the God of Iacob. 10
† And I wil breake al the hornes of sinners: and *o* the hornes 11
of the iust shal be exalted.

o The iust for wel vsing their powre of freewil, and of al powre geuen them in this life, are rewarded in heauen.

PSALME

PSALME. LXXV.

The royal prophet singeth Gods praises, for his particular prouidence towards the Iewes: 10. further to be extended to al the meeke of the whole earth.

Gods prouidence towards his people the 3. key.

1 VNto the end, in prayses, a Psalme *a* to Asaph, a Canticle to *b* the Assirians.

a For the congregation of faithful and godlie people. *b* Amongst others, one notorious example of Gods prouidence is recorded of an hundred fourescore & fiue thousand Assirians, slaine in one night by an Angel. 4. Reg. 19.

2 God is knowne *c* in Iewrie: in Israel his name is great.

c God was not only knowen in general, as to pagane Philosophers, and some others, but more particularly to the Iewes, the issue of Abraham, Isaac, and Iacob, by his special benefites towards them.

3 † And *d* his place is made in peace: and *e* his habitation in Sion.

d God suffering al other nations to erre for their sinnes, in their fond phantesies of false goddes, reserued the Israelites for his Church, *e* establishing the principalitie therof in Sion.

4 † *f* There he brake the powres of bowes, the shilde, the sword, and the battle.

f For obtaining and conseruing of Sion from wicked Infidels, God ouerthrewe al sortes of contrarie forces.

5 † Thou *g* doest illuminate meruelously from the eternal
6 mountaynes: † al the foolish of hart *h* were trubled.

g God not only gaue his people temporal victories ouer their enimies, but also illuminated their mindes with knowlege of true religion: *h* others are often trubled in mind, hearing the truth, but are not conuerted through their obstinate follie.

† They *i* slept their sleepe: and al the men of riches found nothing in their handes.

i VVorldlie men in supine carlesnes as in a sleepe, passe ouer this life, and afterwards find themselues excluded from heauen, for lacke of merites, and good workes, with the foolish virgins.

7 † At *k* thy reprehension ô God of Iacob, they *l* haue al slumbered that mounted on horses.

k God vndertaking the defence of his people, and threatning the aduerse part, *l* they failed in courage, as men ouercome with drowsines of sleepe.

8 † Thou art terrible, and who shal resist thee? *m* from that time thy wrath.

m Euen from the first notice of thy wil, the aduersaries were deiected, fearing thy potent wrath.

:: The Prophetes do often speake in the pretertence, for the assurance of the thinges to come.

† From *n* heauen thou :: hast made thy iudgement hearde: 9
o the earth trembled and was quiet.

n Terrible signes from the firmament appearing before the day of iudgement, *o* persecutors and others being terrified shal be astonied and silent.

When God arose vnto iudgement, *p* that he might saue al 10
the meeke of the earth.

p God vvil come to iudge the vvorld, more especially for the iusts sake.

† Because *q* the cogitation of man shal confesse to thee: and 11
r the remanes of the cogitation shal keepe festiual day to thee.

q Men that shal seriously thinke and meditate vpon these thinges, vvil praise and thanke God for them: *r* and the effect, and svvete repast of such meditation, shal make as it vvere a great festiual day, in the deuout soule spiritually ioyned vvith God.

† *s* Vowe ye, and *t* render to our Lord your God: al ye that 12
round about him bring giftes.

s The soule thus inflamed with Gods loue, is then apt of gratitude, for his goodnes tovvardes man, to make vovves of thinges vvherto vve are not obliged, *t* but most necessarie it is to be maturely aduised, and not rashly, nor lightly to vovv; for being once vovved, vve are strictly bound to vvhatsoeuer vve haue lavvfully promised. And it is great sinne to vovv vndiscretly.

To *v* the terrible, † and him that taketh away the spirite of 13
princes, terrible to the kinges of the earth.

v Remembring that for vovves, and al other vvorkes vve must answer to God, vvho is a terrible iudge, readie to punish in bodie and soule, sparing none for their greatnes, not princes, nor kinges, nor vulgar sorte, for al are to him alike.

PSALME. LXXVI.

Gods special protection of the Ievves. the. 4. key.

Anie faithful deuout person meditating Gods benefites, 7. examineth his cõscience, that nothing be in his soule, that may offend God. Who is alvvayes readie to forgeue: 11. and therfore he stil renevveth his purpose to serue God sincerly, 15. particularly remembring the deliuerie of Israel from Ægypt.

Vnto the end, for *a* Idithun, a psalme *b* to Asaph. 1

a For Idithun to sing, or to make tune for it. *b* For the faithful congregation to consider Gods benefites.

† VVith *c* my voice I haue cried to our Lord: with my 2 *Psal.141.*
voice to God *d* and he attended to me.

c Hauing heretofore prayed, *d I haue obtayned.*

† In the day of my tribulation I sought God, with my handes 3
e in the night before him: and I *f* was not deceiued.

e Especially being in tribulation, and praying vvith hart and handes lifted vp, as vvel in the night as day: *f* I vvas not frustrate of my prayer.

My

4 My *g* ſoule refuſed to be comforted, † I *h* was mindeful of God, and was delighted, and was exerciſed: and *i* my ſpirite fainted.

g I vvas ſometimes in ſuch anguiſh that nothing ſemed comfortable, *h* but I relied vpon God ſo firmly, *i* that my ſpirite came into an extaſie, or traunce.

5 Myne eies *k* preuented the watches: I was *l* trubled, & ſpake not.

k I aroſe early before the ordinarie time of avvayking, *l* my hart being attentiue invvardly, I vttered nothing vvith my tongue

6 † I thought vpon old daies: and the eternal yeares I had in minde.

7 † And I meditated in the night with my hart, and I was exerciſed, and I *m* ſwept my ſpirite.

m *I diligently examined my conſcience.*

8 Why, *n* wil God reiect for euer: or wil he not adde to be better pleaſed as yet?

n Aſſuredly God vvil not reiect for euer, but he vvil be pleaſed with his Church.

9 † Or wil he cutte of his mercie for euer, from generation vnto generation?

10 † Or wil God forget to haue mercie? or wil he in his wrath keepe in his mercies?

11 And I ſayde: *o* Now haue I begune: *p* this is the change of the right hand of the Higheſt.

o VVhiles I thus thought, I erred greatly, novv I ſee and confeſſe that God ſuffereth al calamities for the good of his ſeruantes: *p* and this I knevv not by my ſelfe, but by the inſpiration of God, making this change in me by his gracious hand.

12 † I haue bene mindful of the workes of our Lord: becauſe I wil be mindful, from the beginning of thy meruelous workes.

13 † And I wil meditate in al thy workes: and in thy inuentions I wil be exerciſed.

14 † O God in the holie is thy way: what God is great as our

15 God? † thou art the God that doeſt meruelous thinges.

16 Thou haſt made thy powre knowne among peoples: † thou haſt with thine arme redemed thy people, the children of *q* Iacob, and Ioſeph.

q The progenie of Iacob, receiued and nouriſhed in Ægypt for Ioſephs ſake, as his adopted children.

17 † The waters *r* ſaw thee ô God, the waters ſaw thee: and they were afrayd, and the depthes were trubled.

r *The read ſea, and Iordan felt thy diuine powre, and obeyed thy wil.*

† A *s* multitude of the sounding of waters: the cloudes gaue 18
a voice.

s Noise of waters meeting after the Israelites were passed, thunders and lightninges also happened, to the terror of the persecutors, though not mentioned in Exodus.

For in deede arrowes doe passe: † the voice of thy thunder 19
in a wheele.
Thy lightenings shined to the rounde world: the earth was
moued and trubled.
† Thy way in the sea, and thy pathes in many waters: and thy 20
steppes shal not be knowne. Exo. 14.
† Thou hast conducted thy people as sheepe: *t* in the hand of 21
t By the ministerie of Moyses and Aaron. moyses and Aaron.

PSALME. LXXVII.

Gods great Benefites bestowed vpon the Iewes, and their ingratitude. the 4 key.

The royal prophet exhorting the people to attend, 5. reciteth manie great benefites of God towards their forefathers (whose ingratitude, often rebellion, and chatisement he stil noteth) 9. & in their entrance into the land of Chanaan: 12. also before the same in Ægypt, and in the desert. 42. How God plagued the Ægyptians: 52. protected, and conducted his people into the promised land. 56. where likewise they often offended, were punished: 65. yet were stil conserued: 69. and the tribe of Iuda exalted in king Dauid.

1

Vnderstanding *a* to Asaph.

a Commended to Asaph a chiefe musitian, that the people might vnderstand and consider Gods benefites.

MY people attend ye to *b* my law: incline your eare vnto
the wordes of my mouth.

b Neither the lavv, nor the people vvas Dauids, but presenting Gods person, he speaketh in his name or authoritie, vvith vvhose inspiration he vvas replenished. S. Greg. Prefat. in Iob. c. 2. Mat. 13.
† I wil open my mouth in *c* parables: I wil speake *d* propo- 2 5. 35.
sitions from the beginning.

c Albeit the prophet reciteth historically thinges donne, yet the same vvere parables, similitudes, and figures of other thinges: *d* yea of secret hidden Mysteries, obscurly signified in the old Testament, and reueled in the nevv.

† How great thinges haue we heard and *e* haue knowne them, 3
and *f* our fathers haue told vs.

e Which partly we know by written holie Scriptures: *f* partly by Traditions.

† They

4 † They were not hid from their children, in an other generation.
Telling the prayses of our Lord, and his powers, and his meruelous workes which he hath done.
5 † And he *g* raised vp a testimonie in Iacob: and *h* made a law in Israel.

g God of his mercie without precedent merite, raised vp a peculiar people of Abraham, Isaac, and Iacob, *h* and gaue them a particular law, first of Circumcision, & more largely by Moyses.

How great thinges he commanded our fathers, *i* to make
6 the same knowne to their children: † that *k* an other generation may know.

i So Abraham instructed his children and his house after him, Gen. 18. *k* in like sorte others taught their children.

The children that shal be borne, and shal rise vp, and shal tel their children.
7 † That they may *l* put their hope in God, and may *m* not forget the workes of God: and may *n* seeke after his commandmentes.

l For three causes God gaue his law, that his people may haue confidence in him, he shewing his care to instruct and gouerne them; *m* that they remember his benefites; *n* and kepe his commandmentes.

8 † That they become not as their fathers: *o* a peruerse generation and exasperating.

o The Iewish nation very often, and in great numbers murmured, rebelled, and committed other great sinnes, and therfore Dauid exhorted the people of his time, not to do the like. And this exhorration perteyneth more especially to Christianes. as S. Paul teacheth. 1. Cor. 10.

A generation, that hath not directed their hart, their spirit hath not bene faithful towards God.
1. Par. 7: 7.21. 9 † The *p* children of Ephrem bending, and shooting with bow: were turned in the day of battel.

p They first (trusting in their owne strength) without Gods commandment (Num. 14.) went forth to batle and were ouerthrowne. 1 Par 7 v. 21.

10 † They kept not the testament of God: and in his law they would not walke.
11 † And they forgate his benefites, and his meruelous workes, which he shewed them.
12 † Before their fathers he did meruelous thinges in the land of Ægypt, in the filde *q* of Tanis.

q Tanis the principal citie in Ægypt nere the riuer Nilus, where Moyses wrought his great miracles.

Exo. 14. 13 † He diuided the sea & brought them through: and he made the waters to stand as in a bottle.

† And

† And he *r* conducted them in a cloude by day: and al the 14
night by light of fire.

r This cloude shadowed them from the heate of the sunne in the day, and the fire shined in the night; al the time that they were in the desert.

† He stroke the rocke in *s* the desert: and gaue them water to 15
drinke as in a great depth.

s In mount Horeb: and there was continual water in al the campe, which occupied nere foure miles in length and breadth.

† And he brought forth water out of the rocke: and made 16
waters runne downe as riuers.

† And they added as yet to sinne vnto him: they prouoked 17
the Highest to wrath in the place *t* without water.

t *Which naturally wanted water: but by miracle had abundance.*

† And they tempted God in their hartes: so that they asked 18
v meats for their liues.

v *Not content with Manna, they demanded to haue flesh.*

† And they spake euil of God: they saide: *vv* Can God prepare 19
a table in the desert?

vv Stil incredulous, not beleeuing Gods omnipotencie, they thought that, albeit he had geuen them manna, and water, yet he could not geue them flesh.

† Because he stroke the rocke and waters ranne, & torrentes 20
flowed:
Can he also giue *x* bread, or prepare a table for his people?

x *By bread in general is vnderstood al competent meate vsual for a table.*

† Therfore our Lord heard, and *y* made delay: and *z* fire was 21
kindled in Iacob, and wrath ascended vpon Israel.

y For this incredulitie, murmuring, and other sinnes God kept the children of Israel fourtie yares in the desert, til al that were of age, when they came from Ægypt, were dead, except only Iosue and Caleb. *z* In the meane time amongst other punishments, manie murmurers were burnt to death with strange fire. Num. 11.

† Because they beleued not in God, nor hoped in his salua- 22
tion.

† And he commanded the cloudes from aboue, and opened 23
the gates of heauen.

† And he rayned them Manna to eate, and bread of heauen he 24
gaue to them.

† Bread *a* of Angels did man eate: he sent them victuals in 25
abundance. *a* *Manna made by Angels.*

† He *b* transported the Southwinde from heauen: and in 26
his powre he brought in the Southwestwinde.

b God so changed the wind, that it brought abundance of quailes and other birdes, into their campe. Exo. 16. Nu. 11.

And

27 † And he rayned vpon them flesh as dust: and as the sand of the sea fethered fowles.

28 † And they fel in the middes of their campe: about their tabernacles.

29 † And they did eate and were filled excedingly, and their desire he brought to them:

30 † They were not defrauded of their desire.
c As yet their meats were in their mouth:

c Immediatly after a moneth (for so long they had abundance of these birdes ibid. v. 20.) they were striken with a plague, and manie died, for their concupiscence.

31 † And the wrath of God ascended vpon them.
And he killed their fat ones, and *d* the chosen of Israel he hindered.

d The most fresh strong men died, and so were hindered from possessing the promised land of Chanaan

32 † In al these things they sinned as yet: and they beleued not in his meruelous workes.

33 † And their daies failed in vanitie: and their years *e* in hast.

e *In fourtie yeares aboue six hundred thousand died.*

34 † When he slew them, they sought him: and they returned, and *f* early they came to him.

35 † And they remembred that God is their helper: and the high God is their redemer.

36 † And they loued him *g* with their mouth, and with their tongue they did lie to him.

f *They offered morning sacrifice.*

g *But were not sincere in their hartes.*

37 † But their hart was not right with him: neither were they counted faithful in his testament.

38 † *h* But he is merciful, and wil be propicious to their sinnes: and he wil not destroy them.

h How soeuer multitudes of people committe great sinnes, and are seuerely punished, yet Gods mercie preserueth some by his effectual grace, and neuer suffereth the whole Church to faile, nor to be destroyed.

And he abunded to turne away his wrath: and he kindled not al his wrath.

39 † And he remembred that they are flesh: *i* spirit going, and not returning.

i *Mans life is like the winde, that stil passeth, and the same returneth not. As Aristotel teacheth. Here the Hebrewes note the middes of the Psalter, in 1263. verses. and so manie in the rest.*

40 † " How *k* often haue they exasperated him in the desert: prouoked him to wrath in the place without water.

k The people of Israel murmured so often in the desert, that it was not easie to tel how often. See the Annotation.

† And *l* they returned, and tempted God: and the holie one 41
of Israel they exasperaed.

l *For eftsoones repenting they offended God againe and againe.*

† They did not remember his hand: in the day that he rede- 42
med them from the hand of the afflicter.

† As he put *m* his signes in Ægypt, and his wonders in the 43
filde of Tanis.

m The first signe was in turning a rodde into a serpent, which was a miracle, but no plague, the other signes were also plagnes to the Ægyptians.

† And he turned *n* their riuers into bloude, & their *o* showers 44
that they might not drinke.

n *The first plague.* o *Pooles, lakes, and al sortes of water, yea showers, or raine water, which seldome happeneth in Ægypt.*

† He sent vpon them *p* a * swarme of flies, and it eate them: 45
and *q* the frogge, and it destroyed them. * *Canomyiam.*

p *The fourth plague, in order as they are recited in Exodus.* q *The second plague.*

† And he gaue their fruites to *r* the blast, and their labors to 46
s the locuste. *Exodus.*

r *This was a lesse plague, not mentioned in with the greater.* s *The eight plague.*

† And he killed their vineyeardes with *t* haile: and their mul- 47
berie trees with *v* horefrost. *Exodus.*

t *The seuenth plague.* v *This also is omitted in.*

† And he deliuered *w* their beast to haile: and their possession 48
x to fire.

w *Not only al trees, and plantes, but also beastes were subiect to the haile.* x *and to firie leghtnings.*

† He sent vpon them *y* the wrath of his indignation: indig- 49
nation, & wrath, and tribulation: immissions *z* by euil angels.

y In these general termes, of wrath, indignation, and tribulation, the Prophet comprehendeth al the other plagues, to witte, the third of scinies, the fifth of pestilence, the sixt of boyles in men and beastes, the ninth of darknes three dayes together. z Al which God sent by the ministerie of diuels, euil angels.

† He made a way to the path of his wrath, he spared not their 50
liues from death: and their cattel he shut vp in death.

† And *a* he stroke al the firstborne in the land of Ægypt: the 51
first fruites of al their labors in the tabernacles *b* of Cham.

a *The tenth and greatest plague, 11. v. 5. & c. 12. v. 29.* b *Egyptians also descended from cham, by his sonne Mesraim. Gen. 10. v. 6.* Exod.

† And he *c* tooke away his people as sheepe: and led them as 52
a flock in the desert.

c *After that Ægypt was thus plagued, God brought Israel out of their seruitude, as a shepheard leddeth his sheepe, and defendeth them.*

† And

53 † And he brought them forth in hope, and they feared not: and the sea couered their enemies.

54 † And he brought them into *d* the mount of his *e* sanctification, the mount, which his right hand purchased.

d *Iudea a hillie countrie.* e *Into that countrie which God chose, and endewed with manie blessinges.*

And he cast *f* out the gentiles from their face: and by lot he diuided the land of them in a corde of distribution:

f *As is written in Iosue.*

55 † And he made the tribes of Israel to dwel in their tabernacles.

56 † And *g* they tempted, and exasperated God the highest, and they kept not his testimonies.

g *After the conquest and quiet possession, the Israelites often fel into grosse sinnes, especially in the time of Iudges.*

57 † And they turned away themselues, & kept not the couenant: euen as their fathers, they were turned as a *h* crooked bow.

h *A croked bow deceiueth the archer, so this people failed to serue God, and deceiued themselues.*

58 † They incensed him to wrath in their *i* hilles: and in their * grauens they prouoked him *k* to emulation.

* Sculptilibus.

i *In their altares erected in hilles to Idoles.* k *By grauen imagies of Idoles, they prouoked God to indignation.*

59 † God heard, and contemned: and he brought Israel to nothing *l* excedingly.

l *Not absolutely to nothing, but punished them exceedingly, til they repented, and then spared and deliuered them from tribulation, as appeareth in the booke of Iudges.*

60 † And he reiected the tabernacle *m* of Silo, his tabernacle, *n* where he dwelt among men.

m The Arke of God sometime kept in Silo, Iosue 18. in the tribe of Ephraim, was taken by the Philistims. 1. Keg. 4. and neuer returned thither agane. *n.* but whersoeuer the Arke was, there God more especially heard their petitions, and gaue answers.

61 † And he deliuered *o* their force into captiuitie: and their beautie into the hands of the enemie.

o *For their sinnes God suffered the Arke to be taken.*

62 † And he *p* shut vp his people in the sword: and he dispised his inheritance.

p *And the Israelites to be sore afflicted by their enimies.*

63 *q* Fyre deuoured their young men: and their virgins were not lamented.

q *The zele, and iust wrath of God suffered these calamities to happen.*

64 † Their *r* Priestes fel by the sworde: and their widowes were not wept for.

r Ophni and Phinees the sonnes of Heli slaine and Heli himselfe hearing that the Arke was taken fel from his stoole and broke his neck, 1. Reg. 4.

† And *f* our Lord was raised vp as one that sleepeth : as a mightie man hauing surfited of wine. 65

f Neuertheles God plagued the infidels, and conserued his Church. 1. Reg. 5.

† And he stroke his enimies on the hinder partes : an euerlasting reproch he gaue to them. 66

t As *before*. † And he reiected the tabernacle *t* of Ioseph : and the tribe of Ephraim he chose not. 67

v. 60.

† But he chose the tribe *y* of Iuda, mount Sion which he loued. 68

y After a time the Arke was brought into the tribe of Iuda.

† And he built *w* his sanctuarie as of vnicornes in the land, which he hath founded for euer. 69

w The Church was firme, and euer preserued in the old testament til Christ, and from Christs time to the end of the world.

† And *x* he chose Dauid his seruant, and tooke him from the flockes of sheepe: from after the ewes with yong he tooke him. 70

x *Gods particular grace in choosing, and exalting Dauid, was a special benefite to the Israelites.*

To *y* feede Iacob his seruant, and Israel his inheritance. 71

y *To rule and gouerne the people of Israel.*

† And he fedde them in the innocencie of his hart : and in the vnderstandings of *z* his hands he conducted them. 72

z *Prudently vsing his powre and authoritie.*

ANNOTATIONS PSALME LXXVII.

The people of Israel often murmured in the desert.

Tenne times more notoriously.

40. *How often haue they exasperated?*] Moyses (Deu 9. v. 7.) repeting what had passed in the desert, chargeth the people that they had stil prouoked our lord to wrath, from the day, that they came out of Egypt, and alwayes contended aganst him And our lord himself expostulating their ingratitude, & often murmuring saith (Num. 14. v. 22.) in the beginning of the second yeare, that they had then tempted him tenne times; either by this certaine number signifying an vncertaine, or els chiefly tenne times: for so often we find recorded that they tempted him, and murmured within that final time more notorionly. First nere, vnto the redde sea (Exod. 14. v. 11.) where seing the Egyptians 1. pursuing them, they murmured against Moyses, for bringing them out of Egypt, saying: It had benne much better to haue serued the Egyptians, then to 2. die in the wildernes. Secondly, for want of swete water. Exod. 15. v. 24. Thirdly, 3. 4. for lack of meate, Exod. 16. v. 3. Fourtly, keeping Manna for the next day, 5. 6. contrarie to Gods commandment. ibid. v. 20. Fiftly, going on the Sabbath day, 7. also contrarie to Gods commandment, to gether Manna. Ibid. v. 27. Sixtly, 8. for want of water in Raphidim. Exod. 17. v. 2 Num. 26. v. 2 Seuently in 9. Horeb, adoring a calfe & the image therof. Exod. 32. Eightly, repyning for their trauels in the wildernes Nu. 11. v. 1. Nintly, loathing Manna, and burning

with

with desire to eate flesh. Ibid. v. 4. 5 6. Tently desparing to possesse the promised land of Chanaan, after that the discouerers had reported the difficulties, with the force of the people, and of the cities against which they must fight. Nu. 14. v. 1. Al which and the rest, saith S. Paul, happened to them in figure of vs: and are written for our correption (or admonition) that we murmur not as they did 1. Cor. 10.

PSALME. LXXVIII.

The Prophet, in person of the Church, lamenteth the crueltie of persecutors (both in the old and new testament) 5. prayeth for release, with iust reuenge against Gods enimies, that blaspheme his name, 3. and promiseth to be gratful in diuine praises. The Church suffereth verie great persecutions. the 6. key.

1 A Psalme *a* to Asaph.

a *to be sungue by Asaph and his companie, in the behalfe of people vnited in faith.*

O God *b* the Gentiles are come into thine inheritance, they *c* haue polluted thy holie temple: they haue made Ierusalem *d* as a watch toure of fruits.

b Cruel infidels haue inuaded those thinges, which perteyne to thy Church. c euen possessed and prophaned the holie temple of the Iewes, and Churches of Catholique Christians. Fulfilled by Antiochus, in Ierusalem; by the Vandals in Afrike, by Protestants, and Puritanes, in diuers partes of Europe, and wil be more vniuersally by Antichrist in al Christendom. d In steed of great and fare Churches, Gods seruantes are fane to vse meane houses, yea poore cotages.

2 † They haue made *e* the carcases of thy seruants, meats for the foules of the aire: the flesh of thy saincte*s* for the beastes of the land.

e Some persecutors suffer not Martyrs bodies to be buried, but hang them on polles, and pinnacles, where birdes may eate them.

3 † They haue poured out their bloude as water round about Ierusalem: and there was none to burie them.

4 † We are *f* become a reproch to our neighboures: a scorne and mocke to them that are round about vs.

f Christianes Gallileans, Catholiques Homousians, and now Papistes, in spite and reproch.

5 † How long ô Lord wilt thou *g* be angrie for euer: shal thy zele be kindled as a fire?

g *Sinnes prouoking Gods wrath, are one cause why he suffereth his people to be persecute.*

6 † Poure out thy wrath vpon the Gentiles, *h* that haue not knowne thee: & vpon the kingdomes, that haue not inuocated thy name.

h Though the faithful committe some sinnes, yet in respect that they beleue righly, haue zele in Gods cause, and denie not God, they are nerer to grace and fauour.

† Becauſe they haue deuoured Iacob: and his place they haue made deſolate. 7

† *i* Remember not our old iniquities, let thy mercies quickly preuent vs: becauſe we are become exceding *k* poore. 8

i Eſpecially when they repent, and confeſſe their ſinnes, then thoſe that neither know nor wil know God; but obſtinatly impugne and reſiſt the truth. *k* ſo much afflicted, and deſpiſed, that none wil regard the truth which we profeſſe.

† Help vs ô God our ſauiour: and for the glorie of thy name ô Lord deliuer vs: and be propicious to our ſinnes for thy names ſake. 9

† Leſt they ſay perhaps amongſt the Gentiles: *l* where is their God? and *m* be notified in the nations before our eies. 10

The reuenge of the bloud of thy ſeruants, which hath benne ſhed: † let the groning of the fettered enter in thy ſight. 11

l Albeit ô Lord, thou ſuffer vs to be puniſhed, yet ſuffer not thyn enimies to inſult, as though thou were not our God; and conſequently thou haddeſt no people at al in the world. *m* Therefore we pray, that the reuenge of thy ſeruantes bloud may be ſo notified, that it can not be denied, nor doubted of which is alſo here prophecied, that it wil ſo come to paſſe in the end.

According to the greatnes of thine arme, poſſeſſe thou *n* the children of them that are put to death.

n Preſerue alſo, ô God, the reliques of thy ſernantes, the ſucceſſors of thy Martyrs.

† And *o* render to our neighboures ſeuenfold in their boſome: their reproch wherewith they haue reproched thee ô Lord. 12

o This alſo is a prophecie, that God wil moſt ſeuerely reuenge the blaſphemie of perſecutors.

† But *p* we thy people, and the sheepe of thy paſture, wil confeſſe to thee for euer: 13

p Gods people deliuered from perſecution, and perpetually conſerued, wil alwayes praiſe God for the ſame.

Vnto generation and generation we wil shew forth thy praiſe.

PSALME LXXIX.

Chriſt our Redemer from ſinne and captiuitie. the. 5. key.

The Prophet prayeth for the releaſe of Iſrael in great tribulation. 15. forsheweth the coming of Chriſt to redeme man from ſinne, and from thraldome of the diuel.

†Vnto *a* the end, for *b* them, that shal be changed, teſtimonie to *c* Aſaph, a Pſalme. 1

a Perteyning to the new Teſtament, b *eſpecially to Gentiles, that shal be conuerted to Chriſt.*
c for perpetual memorie to the congregation of faithful.

† Thou

2 † Thou that ruleſt Iſrael, attend: that *d* conducteſt Ioſeph as a sheepe.

d By Ioſeph the prophet vnderſtandeth al Iſrael; becauſe the firſt birthright being taken from Ruben was geuen to him, to witte duble portion of enheritance, two tribes of twelue.

3 Which ſitteſt vpon the cherubs, *e* be manifeſt † before *f* Ephraim, Beniamin, and Manaſſes.

e Appeare, and ſhew thy mightie hand before thy people: *f* wherof Ephraim, Beniamin, and Manaſſes folowing the Arke, when they marched or camped, ſhould moſt directly ſee what appeared therin, the other nine tribes being placed before it, and on both ſides. Num. 2.

Raiſe vp *g* thy might, and come, to ſaue vs.

g Thou which alwayes can helpe vs, now vſe thy powre in deliuering vs from this temporal miſerie.

4 † O God *h* conuert vs: and ſhew *i* thy face, & we ſhal be ſaued.

h Set vs in a better ſtate. *i* Shew thy benigne countenance and fauoure, Myſtically, ſend the promiſed Meſſias, Chriſt, the eſſential Image of God. 2 Cor. 4. v. 4. Colloſ. 1. v. 15.

5 † O Lord the God of hoſtes, how long wilt thou be angrie *k* vpon the prayer of thy ſeruant?

k *How long wilt thou differre to heare our prayer?*

6 † Thou wilt feede vs with the bread of teares: and giue vs drinke with teares *l* in meſure.

l *Thou doſt iuſtly punish vs, but thou tempereſt the ſame with meaſure, that it exceede not to our ruine.*

7 † Thou haſt made vs to be a contradiction to our neighboures and our enimies haue ſcorned vs.

8 † O God of hoſts *m* conuert vs: and ſhew thy face, and we *n* ſhal be ſaued.

m God firſt preuenting vvith his grace, *n* man may cooperate therwith to his iuſtification, and ſaluation.

9 † Thou didſt tranſport *o* the vineyeard out of Ægypt: thou didſt caſt out *p* the Gentiles, and plantedſt it.

o *Thy Church and people,* p *the Chananites.*

10 † Thou waſt the guide of the way *q* in the ſight therof: thou didſt plant the rootes therof, and it *r* filled the earth.

q The cloude, and piller of fire were vviſible guides. r *and it multiplied mightely.*

11 † *ſ* The ſhadow of it couered the mountanes: and the bowghes of it the ceders of God.

ſ *Hyperbolical ſpeach to ſignifie the great multiplication of the Iſraelites.*

12 † It extended her branches euen to *t* the ſea; and her boughes vnto *v* the riuer.

t *from the mediterranean ſea of Paleſtin,* v *to the riuer Euphrates. Exo. 23. v. 31. Deut. 11. v. 24.*

13 † Why haſt thou deſtroyed the hedge therof: and al that paſſe by the way doe plucke it.

† The

† The *w* boare of the wood hath destroyed it: and *x* the 14
singular wilde beest hath eaten it.

w cruel enimies more like to most cruel beastes then to men. *x* yea so cruel, as none els in the world are like vnto them.

† O God of hoasts returne: regard *y* from heauen, and see, and 15
visite this vineyeard.

y *The Prophet now prayeth for the coming of Christ, which he saw in spirite.*

† And *z* perfite it, which thy right hand hath planted: and 16
vpon *a* the sonne of man whom thou hast confirmed to thee.

z The Church of the old testament, in her best state, wanted the perfection, which the Church of Christ hath. *a* Christ our Messias most commonly calleth by this title: The Sonne of man.

† *b* Thinges burnt with fyre, and digged doune at the incre- 17
pation of thy countenance shal perish.

b *So thy vinyard can not indure if it be stil afflicted, and trodden downe.*

† Let *c* thy hand be vpon the man of thy right hand: and 18
vpon the sonne of man, whom thou hast confirmed to thee.

c *Christ working by Gods powre redresseth al miseries.*

† And we depart not from thee, thou wilt quicken, vs: and 19
we wil inuocate thy name.

† *d* O Lord the God of hoastes conuert vs: and shew thy face, 20
and we shal be saued.

d The same is the 8. and the 15. verse (with litle alteration) and here repeted the third time, In which we also pray for three thinges first to be purged, and conuerted from sinne, second to be illuminated by Christ, the Image of God, Thirdly to be sanctified, and saued in eternal glorie to haue the fruition of the most blessed Trinitie.

PSALME. LXXX.

Inuitation to celebrate festiual dayes deuoutly. the 7. key.

Al men are inuited to celebrate festiual dayes, 6. which were instituted in memorie of benefites receiued. 9. the deuont shal be protected, and the negligent leift in distresse.

† Vnto *a* the end, for *b* wine presses, a Psalme to *c* Asaph 1
him selfe.

a This Psalme perteyneth not only to the old testament, but also to the new, *b* Gods seruants oppressed with tribulations, *c* to be songue by Asaph a chief master of musike.

† REioice to God our helper: make Iubilation to the God 2
of Iacob.

† Take ye Psalme, and *d* giue timbrel: pleasant Psalter with 3
the harpe.

d *Make readie al these musical instruments.*

† Sound

4 † Sound ye with trumpet in *e* the :: new moone, in *f* the :: notable day of your solemnitie. :: The feast of Neomenia. :: Feast of trumpetes.

e In the Calendes, or first day of euerie moneth, in remembrance of Gods prouidence, and perpetual gouernment of al creatures: *f* and most especial solemnitie in the first day of the seuenth moneth, in memorie of Isaac conserued from death, in whom God promised Abraham, to multiplie his seede, and to blesse al nations. Gen. 17. v. 21. c 21. v. 12. c. 22. v. 18.

5 † Because it is a precept in Israel, and iudgement to the God of Iacob.

6 † He put it for a testimonie in *g* Ioseph, when he came out of the Land of Ægypt: he heard a tongue which he knew not.

g The people of Israel signified by Ioseph, as. Psal. 79. v. 2.

7 He :: turned away his backe *h* from burdens: his handes serued in baskettes. :: In memorie of this benefite Pasch was instituted.

h God deliuered the same people from their vntolerable bondage of carying burdens in baskettes, from geathering straw, making brickes, and other seruitude. Exo 1. v. 14. c. 5. v. 7.

8 † In *i* tribulation thou dideſt inuocate me, and I heard thee: I heard thee in the secret of the tempest: I *k* proued thee at the water of contradiction.

i The admonition of God to the people: *k* yet after so great benefites thou didst murmure, and contradict me. Exo. 17. Num. 20.

9 † Heare ô my people: and I *l* wil conteſt thee: Israel *m* if thou wilt heare me.

l *Seriously admonish thee.* m *Man by free wil may chooſe whether he wil obey or no.*

10 † :: There shal be *n* no new God in thee, neither shalt thou adore a strange God. :: The feast of Pentecost in memorie of the lawe.

n *This was an other great benefite, to geue an expresse law, for their instruction.*

11 † For I am the Lord thy God, which brought thee out of the land of Ægypt: *o* dilate thy mouth and I wil fil it.

o *Obseruing my commandments, aske what thou wilt, and I wil geue it thee.*

12 † And my People heard not my voice: and Israel attended not to me.

Rom. 1. v. 24. 13 † And I let them alone, according to the desires of their hart, they shal goe in their owne inuentions.

14 † If my people had heard me: if Israel had walked in my wayes:

15 † I had *p* for nothing, *q* perhaps humbled their enimies: and had laide my hand vpon those that afflict them.

p *Very easely.* q *of my free wil and liberalitie, without necessitie or obligation.*

† The enimies of our Lord haue lied to him: and *r* their time 16
shal be for euer.

r The wicked that promise to serue God, and do it not shal be in eternal torments:

† And *s* he fedde them of the fatte of corne: and out of the 17
rocke, with honie he filled them.

In the meane time God bestowed these benefites vpon them, for the iusts sake.

PSALME LXXXI.

Admonition to Magistrates. the. 7. key.

The Prophet declareth, 2. that God reprehendeth vniust Iudges and Magistrates: premonisheth them of his seuere & eternal punishment: 8. wherto the prophet conforming his wil prayeth for the same.

† A Psalme to Asaph. 1

GOd stood in the assemblie *a* of goddes, and in the middes he *b* iudgeth goddes.

a The wordes of the prophet, admonishing al magistrates, that when they sitte in iudgement, or determine anie cause, God who is there, and euerie where present, *b* attendeth their processe: and therfore it behoueth them to be aduised what they doe: euen as if they heard God speaking as here foloweth:

† *c* How long iudge ye iniquitie: and accept ye the persons of 2
sinners.

c The wordes of God, though not vttered sensibly, yet in effect intimated by his law, according wherto he wil procede in iudgement against vniust Iudges.

† Iudge ye for the needie and the pupil: iustifie ye the humble, 3
and the poore.

† Take away the poore: and deliuer the needie from the hand 4
of the sinner.

† They *d* knew not, neither did they vnderstand, they walke 5
in darkenesse: *e* al the fundations of the earth shal be
moued.

d Such iudges procede in grosse ignorance, not caring to vnderstand but content to walke in darknes. *e* Ye are so euil disposed, that you would turne al vpside downe, instifying the wicked, and condemning the iust.

† I saide: Yow are *f* goddes, and the sonnes of the highest al. 6

f For your office which you participate of me, you are certaine goddes vpon earth:

† *g* But you shal die as men: and fal *h* as one of the princes. 7

g But when you die you shal find that you are men, subiect to Gods iudgement. h *yea your punishment wil be greuous, and importable: for the mightie shal mightely suffer torments.* sap. 6.

† *i* Arise ô God, iudge the earth: *k* becausse thou shalt inherite
in al the Gentiles.

i Againe the wordes of the prophet praying God, k *that eing he is Lord of al he wil iudge al.*

PSALME

PSALME LXXXII.

The Church impugned by al sortes of enimies 10. prayeth God to confound them, as the hath donne diuers the like, 17. wherby some shal be conuerted.

Persecuters of the Church confounded. or conuerted. the 6 key.

1 † A Canticle of Psalme to Asaph.

2 O God *a* who shal be like to thee? *b* hold not thy peace, *c* neither be thou appeased ô God:

a *Seing none is like to thee ô God,* b *shew thy powre and maiestie,* c *be not silent.*

3 † For behold *d* thine enimies haue made a sound: they that hate thee, *e* haue lifted vp the head.

d *The cruel persecuters are most insolent,* e *and proud.*

4 † They haue taken malignant counsel vpon thy people: and they haue deuised against thy saincts.

5 † They haue saide: Come, and let vs destroy them out of *f* the nation: and let *g* the name of Israel be remembred no more.

f *That there be no more anie faithful people,* g *anie Catholiques leift aliue.*

6 † Because they haue deuised with one consent: they haue together made a couenant against thee.

7 † The tabernacles of *h* the Idumeians, and *i* the Ismahelites *k* Moab, and *l* the Agarens.

h The progenie of Esau, *i* the seede of Ismael *k* descending from the elder sonne of Lot. *l* the issue of Abraham by Agar, who falsly cal them selues Sarascens, as if they were of Sara.

8 † *m* Gebal, and *n* Ammon, and *o* Amalec: *p* the forseners, with *q* the inhabitantes of Tyre.

m People of Gebal a citie of Syria, *n* of the other sonne of Lot. *o* those that first oppugned the Israelites, after they were parted from Ægypt. Exo. 17. *p* The Philistians, *q* and Tyrians, al nere neighboures, and some of them nere akine to the Israelites, were their great enimies.

9 † Yea and *r* Assur also is come with them: they are made an aide to the children of Lot.

r Others also coming further of, ioyned against Gods people, in figure that al heretikes, and other infidels conspire together against Catholiques.

10 † Doe to them as *s* to Madian, and *t* Sisara: as to *v* Iabin in the torrent Cisson.

s The Psalmist therfore prayeth (and withal prophecieth) that God wil at last destroy them, as he did Madian. Num 31. Iudic. 6. & 7. *t* Sisara captaine general, *v* for Iabin king of Asor nere Cisson. Iudic. 4. v. 7. & 23.

11 † They perished *w* in Endor: they were made as *x* the dung of the earth.

w *Within the territorie of Manasses (Ios. 17.) which they inuaded.* x *slaine and not buried.*

† Put their princes as *y* Oreb, and Zeb, and Zebee, and 12
Salmana.

y *These foure princes of the Madianites were slaine by Gedeons forces Iudic. 7. & 8.*

Al their princes: † which haue saide: Let vs possesse the San- 13
ctuarie of God for an inheritance.

:: z *By foure* † My God put them *z* as :: a wheele: and as stubble before 14 1.2.
similitudes the the face of the winde.

prophet describeth the punishment that shal fal vpon persecuters.

† Euen as fire that burneth a wood: & as a flame that burneth 15 3. 4.
the mountaines:

† So shalt thou pursew them in thy tempest: and in thy wrath 16
thou shalt truble them.

† Fil their faces with ignominie: and *a* they wil seeke thy 17
name, ô Lord.

a *God by punishing seeketh the conuersion of sinners, not their eternal death.*

† Let *b* them be ashamed, and trubled for euer and euer: and 18
let them be confounded, and perish.

b *But such as be stil obstinate, and finally impenitent do perish for euer.*

† And let them know that *c* Lord is thy name, thou onlie the 19
Highest in al the earth.

c God only the creator of heauen and earth is properly called LORD: VVhose essential, and incommunicable name is VVHICH IS. Exo. 3. v. 14. & 6. v. 3.

PSALME LXXXIII.

Eternal glorie. the 10. key. *Deuout persons feruently desire eternal glorie, 6. accounting it, in the meane time, a happie state to be in the militant Church, 12. where God first geuing grace, wil geue glorie in the triumphant.*

† Vnto the end, *a* for wine presses, † *b* the children of Core, 1
a Psalme.

a For men afflicted in this vale of miserie. b By the children of Core not being musitians (but porters in the temple, 1. Par. 26.) S. Augustin here and in other titles of Psalmes, vnderstandeth the faithful children of Christ.

HOw beloued are *c* thy tabernacles ô Lord of hoastes! 2
† my soule coueteth, and *d* fainteth vnto the courtes 3
of our Lord.

c The glorious mansions in heauen, which God hath prepared for the iust. d Vehement desires do sometimes depriue vs of external sense.

My hart, and *e* my flesh haue reioyced toward the liuing
God.

e The mind reioycing in hope, the bodie is also recreated, relecued, and reuiued, which before was dulle and heauie.

† For

44 † For *f* the sparow also hath found her an house: and *g* the turtledoue a nest for her selfe, where she may lay her young ones.

f As sparowes by natural instinct seeking habitations, finde houses to dwel in, *g* and turtles haue nestes, wherin to lay their young ones: so faithful soules seeke to dwel in heauen, and in the meane time to lay vp good workes within the Catholique Church; out of which (say h S. Augustin in this place) how good soeuer workes do seme (as when paganes, and heretikes feede the hungrie, cloth the naked, receiue strangers into their houses, visite the sicke, comforte prisoners) being not laid in the nest, conculcabuntur, & conterentur: non seruabuntur, non custodientur: they shal be trodde vnder foote, they shal be bruised in peeces: they shal not be conserued, they shal not be kept: but (that such workes may be profitable and be conserued) they must be donne in true faith, in the Catholique faith, in societie of the vnitie of the Church.

Thine *h* altars ô Lord of hoastes: my King, and my God.

h VVorkes are good, and rightly laide vp when they are donne in vnitie, and participation of Gods Altares, the most proper places of Diuine Seruice, of externall Sacrifice in this life, and spirituall sacrifice of perfect praises in eternal glorie; where al Sainctes without ceasing sing: Holie, holie, holie, Lord God of hoastes. Isaiæ 6. Apoc. 4.

5 † Blessed are they, that dwel in *i* thy house ô Lord: for euer and euer they shal praise thee.

i The *Catholique Church*.

6 † Blessed is the man, whose helpe is from thee: he *k* hath

7 disposed ascension in his hart, † in *l* the vaile of teares, in the place, which he hath appointed.

k The iust by Gods grace and helpe, may resolue to ascend by steppes and degrees, from vertue to vertue (v. 8.) euen to heauen, *l* though he be now in this vaile of teares, by reason of mans sinne, who otherwise was before sinne in paradise, a place of delight.

8 † For *m* the lawgeuer shal geue *n* blessing, they shal goe *o* from vertue into vertue: *p* the God of goddes shal be seene in Sion.

m Christ our lawgeuer, *n* geueth abundance of graces, *o* with continual increase. *p* but our only omnipotent God, is to be senne by this effect of his grace, in the Church and not elswhere.

9 † Lord God of hoastes heare my prayer: receiue with thine eare ô God of Iacob.

10 Behold ô God our protectour: and *q* looke vpon the face of thy Christ.

q Agreably to this the Church maketh al her petitions, concluding al prayers, By Christ our Lord.

11 † Because *r* better is one day in thy courtes, aboue thousands.

r In respect of the future retribution, which euerie one shal receiue according to their desertes, one day in Gods Church is better then thousands out of it.

I haue chosen to be *s* an abiect in the house of my God: rather then to dwel *t* in the tabernacles of sinners.

s And better to be in the poorest state of Catholique Christians, *t* then in greatest palaces or hiegheste dignities amongst sinners.

† Because God *v* loueth mercie and truth: our Lord wil geue 12
w grace, *x* and glorie.

v The Diuine wisdom so vseth mercie, and veritie, that neither may preiudice the other: *w* and so geueth grace in this life, *x* and glorie in the next.

† He wil not depriue them of good thinges, that *y* walke in 13
innocencie: ô Lord of hoastes blessed is the man, that hopeth in thee.

y Besides innocencie conserued without sinne, there is also innocencie after remission of sinne, of which the prophet here speaketh.

PSALME. LXXXIIII.

Incarnation of Christ. the 5. key.

With commemoration of Gods former benefites, 5. Christs Incarnation is prophecied, 9. bringing peace and saluation, 11. mercie and iustice concurring together.

Vnto the end, to the children of Core, a Psalme. 1

O Lord thou *a* hast blessed thy land: thou *b* hast turned 2
away the captiuitie of Iacob.

a God bestowed manie great benefites vpon the people of Israel: *b* he brought them out of the bondage of Ægypt.

† Thou *c* hast forgeuen the iniquitie of thy people: thou 3
d hast couered al their sinnes.

c *Remitted their manifold sinnes:* *d* *pardoned also a great part of due punishment.*

† Thou hast mitigated al thy wrath: thou hast turned away 4
from the wrath of thine indignation.

† *e* Conuert vs ô God our sauiour: and *f* auert thy wrath 5
from vs.

e As thou hast saued thy peculiar people, so we beseech thee ô God creator and general Sauiour of al mankind, *f* mitigate thy wrath towards vs al

† Wilt thou be wrath with vs for euer? or wilt thou extend thy 6
wrath from generation vnto generation?

† O God thou *g* being turned shalt quicken vs: and thy people 7
h shal reioyce in thee.

g Til God first shew his mercie, sinners lye dead in guilt of sinne, but by his grace they are sturred vp, and quickned: *h* and ioyfully returne to God.

† Shew vs ô Lord thy mercie and giue vs thy saluation. 8

† I wil heare what our Lord God wil speake in me: *k* because 9
he wil speake peace vpon his people.

i The wordes of the prophet, *k* signifying that God had reueled vnto him the redemption of mankind.

And vpon *l* his saincts: and vpon them, that are conuerted to the hart.

l *Not al men are iustified, and saued, but those that are hartely and sincerely conuerted.*

† But

10 † But yet his ſaluation is nigh to them that *m* feare him: that glorie may inhabite in our land.

m Though al be not ſaued (becauſe manie wil not cooperate to Gods grace) yet very manie hauing the feare of God, which is the beginning of godlie wiſdom, freely accept of Gods mercie, and to the Church is glorioufly propagated.

11 † *n* Mercie and truth haue met each other: *e* iuſtice and peace haue kiſſed.

n Vvheras Gods mercie would ſaue al, and his truth, or iuſtice requireth that ſinnes be duly puniſhed, by Chriſts Paſſion and death, ſufficient ſatisfaction is offered for al ſinnes, and thoſe that wil be partakers by penance, and conformitie to Gods law, may haue remiſſion, *o* and ſo iuſtice is obſerued, and peace made betwen God and his ſubiects.

12 † *p* Truth is riſen out of the earth: *q* and iuſtice hath looked downe from heauen.

p Integritie of conſcience reigneth in good men, *q* God ſending iuſt meanes from heauen to ſaue them.

13 † For *r* our Lord certes wil geue benignitie: and *ſ* our land shal giue her fruite.

r *God geueth grace,* *ſ* *and ſo men yeld fruict.*

14 † *t* Iuſtice shal walke before him: and shal ſet his ſteppes in the way.

t *Yea they walke in iuſtice, and right path of Gods law.*

PSALME. LXXXV.

In conſideration of his owne imperfections, the royal prophet, or other faithful perſon prayeth God, 5. according to his mercie and goodnes, 9. shewed in conuerting Gentiles, 13. and in deliuering the ſupplicant himſelf from the ſtate of damnation, 16. that he wil ſtil direct and defend him againſt al enimies.

A prayer for continual grace. the 7. key

1 † A praier *a* to Dauid him ſelfe.

2 A *forme of prayer for king Dauid, and for anie faithful perſon.*

Incline thine eare ô Lord, and *b* heare me: *c* becauſe I am needie and poore.

b There be ſundrie iuſt cauſes which moue God to heare our prayers: *c* firſt our neceſſitie requireth Gods helpe.

2 † Keepe my ſoule, becauſe *d* I am holie: ſaue thy ſeruant my God, that *e* hopeth in thee.

d Secondly becauſe we profeſſe, and promiſe to lead a holie life. *e* Thirdly, becauſe we truſt and hope in God.

3 † Haue mercie on me ô Lord, becauſe I haue cried to thee *f* al
4 the day: † make ioyful the ſoule of thy ſeruant, becauſe to thee ô Lord haue I *g* lifted vp my ſoule.

f *Fourtly, becauſe we perſeuere in prayer.* *g* *Fifitly, if we pray with attention of mind.*

† Becauſe

† Because thou ô Lord art *h* swete, and *i* milde: and *k* of much mercie to al that inuocate thee. *l*. 5

h Sixtly because God of his owne nature is benigne, readie to bestow benefites. *i* Seuently, he is meeke to remitte offences, *k* Eightly, he is merciful to mitigate the punishment, to those that make recourse vnto him. *l* For these causes we pray as foloweth.

† Receiue ô Lord my praier with thine eares: and attend to the voice of my petition. 6

† In the day of my tribulation I haue called to thee: because thou hast heard me. 7

† There is not the like to thee amongst goddes ô Lord: and there is not according to thy workes. 8

m Vocation of Gentiles. *n* They shal come by faith. *o* and glorifie God by good workes. Mat. 5. v. 17.

† *m* Al nations what soeuer thou hast made, shal *n* come, and shal adore before thee ô Lord: and they shal *o* glorifie thy name. 9

† Because thou art great and doing meruelous thinges: thou onlie art God. 10

† Conduct me ô Lord in thy way, and I wil walke in thy truth: let my hart reioyce that it may feare thy name. 11

p Cofession of praise.

† I wil *p* confesse to thee ô Lord my God with al my hart, and wil glorifie thy name for euer: 12

q From the state of eternal damnation.

† Because thy mercie is great vpon me: and thou hast deliuered my soule out of *q* the lower hel. 13

† O God the wicked are risen vp vpon me, and the synagogue of the mightie haue sought my soule: and they haue not set thee in their sight. 14

r In-performing al promises.

† And thou ô Lord the God of compassion and merciful, patient, and of much mercie, and *r* true. 15

† Haue respect to me, and haue mercie on me, *s* giue thine empire to thy seruant: and saue the sonne of thy handmaide. 16

s A digression (vsual to prophetes) of Christs Empyre and Kingdom the Church, geuen to him, being the sonne of an immaculate virgin, the handmaide of God.

† Make with me *t* a signe vnto God, that they may see which hate me, and may be confounded: *v* because thou ô Lord hast holpen me. 17

t The chief and principal signe of Christs, and his Churches glorie, is his Resurrection, prefigured in Ionas. *v* VVherby al enimies are confounded, either to their conuersion, or to eternal damnation. See 6. Augustin.

PSALME LXXXVI.

The Catholique Church glorious. the 6. key.

The Church of Christ beginning in Ierusalem, 3. is extended to al Nations, 5. glorious, 6. and permanent, 7. in holie ioy.

To the

1 To the children of Core, a Pſalme of Canticle.

THE fundations thereof in the holie *a* mountaynes:

2 † our Lord loueth the gates of Sion, aboue al the tabernacles of Iacob.

a Chriſts Church was firſt founded in Ieruſalem on whitſunday, Act. 2 in mount Sion, which hath two toppes, in one of which the Temple ſtood, in the other Dauids towre or palace.

3 † Glorious thinges are ſaide of thee, ô cittie of God.

4 † *b* I wil be mindeful of *c* Raab, and Babylon knowing me.

b The Prophet in the perſon of Chriſt, ſaith he wil commend vnto his Apoſtles, and other Apoſtolical men, that they conuert al nations (as our Sauiour gaue expreſſe commiſſion and commandment. Math. 28. Luc. 24. v. 47. Act. 1. v. 8.) *c* naming here Raab (which is Ægypt) and Babylon:

Behold *d* the foreners, and Tyre, & the people of the Æthiopians, theſe *e* were there.

d The Philiſtims, Tyrians, Æthiopians, *e* & the reſt, ſhal be regenerate in this Church, which for the aſſured certaintie therof (after the prophets maner of ſpeaking) is affirmed in the pretertence, as if it were then donne.

5 † Shal it not be ſaid of Sion *f* Man and man, is borne in her; and *g* the Higheſt himſelfe founded her?

f It ſhal be reported, or one ſhal ſay to an other: Loe this and that man, al theſe and al theſe men are regenerate by Baptiſme in the Church of Chriſt. *g* God himſelfe, Chriſt God and Man, founded this Church.

6 † Our Lord wil declare *h* in ſcriptures of peoples, and *i* of princes: of thoſe that haue bene in her.

h The multitude of the elect is ſo great, that only God knoweth the number, *i* and the qualities of al ſortes, of Princes, Prelates, and Peoples.

7 † The *k* habitation in thee, is as it were of al reioycing.

k Great ſpiritual ioy with peace of conſcience, is in true Chriſtian Catholiques in the militant Church; but the bleſſed haue the moſt abſolute & ſecure ioy of al, in the Church triumphant.

PSALME LXXXVII.

A faithful perſon ſore and long afflicted, lamentably complaineth, praying God, 15. not ſtil to repel him, being leift deſolate, 19. without al conſolation of freindes. A prayer in long affliction the 7. key.

1 A Canticle of a Pſalme, to the children of Core, vnto the end, for *a* Maheleth *b* to anſwer, *c* of vnderſtanding to Eman the Ezrahite.

a An inſtrument of muſike apt for lamentable ſongues. Not expreſſed in the title of anie other Pſalme. Perhaps becauſe this Pſalme mixteth not anie conſolation with mourning, as other Pſalmes do, which are alſo prayers in affliction. As the 30. 53. 61. 73. *b* Neither is this word in anie other title. It is added here to admoniſh vs, that as this Pſalme, and ſome others were ſongue by two quires, one anſwering the other, ſo we muſt in anſwer and imitation of Chriſt, ſuffer long and great afflictions with patience, ſeing he in his paſſion was leift without ordinarie cõſolation. *c* By ſome interpreted [his bretheren] For Chriſt (ſaith S. Auguſtin) voutch-

saffeth to make them his bretheren, which vnderstand the mysterie of his Crosse, and not only are not ashamed therof, but also faithfully glorie therin.

O † Lord the God of my saluation: *d* in the day haue I cried, and in the night before thee. 2

d *I haue cried to thee very often both by day, and by night.*

† Let my prayer enter in thy sight: incline thine eare to my petition. 3

e I am almost dead. † Because my soule is replenished with euils: and *e* my life hath approched to hel. 4

† I *f* am accounted with them that descend into the lake. 5

f *Accounted as dead, and readie to be buried.*

I am become as a man without helpe, † *g* free among the dead, as the wounded sleeping in the sepulchres, of whom thou art mindeful no more: and they are cast of from thy hand. 6

g If I were dead, I should be free from these afflictions. Especially it agreeth to Christ, who was free, yea of infinite powre amongst the dead.

† They haue put me in *h* the lower lake: in the darke places, and in the shadowe of death. 7

h Myn enimies haue endeuored not only to bereue me of temporal life, wherby I should goe into limbus, but also to kil my soule spiritually, wherby I should descend into the lower hel of the damned.

† Thy *i* furie is confirmed vpon me: and al thy waues thou hast brought in vpon me. 8

i *Thy iust wrath also ô God hath excedingly afflicted me.*

† Thou hast made my familiars far from me: they haue put me abomination to themselues. 9

I was deliuered and came not forth: † myne eies languished for pouertie. 10

I cried to thee ô Lord al the day: I stretched out my handes to thee. 11

† Wilt thou *k* doe meruels to the dead: or shal phisicians raise to life, and they confesse to thee?

k O God deliuer me whiles I am yet liuing, for I may not looke for extraordinarie, and miraculous helpe, as to be raised againe after death.

† Shal any *l* in the sepulchre declare thy mercie, and thy truth in perdition? 12

l *when I shal be dead & buried, I can not denounce thy praises as now I can to mortal men.*

† Shal thy meruelous workes be knowne *m* in darkenes: and thy iustice in the land of obliuion. 13

m *Much lesse shal the damned praise thee in eternal perdition.*

† And I ô Lord haue cried to thee: and in the morning shal my praier preuent thee. 14

† Why

15 † Why doest thou o Lord reiect my prayer: turnest away thy face from me?

16 † I am poore, and in labours *n* from my youth: and being *o* exalted, humbled and troubled.

n *As wel young, o as waxing elder I haue bene stil afflicted.*

17 † Thy wrathes haue passed vpon me: and thy terrours haue troubled me.

18 † They haue compassed me as water al the day: they compassed me together.

19 † Thou *p* hast made frend, and neighboure far from me: and my familiars because of miserie.

p *My miserable estate hath alienated al freindes, neighboures, & acquantances from me.*

PSALME LXXXVIII.

Gods mercie and truth, with his great promises to Dauid, 6. his powre in the whole world, and iust iudgements, are the true ioy of his seruantes. 20. Christs kingdom shal remaine for euer: 31. yea manie offending yet al shal not perish, 39 but after great affliction, 47. God wil respect mans infirmitie, 50. his owne promise, and the enimies reproching his seruantes and himselfe: 53. who is blessed for euer.

The Church of Christ neuer faileth. the 6. key.

1 Of vnderstanding *a* to Ethan the Ezrahite.

a Otherwise called Idithun. 1. Paral 25. or rather Ethan, who was very wise, mentioned with others, to whom Salomon is preferred for wisdom. 3. Reg 4. v. 31, and signifieth strong, applied here to those that are strong in assured hope of Christs promises, notwithstanding it seemeth sometimes to the weake, that his promises are not performed.

2 THE mercies of our Lord I wil sing for euer.
In generation *b* and generation I wil shewe forth thy truth, in my mouth. b *In al generations.*

3 † Because thou saidst: Mercie shal be built vp for euer *c* in the heauens: thy truth shal be prepared in them.

c The beauens shal rather fal, then Gods truth faile Mystically, in the Apostles, and by their preaching, the Church of Christ is built for euer.

4 † I haue ordained a testament with mine elect, I haue sworne
5 to Dauid my seruant: † *d* for ever wil I prepare thy seede.
And I wil build thy seat vnto generation and generation.

d Dauids seede conserued til Christ was borne of his virgin mother: and in his spiritual seede, his kingdom the Church is for euer conserued. Otherwise not verified of Dauids temporal kingdom, which decayed in the captiuitie of Babylon, and is now wholly destroyed.

6 † The heauens shal confesse thy meruelous workes ô Lord: yea and thy truth in the church of saintes.

† For who in the cloudes shal be equal to our Lord: shal be 7
e The Angels. like to God among *e* the sonnes of God?
† God, who is glorified in the counsel of saintes: great and 8
terrible ouer al that are round about him.
† O Lord God of hoastes who is like to thee? thou art mightie 9
ô Lord, and thy truth round about thee.
† Thou rulest ouer the powre of the sea: and the mouing of 10
the waues therof thou doest mitigate.
f The prophet aludeth to the plagues and miracles in Ægypt, and in other enimies. † Thou *f* humbledst the proud one, as one wounded: in the 11
arme of thy strength thou hast dispersed thine enimies.
† The heauens are thine, and the earth is thine, the round 12
earth, and the fulnes therof thou hast founded: † the north, 13
and the sea thou hast created.
g Conuersion of Gentiles. *g* Thabor and Hermon shal reioice in thy name: † thy arme 14
is with might.
Let *h* thy hand be confirmed, and thy *i* righthand exalted:
† iustice and iudgement is the preparation of thy seat. 15
h Whether God punish, as with the left hand, *i* or bestow benefites, as with the right hand, al is to his glorie, and according to mercie, and truth.
Mercie and truth shal goe before thy face: † *k* blessed is the 16
people that knoweth iubilation.
k They are spiritually happie, that do thus consider of Gods meruelous procedings, praise the same, and reioyce therin.
Lord they shal walke in the light of thy countinance, † and in 17
thy name they shal reioyce al the day: and in thy iustice they
shal be exalted.
† Because thou art the glorie of their streingth: and in thy 18
l powre, and kingdom. good pleasure shal our *l* horne be exalted.
† Because our protection is of our Lord: and of the holie one 19
of Israel our king.
† Then didst thou speake in vision to thy saintes, and saidst 20
:: Thus God promised to establish the kingdom of the Iewes in Dauid and his familie 1. Reg. 16. 2. Reg. 5. and other places. which was performed a. in a figure but :: I haue put helpe on the mightie one: and haue exalted an
elect one of my people.
† I haue found Dauid my seruant: with myne holie oyle haue 21
I anointed him.
† For mine hand shal helpe him: and myne arme shal 22
strengthen him.
† The enimie shal nothing preuale in him: and the sonne of 23
iniquitie shal not adde to hurt him.
† And I wil cut downe his enimies before his face: and them 24
that hate him I wil put to flight.

† And

25 † And my truth, and my mercie with him: and in my name shal his horne be exalted. more fully in Christ. Act. 13. v. 22.

26 † And I wil put his hand in the sea: and his righthand in the riuers.

27 † He shal inuocate me: Thou art my Father: my God, and the protector of my saluation.

28 † And I wil put him the firstbegotten, high aboue the kings of the earth.

29 † I wil kepe my mercie vnto him for euer: and my testament faithful to him.

30 † I wil put his seed for euer and euer: and his throne as the daies of heauen.

31 † But if his children shal forsake my lawe: and wil not walke in my Iudgementes:

32 † If they shal profane my iustices: and not kepe my commandmentes:

33 † I wil visite their iniquities with a rod: and their sinnes with stripes:

34 † But "my mercie I wil not take away from him: neither wil I hurt in my truth:

35 † Neither wil I profane my testament: and the words that procede from my mouth I wil not make frustrate.

* I wvil not be. 36 † Once I haue sworne in my holie, * if I lie to Dauid:

37 † his seede shal continewe for euer.

38 † And *m* his throne as the Sunne in my sight, and as the Moone perfect for euer: and a faithful witnesse in heauen.

m Christian iust soules as the sume, *n* and as the perfect, or full moone. See the first Tome. page. 716. S. Augustin also expoundeth this verse in the Anagogical sense, of the iust after the Resurrection in glorie, where the soule shal be like the sunne, and the bodie, which now is mutable, shal be like the moone, not as now alwayes changing, but as the ful moone, alwayes perfect.

39 † "But "thou hast repelled and dispised: thou *o* hast differred thy Christ. :: God hauing promised al the aforsaide the prophet in the person of the weake, lamenteth that the contrarie shal happen as wel in the temporal kingdom

• Amongst manie pensiue thinges, this one word doth comforte vs, thy promise remaineth, thou hast not denied to send Christ, but differred him,

40 † Thou hast ouerthrowne the testament of thy seruant: thou hast profaned his sanctuarie on the earth.

41 † Thou hast destroyed al the hedges therof: thou hast made the firmament therof feare.

42 † Al that passe by the way haue spoiled him: he is become a reproch to his neighbours.

oppressed by the Assirians Babylonians, Persians, Grecians, and Romanes: as in the Church impugned by innumerable sortes of Heretikes and other Infidels.

† Thou hast exalted the righthand of them that oppresse him: 43
thou hast made al his enimies ioyful.
† Thou hast turned away the helpe of his sword: and hast not 44
holpen him in battel.
† Thou hast destroied him from *p* emundation: and his seat 45
thou hast broken downe to the ground.
p *From the vse of Sacrifice and Sacraments, wherby sinners were wount to be cleansed.*
† Thou hast lessened the daies of his time: thou hast ouerwhel- 46
med him with confusion.
:: The Psalmist prayeth and prophecieth that God wil respect the weaknes of man, maintaine his Church in manie nations, & saue manie soules.

† :: How long ô Lord doest thou turne away for euer: shal 47
thy wrath burne as a fire?
† Remember what my substance is: for hast thou made al the 48
children of men in vaine?
† Who is the man that shal liue, and shal not see death: shal 49
deliuer his soule from the hand of hel?
† Where are thyne old mercies ô Lord, as thou swarest to 50
Dauid in thy truth?
† Be mindeful ô Lord of the aeproch of thy seruantes (which 51
I haue held in my bosome) of manie nations.
† Which thine enimies haue reproched ô Lord, which they 52
haue reproched *q* the commutation of thy Christ.
q *As though Christ were changed and turned from vs.*
r So we wish and pray that

† Blessed be our Lord for euer: *r* Be it, be it. 53
al may blesse and praise thee. Amen.

ANNOTIONS, PSALME LXXXVIII.

Though Christians do sinne yet Christ loseth not his Church.

34. *My mercie I wil not take away from him.*] Although, Christians signified by the childrē or successors of Dauid, sinne most grieuously, yea suppose they wil sinne with desperation (saith S. Augustin) and obstinatly persist in sinne, that they offend the eyes of their Father, & deserue to be disenherited: &c Yet for these Christ shal not remaine without inheritance, the corne shal not also perish for the chafe, some fishes shal be gathered out of the nette into vessels, notwithstanding the euil fishes are cast away. And a litle after, the same Doctor discoursing of eternal glorie both in bodie and soule, of those that dye in Gods fauour, sayth; These thinges are promised concerning Christ, very certaine, very firme, very plaine, and vndoubted. For albeit some thinges are couered in mysteries, yet some thinges are so manifest, that by them the obscure thinges may most easily be cleared.

Hard places explicated by the cleare.

Gods promises to Dauid were not fulfilled in Salomon, but in Christ.

39. *But thou hast repelled &c.*] Againe S. Augustin, addeth vpon the next verses following: God performed not these promises in Dauid, that when thou seest they were not fulfilled in Dauid, which necessarily must be fulfilled, thou maist seke an other, in whom it may be shewed that they were fulfilled. God promised some thing (a kingdom) for euer of Dauids seede: and Salomon was borne: and became of so great wisdom, and so great prudence, that Gods promise

promise concerning Dauids seede, seemed to be fulfilled in him. But Salomon fell, and gaue place of expecting Christ; that because God neither can be deceiued, nor deceiue, he put not his promise in him, whom he knew would fall, but thou shouldest relie vpon God, and exact his promise. A litle after Thou seekest the kingdom of the Iewes, it is not: thou seekest the altar of the Iewes, it is not: thou seekest the sacrifice of the Iewes, it is not: thou seekest the priesthood of the Ievves, it is not. VVherupon he concludeth: Al these defectes came to the Ievves: yet vvas not Christ taken from them, but differred. Some Ievves beleued in him, and manie Gentiles. As the Psalmist propheceth from the 47. verse to the end of his Psalme.

Defectes in the Iewes supplied in the Gentiles.

PSALME LXXXIX.

Vnder the forme of prayer, the Psalmist describeth the shortnes of mans life and other calamites. 7. Gods strict iudgement. 13. but first his comfortable mercie: 16. and perpetual regard of his owne worke.

Man rightly created fel by sinne into miseries. the 2. key.

1 † A prayer *a* of Moyses the man of God.

a Some Expositors thincke Moyses was the author of this Psalme, and of the tenne next folowing. But others hold that Dauid vvas author of al, and that Moyses his name is here put in the title by Esdras, because this Psalme is like to the prayer of Moyses, vvhen the people prouoked Gods vvrath by their sinnes in the desert. And because mans creation, fal, punishmēt, and Gods mercie towards him, are here described: which Moyses first vvritte, as going before the vvritten lavv. And that Moyses made not this Psalme is probably gethered by the 10. verse, where the ordinarie age of men is described to be (in streingth and vigore) seuentie yeares, or of some fourscore: and the greater part (of the one or the other) is in labour and sorovv. And it is euident (Deut. 34.) that Moyses liued in al an hundred and tvventie yeares, and his eye was not dimme, neither vvere his teeth moued. So Aaron, Iosue, and others commonly liued longer then is here mentioned. But Dauid vvas old and impotent at seuentie yeares. 3. Reg. 1. S. Hilarion, liuing neere seuentie yeares in his heremitage, S Remigius gouerning the Church of Rhemes, seuentie yeares, and the like are accounted to haue bene ful of dayes, and such as liued longer are reputed extraordinarie. Agane it is more euidenly proued that Moyses vvas not author of the 94. and 95. Psalmes.

Lord, thou art made a refuge for vs: *b* from generation vnto generation.

b *Alwayes from the beginning of the world to the end.*

2 † Before *c* the mountaines were made, or the earth and the world formed: *d* from euerlasting euen vnto euerlasting thou art God.

c *The Prophet sheweth that the world was created in and with time, not eternal.* d *And that only God is eternal.*

3 † Turne not away man into humiliation: thou saidst: Be conuerted ye children of men.

e God hath often saide, that he vvould not the death of sinners, but rather that they be conuerted and liue for euer.

† Because

† Because *f* a thousand years before thine eies, are as yester- 4
day, that is past.

f Though some liued long (none for al that did reach to a thousand yeares) yet it is nothing before God, and in respect of eternitie.

And as a watch in the night, † thinges that are counted 5
nothing shal their years be.

† In *g* the morning as an herbe he shal passe, in the morning 6
he shal florish, and passe: in *h* the euening he shal fal, be
hardened, and withered.

g The youth of man quickly passeth: *h* old age can not last long: vvherof cometh our English prouerb: A young man may dye sovvne, an old man can not liue long.

† Because we haue faynted in thy wrath, and in thy furie we 7
are trubled.

† Thou hast put *i* our iniquities in thy sight: our* age in the 8 *Seculum.
light of thy countinance.

i *Sinne the cause of shortnes of mans life.*

† Because al our daies haue failed: and in thy wrath we haue 9
failed.

Our yeares shal be considered *k* as a spyder: † the daies of our 10
yeares in them, are *l* seuentie yeares.

k Mans life as brickle as a spiders vveb: or mans life vvasteth continually, as a spider vvasteth her self by spinning, and consuming her ovvne substance.

And if in strong ones *m* eightie years: and the more of them,
labour and sorrow.

l m These numbers literarly shew the shortnes of the longer sorte of mens liues. Mystically, seuen signifie the rest after laboures of this vvorld, and perteyn to the old testament: eight signifie the revvard in the resurrection, perteyning to the nevv testament. VVhich multiplied by tenne, a perfect number, make seuentie and eightie. VVhich ioyned together make an hundred and fiftie. The number of al these Psalmes.

Because *n* mildnes is come vpon vs: and we shal be chastised.

n It is of Gods milde prouidence, that mans life is short, for that manie if they vvere sure, or had probabilitie to liue long, vvould presume to sinne more.

† *o* Who knoweth the powre of thy wrath: and for feare 11
† to number thy wrath? 12

o Seing God of his iustice punished al mankind, for one sinne of our first parente, his vvrath must nedes be very great to euerie sinner, for his ovvne proper sinnes.

So make thy righthand knowne: and men learned in hart, in
wisedome.

† Turne ô Lord, how long? and be intreated for thy 13
seruants.

† *p* We are replenished in the morning with thy mercie: and 14
we haue reioyced, and are delighted al our daies.

p *The hope of glorious resurrection turneth our calamities into spiritual ioy.*

† We

15 † *q* We haue reioyced for the daies wherin thou hast humbled vs: the yeares, wherin we haue seene euils.

q Yea the more we suffer in this life for the truth, the greater is our comforth in hope of reward.

16 † :: Looke vpon *r* thy seruants, and vpon thy workes: and *s* direct their children.

r Not only in that we are thy creatures, but also in that we are thy seruants we are thy proper worke, therfore in both these respectes, ô God looke vpon vs with clemencie. *s* lead also our posteritie into the right way, and make them thy seruantes.

17 † And *t* let the brightnes of our Lord God be vpon vs, and *v* direct thou the workes of our handes ouer vs: and *w* the worke of our handes doe thou direct.

t O God illuminate our vnderstanding, *v* make our actions by thy grace profitable to vs: *vv* and make perfection vs the worke of charitie. In which one worke, al good workes are included and to which al other are directed. For then workes are right (sayth S. Anguſtin) when they are directed to this one end.

PSALME XC.

Whosoeuer faithfully and firmly trusteth in Gods prouidence, is secure from al dangers of secrete, sutle, and open enimies. 7. his aduersaries shal come to ruine. 11. Angels shal defend him 13. no kind of serpent, nor beast shal hurt him. 14. God himself assureth him of his protection, and of eternal saluation.

Gods prouidence the 3. key.

a Prayse of a *b* Canticle to Dauid.

a *Praise of Gods prouidence, With thankes,* b. *Which Dauid songue with voice.*

1 HE *c* that dwelleth in the helpe of the Highest, shal abide in the protection of the God of heauen.

c *He that firmely relieth and resteth vpon Gods prouidence, is assuredly protected by him.*

2 † He shal say to our Lord: Thou art my protectour, and my refuge: my God I wil hope in him.

3 † Because he hath deliuered me from *d* the snare of the hunters, and from *e* the sharpe word.

d *Al secret and sutle machinations:* e *and from al crueltie of tyrants.*

4 † With his shoulders shal he ouershadowe thee: and vnder his winges thou shalt hope.

5 † With shilde shal his truth compasse thee: " thou shalt not be afrayed *f* of the feare in the night.

f Terrors obscurly suggested by euil men or spirites, with erronious conceipte that men are not bond in time of temporal dangers, to confesse the truth.

6 † Of *g* the arrow flying in the day, *h* of busines walking in darkenes: *i* of inuasion, and the midday diuel.

g Open persecution threatning present death, except men denie the truth which they know.
h circumuention of craftie enimies by sutle arguing, and drawing men into error, and so to

decline from Catholique Religion, & long torments, euen to death, except Gods seruants wil relent, and denie the truth, which they assuredly beleue, and know in their conscience, that they are bond to professe it.

† A *k* thousand shal fal on thy syde, & *l* ten thousand: on thy 7
righthand: but to thee it shal not approch.

k On thy left side, in aduersitie manie fal from God, *l* & on thy right side, in prosperitie manie more forgete, and forsake God.

† But thou shalt consider with thine eies: and shalt see the re- 8
tribution of sinners.

m In sincerely saying thou art my hope: thou makest God thy refuge.

† Because *m* thou ô Lord art my hope: thou hast made the 9
Highest thy refuge.

† There shal no euil come to thee: and scourge shal not ap- 10
proch to thy tabernacle.

† Because he hath geuen *n* his Angels charge of thee: *o* that 11
they keepe thee in al thy waies.

n Angels haue protection of men by Gods ordinance. *o* The diuel corruptly alleageth this scripture (Mat. 4) omitting the latter part of this verse: which sheweth when Angels protect iust men, to witte, when they walke in a right path, obseruing ordinarie course in their actions, not in geuing themselues headlong into needles danger, as the same diuel proposed to our Sauiour, to cast himself downe from the pinnacle of the temple. Such falling is not the way of the iust, but of Lucifer, that fel from heauen. So S. Bernard noteth. Ser. 15. in hunc Psal.

† In their handes they shal beare thee: lest perhaps thou 12
knocke thy foote against a stone.

† Vpon the aspe, and the basiliscus thou shalt walke: & thou 13
shalt tread vpon the lion, and the dragon.

† *p* Because he hath hoped in me, I wil deliuer him: I wil pro- 14
tect him, because he hath knowne my name.

p *God speaketh the rest that foloweth in this Psalme.*

† He shal crie to me, and I wil heare him: with him I am in 15
tribulation: I wil deliuer him, and *q* wil glorifie him.

q *In eternal saluation.*

† With length of daies I wil replenish him: and I wil shew 16
him my saluation.

ANNOTATIONS. PSALME XC.

Foure sortes of persecution for the Catholique faith.

1.

2.

5. *Thou shalt not be afraid*] S. Augustin here obserueth foure maners of tempting the faithful to fal from true Religion. Sometimes with tentation that is our light and obscure, which the Prophet here calleth feare in the night: when ignorant men are tempted by suggestion, or apprehension of temporal afflictions, not knowing that they fal into eternal damnation, by fleing from worldlie, or bodilie calamities. Sometimes the tentation threateneth present death to them that are wel instructed in the truth, and knovv that they must confesse it euen to death, which the Prophet calleth an arrovv flying in the day: vvhen the faithful clerly seeth vvhat danger hangeth ouer him, to vvit, present

preſent death if he ſtand conſtant, and damnation if he denie his faith.
Somtimes the tentation is more vehement, but yet obſcure, which he calleth, 3
buſines vvalking in darknes: vvhen by ſutle endeuoures, framing argumẽts in excuſe of ſinne, men are perſvvaded that they may lavvfully take ſome oath, or do ſome other thing, vvhich in dede is not lavvful: and ſo by earneſt, and ſutle perſvvaſions they ignorantly decline from Catholique Religion, or commẽtte other greuous ſinnes. But the greateſt and manifeſt tentation is called inuaſion 4
& midday diuel: when perſecuters ſeing neither more eaſie perſvvaſions can deceiue Gods ſeruants, nor preſent death force them to denie the truth, they then aſſault them more vehemently, and more dangerouſly vvith long, and continual afflictions, not remitting their crueltie til the afflicted either yeld to their vvil, or dye in long torments. And by theſe tvvo latter kindes of perſecution manie are ouerthrovvne, vvhich vvere conſtant in the former. For vvhiles tyrants propoſed dangers to ſimple people, and deceiued ſome, yet threatning preſent death to others, that were better inſtructed, and confirmed in Religion, innumerable perſeuered, & glorioufly died in confeſſion of Chriſtian Catholique faith. But by ſutle arguing of hard pointes of chriſtian doctrin or practiſe; and by long torments manie haue bene ſeduced, blindly falling into errors, and manie wittingly haue denied the truth, which they clerly beleued in their hartes, to auoide this midday diuel, the extremitie of long manifeſt, and greuous afflictions. Neuertheles in al theſe tentations God protecteth them that firmly truſt in him. Thoſe (ſaith this holie Father) haue failed, which preſumed of themſelues, which dwelt not in the helpe of the Higheſt, and in protection of the God of heauen: which ſaid not to our Lord: Thou art my Protector, and my refuge, which truſted not vnder the ſhadow of his winges, but relied, or attributed much to their owne ſtreingth.

God leaueth none but thoſe that firſt leaue him.

PSALME XCI.

God is by al maner of voices and inſtruments to be praiſed in his admirable workes. 7. which the foolish not doing are punished; 11. and the wiſe are rewarded.

The vvorkes of God admirable. the 2. key.

1 † A Pſalme *a* of Canticle, *b* in the ſabbath day.

a Voices beginning inſtrumentes proſecute this ſong: *b* when we reſt from worke then eſpecially vve ought to thincke vpon Gods vvorkes, praiſe and thanke him for the ſame.

2 IT is good *c* to confeſſe to our Lord; and to ſing to thy name ô Higheſt. *c* To geue thankes.

3 † To ſhew forth thy mercie in *d* the morning: and thy truth in *e* the night.

d *In proſperitie,* e *in aduerſitie.*

4 † In *f* the inſtrument of tenſtrings, in *g* Pſalter: with Canticle, on *h* the Harpe.

f On euerie inſtrument of tenne ſtringes, ſignifying the obſeruation of the tenne commandments: *g* namely on the Pſalter. *h* alſo on the harpe, which ſignifieth mortification.

5 † Becauſe thou haſt delighted me ô Lord in thy workemanſhip: and in the workes of thy handes I wil reioyce.

† How are thy workes magnified ô Lord! thy cogitations are made very profounde. 6

† The *i* vnwise man wil not know; and the *k* foule wil not vnderstand these thinges. 7

i *Carnal and sensual man,* k *he that thinketh only of present thinges, not of future.*

† When sinners shal spring vp as grasse: and al that worke iniquitie shal appeare. 8

That they may perish for euer: † but thou the Highest foreuer ô Lord. 9

† Because loe thine enimies ô Lord, because loe thine enimies shal perish: and al that worke iniquitie shal be dispersed. 10

† And *l* my horne shal be exalted, as the vnicorns: *m* and my old age in plentiful mercie. 11

l The iust in confidence of a good conscience, expect exaltation of their powre: *m* and great consolation in the end of their life

† And *n* mine eie hath looked vpon mine enimies: and the malignant rysing vp against me, mine ears shal heare. 12

n Then shal the iust see their enimies depressed: and themselues florish, like the palme, and ceder trees as folowe h.

† The iust, shal florish as a palme tree: as the ceder of Libanus shal he be multiplied. 13

† They that are planted in *o* the house of our Lord, shal florish in *p* the courtes of the house of our God. 14

o *Militant Church*: p *triumphant.*

† As yet shal they be multiplied in plentiful old age: and they shal be wel affected, † that they *q* may shew forth: 15 16

q *Publikly professe Gods praises, as in the wordes folowing:*

That the Lord our God is righteous, and there is no iniquitie in him.

PSALME XCII.

Perpetuitie of the Church. the 6. key.

Christ reigneth for euer in his Church: 3. notwith standing manie and great persecution against the faithful.

Prayse *a* of Canticle *b* to Dauid himselfe, in *c* the day before the sabbath, *d* when the earth was founded.

a Praise to be songue vvith voice. b composed by Dauid: c the fixth day of the weeke, vvhich is our friday, d in vvhich day the Church of Christ vvas founded, by his bloud shed on the crosse.

OVR Lord *e* hath reigned, he *f* hath put on beutie: our Lord hath *g* put on strength, and hath girded him selfe. 1

Our Sauiour founding his Church by his death begane then to reigne therin: f gloriously descending in soule into limbus, and in bodie to his graue: g he then put on al armour of strength

strength to reforme the world, and to inlarge his kingdom, according to his owne prediction where he saide: If I be exalted from the earth, I wil draw al thinges vnto myselfe. Ioan. 12. v. 31.

For he hath established *h* the round world, which *i* shal not be moued.

h Not only in Iurie and Samaria, but the whole earth: *i* and the same Church shal not be destroyed.

2 † Thy seat is prepared from that time: thou *k* art from euerlasting.

k *Christ being eternal, hath an euerlasting Church.*

3 † The *l* riuers ô Lord haue lifted vp: the riuers haue lifted vp their voice.

l Al sortes of persecuters, the High priestes (who sometimes vvatered the spiritual land, like riuers) vvith Scribes, Phariſes, and other incredulous Ievves, also Paganes, Turkes, and Heretikes haue oppugned the Church.

4 The riuers haue lifted vp their waues, † *m* aboue the voices of manie waters.

m *With more force then anie persecutions in the old Testament.*

The surges of the sea are meruelous; *n* meruelous is our Lord on high.

n but though al these assaultes be great, and meruelous, yet Christ in protecting his Church, is more meruelous.

5 † Thy testimonies are made *o* credible exceedingly: *p* holines becometh thy house ô Lord *q* for length of daies.

o Articles of faith are not euidently apparent to knovvlege, but euident to credibilitie, to those that are disposed by Gods grace, illuminating their vnderstanding, and mouing their free vvil to geue consent of beleefe if they vvil. *p* It behoueth therfore al members of the Church to conuerse prudently, and religiously in this life, seing she hath so excellent a spouse, protector, and instructor, *q* euen to the end of the vvorld.

PSALME. XCIII.

The faithful seruant of God boldly professeth, that al the pride, 5. crueltie, 7. folish imaginations, and secret thoughts of the wicked are manifest to God. 12. acknowledgeth himself happie, that he is better instructed of God: whereas he had otherwise bene damned. 20. sharply reprehendeth those that consider not of Gods iudgements: concluding that the iust shal be glorified, and the wicked damned.

Eternal saluation, and damnation. the 10. key.

To *a* Dauid himselfe, in *b* the fourth of the sabbath.

a The Hebrevv letter Lamed, vvhich ordinarily is prefixed to the datiue case, or signifieth to, being set before proper names, is a signe of the genetiue case. Yet the Septuagint, expresse it by the datiue, and so doth the latin, ipsi Dauid, and consequently our English hath, to Dauid himselfe, to shevv a difference betvven sacred and prophane vvriters. For in humane bookes the vvriter and auctor is al one; but in diuine, the Holie Ghost is the proper auctor, and a man is the vvriter. To signifie therfore the principal auctor, Dauid is sometimes named as the instrumental cause, to vvhom the Holie Ghost inspired this, and other Psalmes, and by vvhom they

vvere vvritten. And vvhen the titles expresse othervvise: A Psalme of Dauid, yet it is so to be vnderstood, that the Holie Ghost is alvvayes the principal auctor, and Dauid the instrumental, ministerial, or secondarie auctor. But vvhen other names are expressed, either in the genetiue or datiue case, or hovvsoeuer, it proueth not that those men vvere the vvriters of the same Psalmes, but importeth some other thing, as by S. Augustins iudgement, vve noted in the proemial Annotations page. 3. &. 4. vvherby is proued that this Psalme vvas not written, nor composed by Moyses, as Hebrevv Rabbins suppose, but by the Royal Psalmist Dauid.

b Made and ordinarily longue in the fourth day of the vveke, our vvenesday, in vvhich day Iudas the traitor sold our Sauiour Christ to his enimies. The reuenge of vvhich vvickednes, and of al other sinnes, is here prophecied.

OVR Lord God *c* of reuenges: the God of reuenges hath done *d* freely. 1

c God more commonly called the God of mercie (vvhich vertue in him is aboue al his vvorkes, Psal. 144) is also the God of reuenges, according to his iustice. *d* He procedeth in iudgement resolutly, not depending, nor fearing, not respecting anie person, povvre, dignitie, vvisdome or other like qualitie, but their iust merites.

:: A prayer of iust zele, † Be :: exalted thou that iudgest the earth: render retribution 2
to the proude.
† How long shal sinners ô Lord: how long shal sinners 3
glorie?
† Shal they vtter, and speake iniquitie? shal al they speake, 4
e that worke iniustice?

e *Shal most wicked men stil be suffered to speake so insolently?*

:: A description of heathnish and heretical crueltie. † :: Thy people ô Lord they haue humbled: and thine inheri- 5
tance they haue vexed.
† The vvidow, and the stranger they haue slaine: and the 6
pupilles they haue killed.

:: Scarse anie Atheistes are so blind, as thus to thinke but manie sinners so behaue themselues, as if God saw not, knew not, or at least cared not vvhat they do. † And :: they haue saide: The Lord shal not see, neither shal 7
the God of Iacob vnderstand.
† Vnderstand ye foolish in the people: and ye fooles be wise 8
at sometime.
† He that planted the eare, shal he not heare? Or he that made 9
the eie doth he not consider?
† He that chastiseth nations, shal he not rebuke: he that 10
teacheth man knowledge?
† Our Lord knoweth *f* the cogitations of men: that they be 11
vaine.

f So vnpossible is it that God should be ignorant, or careles vvhat men do, that he also knovveth and obserueth most secret thoughtes.

† Blessed is the man, whom thou shalt instruct ô Lord: and 12
shalt teach out of thy lawe.
† That thou maist *g* geue him quietnes from the euil daies: til 13
a pitte be digged for the sinner.

g Mitigate and temper his afflictions, that by patience and fortitude, the iust may perseuere, and not be ouerwhelmed.

† Becausе

14 † Becauſe our Lord *h* wil not reiect his people : and his inheritance he wil not forſake.

h *The whole Church shal neuer be reiected, nor forsaken.*

15 † Vntil iuſtice *i* be turned into iudgement: and *k* they who are neere it, are al that are right of hart.

i Iuſtice is conuerted into iudgement, vvhen iuſt meaning is put in vvorke and practiſe, that it may appeare in iudgement. Alſo God vvho doth & ſuffereth al iuſtly, vvil conſerue his inheritance the Church, euen vnto the day of iudgement. *k* The ſenſe is eaſie by tranſpoſing the vvordes : al that are right of hart, are nere it, that is, ſhal like and approue Gods iuſtice, vvhen the vvicked ſhal repine, and blaſpheme it.

16 † Who shal riſe for me againſt the malignant? or who shal ſtand with me againſt them that worke iniquitie?

17 † But that our Lord hath holpen me : within very litle my ſoule had dwelt in hel.

18 † If I ſaid: *l* My foote is moued: thy mercie ô Lord did help me

l *When I felt, and complained that I was in danger, thou didſt aſſiſt me.*

19 † According to the multitude of my ſorrowes in my hart: thy conſolations haue made my ſoule ioyful.

20 † Doth the ſeat of iniquitie cleaue to thee : which makeſt *m* labour in precept?

m *Onlie faith ſufficeth not, but careful laboure, in keping Gods commandmnts is required.*

21 † They wil hunt after the ſoule of the iuſt: and wil condemne innocent bloud.

22 And our Lord became my refuge : and my God the helpe *n* of my hope.

n *The iuſt do hope for eternal ſaluation, to which God wil bring them.*

23 † And he *o* wil repay them their iniquitie: and in their malice he wil deſtroy them : the Lord our God wil deſtroy them.

o *And God, the reuenger of wronges, wil at laſt caſt the wicked into eternal torments.*

PSALMES. XCIIII.

An inuitation to ſerue and adore Chriſt our Lord and Meſſias, 3. aswel for the benefites of creating al thinges, 7. as for his Incarnation, and not to harden our hartes as the Iewes did.

Chriſt our Lord and king. the 5. key.

Praiſe *a* of Canticle, *b* to Dauid him ſelfe.

This Inuitation is moſt fitly ordayned by the Church for the proeme or beginning of Mattins.

a *Praiſe ſonque with voices:* b *inſpired to Dauid, & written by him.*

1 COME, let vs *c* reioyce to our Lord: let vs make iubilation to God *d* our ſauiour.

c VVith great and ſolemne exultation : d God our Creator, is alſo our Protector & Sauiour.

† Let

† Let vs *e* preuent his face in confession: and *f* in Psalmes let vs make iubilation to him. 2

e Let vs be more diligent, and preuent our accustomed time. For no man can preuent Gods grace with anie good worke, who first preuenteth vs; els we can neither doe, nor thinke anie good thing. *f* not only in singing his praise with voice, but also with musical instruments.

† Because our Lord is a great God: and a great King aboue al goddes. 3

† Because in his hand are the endes of the earth: and the heightes of the mountaines be his. 4

† Because the sea is his, and he made it: and his handes formed the drie land. 5

† Come let vs adore, *g* and fal downe: and wepe before our Lord, that made vs. 6

g So also Isaias (c. 45. v. 23.) and S. Paul (Phil. p. 2.) teach that kneeling or bowing the knees, as an external religious ceremonie, is acceptable to God.

† Because he is the Lord *h* our God; and we the people of his pasture, and the shepe *i* of his hand. 7

h It is most iust and necessarie that we adore God, because he made vs, and al this world for vs, hath also redemed vs, and made vs his people, as shepe of his pasture, and as a Pastor feedeth and gouerneth vs. *i* of his making.

† *k* To day if ye shal heare his voice, " harden not your hartes; 9

k Though some haue often repelled, and resisted Gods grace, yet if they receiue it being offered againe, it wil auaile them to remission of sinnes.

† As in the prouocation according to the day *l* of the tentation in the desert: where your fathers tempted me, proued me, and saw my workes. 9

l The Israelites in the desert tempted God, by desiring water, and flesh, of voluptuous concupiscence without necessitie. For Manna did both extinguish their thirst, and tasted vnto them, whatsoeuer they desired: Exo. 16. That also which was left vngathered when the sunne waxed hotte, melted (v. 21.) and serued their cattel for drinke. So this tentation was a figure of those, which require to communicate vnder both kindes, as if one did not conteine as much as both.

† *m* Fourtie yeares was I *n* offended with that generation, 10 and said: These alwaies erre in hart.

m By this mention of the offence of fourtie yeares, as long before passed, is conuinced that Moyses writte not this Psalme, who died in the very fourtith yeare of their abode in the desert. And S. Paul citing the wordes of this Psalme. (Heb. 4.) manifestly acknowlegeth Dauid the writter therof, and that it was written long after Moyses time in these wordes: (v. 7.) Againe he limiteth a certaine day; To day, in Dauid saying after so long time, as is aboue saide. To day if you shal heare his voice, do not obdurate your hartes. For if Iesus (that is Iosue) had geuen them rest, he would neuer speake of an other day afterward.

n Being greatly offended, I approched nere vnto them, in punishing the offenders.

† And these haue not knowne my waies: as I sware in my wrath: *o* if they shal enter into my rest. 11

o Those that murmured died in the desert, and entered not into the promised land, euen so those that finally offend Christ, shal not enter into euerlasting rest: Heb. 3. & 4.

ANNO-

ANNOTATIONS. PSALME. XCIIII.

8. *Harden not your hartes.*] VVhatsoeuer God proposeth by preaching, or inspiration to a sinner, it resteth stil in the powre of his freewil, to harden his harte, and to reiect al such good motions, and so he doth not only frustrate Gods grace, and hinder his owne iustification, but also increaseth his former sinnes. But by only consenting, when deliberating therupon he could resist, he disposeth himselfe & cooperateth to first iustification. And therfore the royal Prophet here admonisheth, and earnestly exhorteth al men, to do this which God hath put in our powre, not to harden our owne hartes, when we heare his voice, by resisting and reiecting his grace freely offered, without al merite of our part.

Concil. Triden. Sess. 6. c. 5

It is in mans freewil to resist good motions.

PSALME. XCV.

Al peoples & nations are inuited to praise the blessed Trinitie, 3. for Christs Incarnation, and spiritual kingdom in al the world. 10. euen senseles creatures acknowledging his maiestie, 13. and iudicial powre.

Christs diuine powre. the 5. key.

1 A Canticle *a* to Dauid * himselfe, *b* when the house was built after the captiuitie.

* 1. Par. 16. 7. 23.

a Inspired to Dauid, and written by him: *b* prophecying the restauration of the temple, after the future captiuitie. And that in figure of the vniuersal redemption of mankind by Christ, from the captiuitie of the diuel.

SING ye to our Lord *c* a new song: sing to our Lord al the earth.

c *For a new benefite, farre greater then the deliuerie of Israel from Ægypt.*

2 † *d* Sing ye to our Lord, and blesse his name: shewforth his saluation from day to day.

d The same wordes [Sing to our Lord] thrise repeted, signifie the Blessed Trinitie, as some Fathers note. Likewise v. 7. and 8. Bring ye to our Lord, &c. in both places concluding in the singular number, blesse his name, bring to his name, importing one God.

3 † Shewforth his glorie among the Gentiles, his meruelous workes in al peoples.

4 † Becausе our Lord is great, and exceeding laudable: he is terrible aboue al goddes.

5 † Becausе al the goddes of the Gentiles are *e* diuels, but our Lord *f* made the heauens.

e VVhat creatures soeuer spiritual or corporal, visible or inuisible the paganes serue for goddes, stil they be diuels that deceiue them, and diuers wayes vsurpe diuine honour, making such idolaters to thinke, that there is diuine powre, where none is.

f He only is true God, who is Creator of heauen, and of al creatures. For no creature can create anie thing at al, that is, make anie thing of nothing but only God.

6 † Confession, and beauty in his sight: holinesse, and magnificence in his sanctification.

† Bring to our Lord ye families of Gentiles, bring ye to our 7
Lord glorie and honour: † bring to our Lord glorie vnto his 8
name.
Take vp hoastes, and enter into his courtes: † adore ye our 9
Lord in his holie court.
Let al the earth be moued before his face: † say ye among 10
the Gentiles that our Lord *g* hath reigned.

g Diuers ancient Doctors read more in this place: Our Lord hath reigned from the wood, to witte, Christ by his death on the crosse conquered the diuel, sinne, and death, and thence begane to reigne. S. Iustinus Martyr, dialogo aduers. Triphonem. Tertullian li. aduers. Iudæos. c. 9. & 13. & aduers Marcionem. li. 3 c. 19. & 21. S. Augustin, in this place, according to the old Roman Psalter. Before him Arnobius, and after him Cassiadorus and others, wherby it is probable, that it was sometimes in the Hebrew text, and blotted out by the Iewes.

For he hath corrected the round world which shal not be moued: he wil iudge peoples in equitie.
† *h* Let the heauens be glad, and the earth reioyce, the sea be 11
moued, and the fulnesse therof: † the fieldes shal be glad, and 12
al things, that are in them.

h The Psalmist in abundance of spirite inuiteth al creatures to praise God, as Daniel in his Canticle. c. 3.

Then shal the trees of the woodes reioyce † before the face 13
of our Lord, because he cometh: because he cometh to iudge the earth.
He *i* wil iudge the round world in equitie, and peoples in his truth.

i Christ iudgeth now in the world by his ministers discerning and deciding causes, rewarding and punishing, but especially he wil iudge al in the last day.

PSALME XCVI.

The last iudgement, the 9. key. *Al the earth is inuited to reioyce in Christs kingdom, 3. with description of the signes coming before the day of Iudgement. 7. Idolaters shal be confounded. 8. Holie Angels and iust men shal adore Christ, and reioyce.*

To *a* this Dauid, *b* when his land was restored agane to him. 1

a In figure of Christ, *b* whose bodie rose the third day after his death: to whom manie returned beleuing in him after his resurrection, which fel from him in his passion: and to whom al thinges shal be subdued, as to their true Lord, in the day of iudgement.

OVR Lord hath reigned, let the earth reioyce: let *c* manie Ilands be glad.

c Holie Dauid, and other Prophetes hauing great ioy to see long before in spirite only, Christs kingdom extended in the whole earth, yea to the Ilandes, we Ilanders haue great cause to be gladde, that God hath not only so blessed vs long since, but as yet conserueth seede, wherby we trust the whole Iland shal be againe restored vnto him.

† *d* Cloude,

2 † *d* Cloude, and mist round about him: iustice, and iudgement *e* the correction of his seat.

d As in a cloud with terror God gaue his law to the Iewes: so in a cloud with greater terror and maiestie, he wil iudge the world; *e* not as manie corrupted seates of iudgement, in this world, but as a corrected tribunal, where iustice and right iudgement shal be practised.

3 † Fire shal goe before him, and shal inflame his enimies round about.

4 † His lightninges :: shined to the round world, the earth sawe, and was moued,

:: These thinges are denounced as if they were alredy donne, for the assured certaintie therof.

5 † The mountaines melted as waxe, before the face of our Lord: before the face of our Lord al the earth.

6 † The heauens haue shewed forth his iustice: and al peoples haue seene his glorie.

7 † Let them al be confounded, that adore *f* sculptils: and that glorie in their idoles.

f As wel the worshippers of grauen, or painted images of Iupiter, Mars, Bacchus and the like, as the worshippers of the same imagined false goddes shal be confounded.

8 Adore him al ye his Angels: † *g* Sion heard, and was glad.

g *The Catholique Church.*

And *h* the daughters of Iuda reioyced, because of thy iudgements ô Lord.

h *And al particular Churches, members of the vniuersal.*

9 † Because thou Lord most high ouer al the earth: thou art exalted excedingly aboue al goddes.

10 † You that loue our Lord, hate ye euil: our Lord keepeth the soules of his saintes, out of the hand of the sinner he wil deliuer them.

11 † Light is risen to the iust, and ioy to the right of hart.

12 † Be glad ye iust in our Lord: and confesse ye to the memorie *i* of his sanctification.

i *Praise our Lord Christ who is sanctitie it selfe, and sanctifieth others.*

PSALME. XCVII.

Al men are againe inuited ioyfully to celebrate the meruelous conqueste of Christ in al nations, 4. with hart, voice, and instruments: 8. al creatures acknowledging his coming to iudge the world.

The Church in al nations. The 6. key.

1 A psalme *a* to Dauid himselfe.

a *Prefiguring Christ, who hath made his saluation knowen in al nations.*

SING ye to our Lord *b* a new song: because he hath done meruelous thinges.

b *A new benefite of grace, making men new in spirite, requireth a new songue of gratitude.*

His righthand hath wrought saluation *c* to himselfe: and his arme is holie.

c *Raised vp himselfe from death.*

† Our Lord hath *d* made knowne his saluation: in the sight 2
of the Gentiles he hath reueled his iustice.

d Made his grace effectually knowen by raising men from sinne, and deliuering them from the powre of the diuel.

† He hath remembred his mercie, and his truth to *e* the house 3
of Israel.

e *Some of the Iewes conuerted to Christianitie. Rom.* 11.

Al the ends of the earth haue seene the saluation of our God.

† Make ye iubilation to God al the earth: *f* chaunt, and 4 *Cantate exultate, psallite.*

g reioyce, and *h* sing.

† Sing to our Lord on harpe, on harpe and voice of psalme: 5

† on long drawen trumpets, and voice of cornet of horne. 6

Make iubilation in the sight of the king our Lord: † let the 7
sea be moued, and the fulnes therof: the round world, and they that dwel therin:

† The riuers shal clappe with hand, the mountaynes toge- 8
ther shal reioyce † at the sight of our Lord: *i* because he co- 9
meth to iudge the earth.

i Christ directeth and disposeth al thinges rightly in this world.

k He wil iudge the round earth in iustice, and the peoples in equitie.

k *And wil accordingly gene iust sentence in the end.*

PSALME XCVIII.

Christ our Messias. the 5. key.

Christ reigneth, notwithstanding his enimies repine, is adored (5. also his footestoole) 6. whom ancient Prophetes did inuocate.

A Psalme to Dauid himselfe. 1.

OVR Lord hath reigned, *a* let peoples be angrie: he that sitteth vpon the Cherubs, let *b* the earth be moued.

a Though manie enimies do rage, and impugne Christ: *b* though the whole earth be trubled therwith, yet Christ who sitteth Lord ouer the higheſt Angels, Cherubins and Seraphins, obteyneth the victorie, reigneth, and doth his will in al the earth.

† Our Lord great in Sion: and high aboue al peoples. 2

† Let

3 † Let them confesse to thy great name: because it is terrible, and holie.

4 † And the honour of the king *c* loueth iudgement. Thou hast prepared directions: thou hast done iudgement and iustice *d* in Iacob.

c Requireth discretion. *d* in fauour of thyn elect people.

5 † Exalt ye the Lord our God, and " adore *e* his footstoole: because it is holie.

e Hebrevv Doctors expound this of the Arke in the old testament, but the Doctors of the Church vnderstand Christs humanitie, in the holie Eucharist.

6 † Moyses, and Aaron in his *f* priestes: and Samuel among them, that inuocate his name:

q 23. *in Ieuit.* *f* Here it is euident (and S. Augustin sayth this place taketh avvay al doubt) that Moyses vvas a Priest, against those that for maintaining the heresie of Laiheadshippe, denie it.

7 They inuocated our Lord *g* and he heard them: † in a piller of a cloud he spake to them.

g By example of their praying and obtaining, the Psalmist confirmeth his prophecie, that Priestes of the new Testament shal pray, and obtaine mercie of Christ for the Church.

They kept his testimonies, & the precept which he gaue them.

8 † O Lord our God thou heardest them: God thou wast propitious to them, and taking vengeance vpon al *h* their inuentions.

h God reuenged the machinations made against them, punishing the rebellion of chore, Dathan and Abyron. Num. 16.

Exalt ye the Lord our God, and adore ye in his holie mount: because the Lord our God is holie.

ANNOTATIONS. PSALME XCIX.

5. *Adore his footestoole*] For so much as al Expositors, also the Hebrevv Rabbins, affirme that the Psalmist here prophecieth of Christ the promised Messias, that should redeme mankind; and seing the Arke of couenant perteyneth not to the seruice of Christ; but vvas only a figure of him, the footestoole of Messias here mentioned, must nedes be something perteyning to him: and therfore most ancient Fathers expound it of Christs humanitie. And because the Prophet speaketh of perpetual adoration, not only of the shorte time, he conuersed vvith men in this life, vvhen very fevv adored him, the same fathers vnderstand here the adoration of Christ in the blessed Sacrament of the Eucharist. Which S. Ambrose teacheth (lib. 3. de Spiritu Sancto. c. 12.) in these plaine vvordes. By the footstoole must be vnderstood the earth, by the earth the flesh of Christ. VVhich vve also at this day adore in the Mysteries, and vvhich the Apostles adored in our Lord Iesus. S. Augustin more largely vpon this Psalme, I am made doubtful (saith he) I feare to adore the earth, lest he condeme me that made heauen and earth. Againe I feare not to adore the footstoole of my Lord, because the Psalme saith to me: Adore his footstoole. I seeke vvhat is his footstoole, and the Scripture (Isaiæ. 66.) telleth me, the earth is his footstoole. Doubtful I turne myself vnto Christ, because I seeke him here, and I finde hovv vvithout impietie the earth may be adored, vvithout impietie his footstoole may be adored. For he tooke earth of earth, because flesh is of earth, and he

Christs humanitie is his foote stoole, adored in the Eucharist. S. Ambrose. S. Augustin.

The receiuers of the B. Sacrament do sinne if they do not adore it.

tooke flesh of the flesh of (the B. virgin) Marie. And because he vvalked here in the same flesh, and gaue the very flesh to vs to eate, vnto saluation, and no man eateth that flesh, onles he first adore it: it is found hovv such a footstoole of our Lord may be adored: and not only vve doe not sinne in adoring, but vve should sinne in not adoring. Thus farre S. Augustin. Further instructing, not to cõceiue of Christs flesh, as the Capharnaites did, that he would cute it in peeces from his bodie, and geue them portions therof. His very flesh is geuen and eaten, not in fleshlie maner, but in sacramental. See Annotations. Ioan. 6.

PSALME XCIX.

One Creator of al th nges. The 1. key.

Al are inuited to reioyce in God, Creator of al.

A Psalme *a* in confession. *a of praise.* 1

MAKE ye iubilation to God *b* al the earth: serue ye our Lord in gladnesse. 2

b *Not only Iewes, but also al Gentiles.*

Enter ye in *c* before his sight, in exultation.

c God euery vvhere present, yet more peculiarly heareth his suppliants, praying in the temple, or place dedicated to his seruice.

† Know ye that our Lord *d* he is God: he made vs, and not we ourselues. 3

d *He only whom we serue as our Lord is the only God, and there is no other.*

His people, and the sheepe of his pasture: † enter ye into 4

e Peculiar dedicated place, as v. 2.

e his gates in confession, his courtes in hymnes: confesse ye to him.

Praise ye his name: † because our Lord is sweete, his *f* mercie for euer, and *g* his truth euen vnto generation and generation. 5

f *As God is alwayes merciful in geuing, and promising:* g *so he is euer faithful in performing.*

PSALME C.

King Dauid gratfully celebrateth the two general diuine vertues, Mercie and Iustice: 2. by his owne example exhorteth al, especially Superiors, to direct their wayes in sinceritie, 4. and to seperate the wicked from conuersation of the good.

Instruction to gouerne. the 7. key,

A Psalme to Dauid himselfe.

MERCIE *a* and iudgement I wil sing to thee ô Lord: I wil sing, † and I *b* shal vnderstand in the immaculate way, *c* when thou shalt come to me. 1 2

a These tvvo capital diuine vertues are euer ioyned in al Gods vvorkes, for both vvhich experienced tovvards him selfe, the Psalmist rendereth thankes and praises. b I wil do myn endenoure to knovv the immaculate vvay, c vvhich I can not do, but by thy grace coming vnto me. For by helpe therof I did as folovveth.

I walked

I walked through in the inocencie of my hart, in the middes of my house.

3 † I did not propose before mine eies any vniust thing: I hated them that do preuarication.

4 † A peruerse hart hath not cleaued to me: the malignant declining from me I knew not.

5 † *d* One secretly detracting from his neighbour, him did I persecute. One of a proud eye, and vnsatiable hart, with him I did not eate.

d *That is, al and euerie one thus wickedly disposed I abhorred.*

6 † Mine eies are towards the faithful of the earth that they may sit with me. A man that walketh in the immaculate way, *e* he did minister to me.

e *I kept such vnder, as a seruant or slaue.*

7 † He that doth proudly shal not dwel in the middes of my house: he that speaketh vniust thinges, hath *f* not directed in the sight of mine eies.

f *Prospered not, gotte no benefite by me.*

8 † In *g* the morning did I kil al the sinners of the earth: that I might destroy *h* out of the citie of our Lord, al those that worke iniquitie.

g *Speedely and without delay I cutte of al disordered people:* h *that others might not be corrupted by them.*

PSALMES. CI.

A sinner in affliction of mind prayeth God to deliuer him, 10. desolate of al other helpe. 13. conceiueth comforth in Gods eternal goodnes, and singular mercie, in redeming mankind, and propagating the Church. 24. Prayeth to be made mature in vertue before he dye, that he may liue with God: 26. who only and wholly being immutable, establisheth his seruantes for euer.

The fift penitential Psalme. the 7. key.

1 The prayer of the poore, when he shal be anxious, and shal make his petition before our Lord.

2 LORD heare my *a* prayer: and let my *b* crie come to thee.

a Euerie petition is a prayer, *b* and that which procedeth from more feruent affection, is called a crie, though it burst not out into clamoure, nor perhaps into anie voice at al. For God saide to Moyses, praying in mere silence, but vvith vehemencie of spirite (Exod. 14) VVhy criest thou to me?

† Turne,

† Turne *c* not away thy face from me: in what day soeuer I 3
am in tribulation, incline thine eare to me.

c Though sinne prouoke Gods wrath, because we by sinning turne from him, and not he first from vs: yet we pray God not so to leaue vs, but to geue vs new grace, that by humilitie, and penance we may returne to him, and not dye in sinne.

In what day soeuer I shal inuocate thee, heare me speedely. 4

† Because my dayes haue vanished as *d* smoke: and my
e bones are withered as *f* a drie burnt firebrand.

d Mans dayes, and al his workes are nothing worth, but vanish like smoke, so long as he is in mortal sinne: *e* yea his best workes, as if he geue almose, fast, pray, and dye for the truth, yet al those auaile nothing. (1. Cor. 13.) but are *f* like dryed stickes, or chippes, fitte to kindle the fire.

† I *g* am striken as grasse, and my hart is withered: because 5
h I haue forgotten to eate my bread.

g My soule separated by sinne from God, withereth as grasse, that is cutte from the roote: *h* because I haue lost al sauour and appetite to spiritual meate.

† For *i* the voyce of my groning, my *k* bone hath cleaued to 6
my flesh.

i In this miserable state. *k* I am as bones and flesh cleauing together without moysture, or radical humour.

† I am become like *l* a pellicane of the wildernes: I am be- 7
come as *m* a nightcrow in the house.

l I fled from conuersation of men for sorow, and shame of my sinnes: *m* as a crow that only flieth by night: or as an owle, or batte.

† I haue watched, and am become as *n* a sparow solitarie in 8
the housetoppe.

n Also as a sparow hauing lost her mate, remaineth mourning and solitarie in the accustomed nest, ornere vnto it,

† Al the day did mine enemies vpbrayde me: and they *o* that 9
praysed me, sware against me.

o *Those that were wont to praise or flatter me, now are as sworne enimies against me.*

† Because I did *p* eate ashes as bread, & mingled *q* my drinke 10
with weeping.

p *Bread sauoured to me no better then ashes.* q *and drinke gaue me no comfort, but stil I wept.*

† At *r* the face of thy wrath and indignation: because *s* lifting 11
me vp thou hast throwne me downe.

r I am most especially afflicted, because thou art angrie. *s* In that thou didst sometime aduance me in prosperitie, *t* my fall is so much greater, and more grieuous.

† My daies haue declined *v* as a shadow: and I am withered 12
w as grasse.

v As a shadow declineth to nothing, and al becometh darknes, when the sunne, and other light departeth, euen so I, that am but a shadow, decline to mere darknes, when thy fauoure parteth from me. *vv* and I lose my beautie, as grasse cutte from the ground withereth.

† *x* But

13 † *x* But thou ô Lord endureſt for euer : and *y* thy memorial in generation and generation.

x But I am meruelouſly comforted, conſidering that thou our Meſſias, the Sonne of God, art immutable for euer : *y* and thy memorable promiſe of redeeming mankind, wil haue effect in al generations.

14 † Thou *z* ryſing vp shal haue mercie on Sion : becauſe it is *a* time to haue mercie on it, becauſe *b* the time cometh.

z Thou riſing to helpe, who ſemedſt to haue forgote, wilt protect the Church, and euerie faithful ſoule. *a* becauſe thou haſt differred long : *b* and becauſe the time by thee deſigned ſemeth to approch.

15 † Becauſe *c* the ſtones therof haue pleaſed thy ſeruantes : and they shal haue pittie on *d* the earth *e* therof.

c Men that ſhal heare thyn Apoſtles preach, ſhal proue good and fitte matter, for the building of thy Church : *d* and the ſimpleſt poore people, as it were, the earth or duſt; *e* ſhal participate of this mercie.

16 † And *f* the Gentiles shal feare thy name ô Lord, and al *g* the kinges of the earth thy glorie.

f Beſides thoſe Iewes that ſhal beleue in Chriſt, much more the Gentiles ſhal feare and ſerue him. *g* His glorie is ſo euident that al kinges know it, though al be not conuerted.

17 † Becauſe our Lord hath built Sion : and he shal be ſeene in his glorie.

18 † He hath had reſpect to the prayer *h* of the humble : and he hath not deſpiſed their petition.

h *Of holie Patriarches, Prieſtes, Prophetes, and of al true penitents.*

19 † Let theſe thinges be written vnto an other generation : and the people, that shal *i* be created, shal praiſe our Lord.

i *That shal be made a new creature in Chriſt.*

20 † Becauſe he hath lookedforth from his high holie place : our Lord from heauen hath looked vpon the earth.

21 † That he might heare the gronings of the fettered : that he might looſe the children of them that are ſlayne :

22 † That they may *k* shew forth the name of our Lord in Sion : and his praiſe in Ieruſalem.

k *The faithful people of the Church, according to their habilitie endeuour to ſerue* Chriſt.

23 † In the aſſembling of the people together in one, and kinges to ſerue our Lord.

24 † He anſwered him in the way of his ſtrength : Shew me the fewnes of my daies.

25 † Cal me not backe *l* in the halfe of my daies : thy yeares are vnto generation and generation.

l *Grant me time and meanes to be mature in vertue in this life.*

26 † In the beginning ô Lord thou didſt found the earth : and the heauens are the workes of thy hands.

m *Be changed in qualitie.*

† They *m* shal perish, but thou art permanent: and they shal al waxe old as a garment. 27 Heb. 1.

And as a vesture thou shalt change them, and they shal be changed: † but thou art the selfe same, and thy yeares shal not faile. 28

† The children of thy seruantes shal inhabite: and *n* their seede shal be directed for euer. 29

n *The Church of Christ perpetual.*

PSALME. CII.

Gratitude for Gods benefits. The 7. key.

Thankes to God for private, 6. and publike benefites. 17. His mercie, iustice, and other proprieties are immutable. 20. Angels, and al other creatures are inuited to praise him.

† To *a* Dauid himself. 1

a *Inspired to Dauid, and written by him.*

MY soule *b* blesse thou our Lord: and *c* al thinges, that are within me, his holie name.

b *shew forth praises, and thankes:* c *al my cogitations, affections, senses, and powres.*

† My soule blesse thou our Lord: and forget not al his retributions. 2

† Who is *d* propitious to al thine iniquities: who *e* healeth al thine infirmities. 3

d *The first benefite of grace is remission of sinnes:* e *the second, is curing euil habites, or dispositions.*

† Who *f* redemeth thy life from deadly falling: who *g* crowneth thee in mercie and commiserations. 4

f The third, to conserue from falling againe: *g* the fourth, to geue victorie and reward in abundant measure.

† Who *h* replenisheth thy desire in good thinges: " thy youth *i* shal be rewed as the eagles. 5

h The fifth, to grant al lawful petitions temporal and spiritual, which are good for the soule.
i the sixth, resurrection of flesh in glorie.

† Our Lord *k* doth mercies: and *l* iudgement to al that suffer wrong. 6

k Our Lord, whose special propertie is to shew mercie, *l* when the same is neglected, he reuengeth the wrongs, deliuering the oppressed, and punishing the oppressors.

† He made his waies *m* knowne to Moyses, his willes to the children of Israel. 7

m *By geuing them a written law.*

† Our

8 † Our Lord is *n* pitieful, and *o* merciful : *p* long ſuffering, and very merciful.

n God is naturally pittiful, to releeue the afflicted. *o* merciful towards ſinners. *p* loath to be angrie, or to puniſh.

9 † He wil *q* not be angrie alwayes : neither wil he threaten for euer.

q God puniſheth not penitents with eternal paine, but with temporal : for though (as in the next verſe) our ſinnes of their owne nature, deſerue eternal puniſhment, yet Chriſt paying our ranſome, true penitents are only puniſhed temporally.

10 † He hath not done to vs according to our ſinnes : neither according to our iniquities hath he rewarded vs.

11 † For according to the height of heauen from the earth : hath he ſtrengthned his mercie vpon them that feare him.

12 † As far *r* as the Eaſt is diſtant from the Weſt : hath he made our iniquities far from vs.

r *See here the perfect washing away, and ſeparation of ſinnes.*

13 † As a father hath compaſſion of his children, ſo hath our
14 Lord compaſſion on them that feare him : † becauſe he hath knowen *ſ* our making.

ſ In reguard of our frailtie he hath compaſſion : yet his mercie only auaileth to them that feare him : as in the next wordes before, and v. 17.

15 He remembred that we are duſt : † man, his daies are as graſſe, as the floure of the filde ſo ſhal he florish.

16 † Becauſe the ſpirit ſhal paſſe in him, and he ſhal not ſtand: and he ſhal know his place no more.

17 † But the mercie of our Lord from euerlaſting, and vnto euerlaſting vpon them that feare him.
And his iuſtice is vpon the childrens children, to them that keepe his teſtament.

18 † And are mindful of his commandmentes, to *t* doe them.

t *A iuſt man not only knoweth, and remembreth, but alſo doth the commandments.*

19 † Our Lord hath prepared his ſeate in heauen : and his kindom ſhal haue dominion ouer al.

20 † Bleſſe our Lord al ye his Angels : mightie in powre, doing his word, that feare the voice of his wordes.

21 † Bleſſe our Lord al ye his hoaſtes : you his miniſters, that doe his wil.

22 † Bleſſe ye our Lord *v* al his workes in euerie place *w* of his dominion, my ſoule bleſſe thou our Lord.

v Al creatures, though naturally ſenſeles, yet praiſe God, becauſe they are his worke, *vv* and becauſe they are in his dominion.

ANNOTATIONS. PSALME. CII.

An Eagle fresh in old age as in youth.

5 *Thy youth shal be renewed, as the Eagles.*] Aristotel and Plinie write, that an Eagle decayeth not, nor euer deth by old age, but the vpper part of her beake stil growing, at last hindereth her from eating, and so she dieth of famine. Saadias, and other Hebrew Rabbins, reporte that an Eagle euerie tenne yeares washeth herselfe in the sea as in a bath, & then flying very hiegh burneth her fethers in the elemental fire, & new fethers growing she becometh fresh, as in her first youth, til at last about an hundred yeares old, she is not able to rise from the water and so is drowned. S. Augustin more probably affirmeth that in long time her beake growing long, and stopping her mouth, that she can not eate, she breaketh the vpper hooked part therof against a stone, and so receiueth meate, and recouereth strength, as in her youth. But whatsoeuer is the naturall propertie of this kinglie birde, the Royal Prophet here instructeth vs, by the similitude of her long life, or by the renouation of her streingth, that iust men, Gods seruantes are spiritually renouated in Christ, the principal rocke, on whom the Church, & al the faithful are built, either by receiuing new streingth by his grace in their soules, after they are weakened by sinne; as S. Ierom and Euthymius expound this place: or by restauration of their bodies glorified in the resurrection; as S. Augustin teacheth: or by both, as most Catholique Doctors vnderstand it. For one sense of holie Scripture excludeth not an other. Especially when one is subordinate to the other. As here these two sens do very wel concurre, seing the state of the bodie after the resurrection, dependeth vpon the state of the soule at the time of death.

Renouation of a sinner by grace.

Diuerse senses of the same Scripture.

9 *He will not be angrie alwayes.*] Origen misunderstood this place, and some other like, holding an erronius opinion, that al, euen the most wicked sinners, both men and diuels, shal at last be saued, and not eternally damned: which is a condemned heresie, contrarie to euident places of holie Scripture: Psal 9 v 6. The impious hath perished: their name thou hast destroyed for euer & for euer & euer. Mat 25. The wicked shal goe into fire euerlasting, into euerlasting punishment. Apoc. 20. The beast and the false prophet (and the same reason is for al the vvicked) shal be tormented day and night, for euer and euer. Neither are these vvordes (God will not be angrie alvvayes) spoken vniuersally, touching al sinners vvhosoeuer, but are limited, v, 13, &, 17, to those that feare him, and kepe his testament: vvheras al those that dye in mortal sinne, are stil obstinate in malice, and can neuer rightly repent, nor rightly feare God, nor kepe his commandments.

Origens heresie that al shal be saued.

The damned can neuer repent.

PSALME CIII.

The Psalmist inuiteth himself and others to praise God, for his meruelous workes in the heauens, 5. the earth, and water, 9. limiting their bondes, producing al thinges necessarie for al liuing creatures, in conuenient seasons. 27. with continual prouidence of al.

Gods workes meruelous the 2. key.

† To Dauid him self.

MY soule blesse thou our Lord: ô Lord my God thou 1
art magnified exceedingly.

† Thou

2 † Thou haſt put on *a* confeſſion and beautie: being clothed with light as with a garment:

a *Thou poſſeſſeſt al maieſtie, and matter of praiſe.*

3 Stretching out the heauen as a skinne: † which couereſt the higher partes therof *b* with waters.

b *Thou haſt compaſſed the ſphere of the fixed ſtarres, with a ſphere of chriſtalline ſubſtance, which is as water congeled.*

Which *c* makeſt the cloude for thee to aſcend on: which walkeſt vpon the winges of windes.

c Accordıng to our capacitie the prophet deſcribeth the ſpeedie coming, or vvorking of God, as if he came in a ſvvift cloud, or vvith vvinges of the vvind, to ſignifie that he vvorketh vvhat and vvhen he pleaſeth vvithout delay: He ſaide, and thinges vvere made: he commanded and they vvere created, Pſal. 32

4 † Which makeſt ſpirites thine *d* Angels: and thy *e* miniſters a burning fyre.

d Thy meſſengers to execute thy vvil: e & the ſame Angels are as a burning fire in operation, yea they diſpatch more eaſily, and more ſpedely then vve can conceiue,

5 † Which haſt founded the earth vpon *f* the ſtabilitie therof: it ſhal not be inclined for euer and euer:

f *Moſt firmly eſtabliſhed by natural weight, in the center of the world.*

6 † The *g* depth, *h* as a garment, is his clothing: vpon the mountaines ſhal waters ſtand.

g *The water* h *ſhould naturally couer al the earth:*

7 † At *i* thy reprehention they ſhal flee: at the voice of thy thunder they ſhal feare.

i *But by thy commandment the waters are conteined in their limited places.*

8 † The *k* mountaines aſcend: and the plaine fildes deſcend into the place, which thou haſt founded for them.

k *The waters beiṅg conteyned in their appointed chanels, both hilles and fieldes appeare, which otherwiſe would be couered.*

9 † Thou haſt ſet a bound, which *l* they ſhal not paſſe ouer: neither ſhal they returne to couer the earth.

l The waters.

10 † Which ſendeſt forth fontaines in the valles: betwen the middeſt of mountaines ſhal waters paſſe.

11 † Al the beaſtes of the filde ſhal drinke: the wilde aſſes ſhal *m* expect in their thirſt.

m hope for and receiue.

12 † Ouer them ſhal the foules of the ayre inhabite: out of the middes of rockes they ſhal geueforth voices.

13 † Watering the mountaines from his higher places: of the fruite of thy worke ſhal the earth be filled:

14 † Bringing forth graſſe for beaſtes, and herbe for the ſeruice of men.

That thou mayst bring forth *n* bread out of the earth: † and 15
o wine may make the hart of man ioyful:
That he may make the face chereful with *p* oile: and bread
may confirme the hart of man.
† The trees of the filde shal be filled, and the ceders of Liba- 16
nus, which he hath planted: † there sparowes shal make 17
their nest.
The house of the hearne is the leader of them: † the high 18
mountaines for hartes: the rocke a refuge for the Irchins.
† He made the moone for seasons: the sunne knoweth his 19
going downe.
† Thou didst appoint darkenes, and night was made: in it 20
shal al the beastes of the wood passe.
† The whelpes of lions roaring, to rauen, and to seeke of God 21
meate for themselues.
† The sunne is risen, and they are gathered together: and in 22
their couches they shal be placed.
† Man shal goe forth to his worke: and to his working vntil 23
euening.
† How magnified are thy workes ô Lord! thou hast made al 24
thinges in wisedom: the earth is filled with *q* thy possession.
† This great sea, and very large, there are *r* creeping beastes, 25
wherof *s* there is no number.
Litle beastes with great: † there shippes shal passe. 26
This *t* dragon, whom thou madest to *v* delude: † al expect of 27
thee that thou geue them meate in season.
† Thou geuing vnto them, they shal gather it: thou opening 28
thy hand, al shal be filled with bountie.
† But thou turning away the face, they shal be trubled: thou 29
shalt take away their spirite, and they shal faile, and shal
returne into their dust.
† Thou shalt sendforth thy spirit, and they shal be created: 30
and thou shalt renewe the face of the earth.
† Be the glorie of our Lord for euer: our Lord wil reioice in 31
his workes:
† Who looketh vpon the earth, & maketh it to tremble: who 32
toucheth the mountaines, and they smoke.
† I wil chaunte to our Lord in my life: I wil sing to my God 33
as long as I am.
† Let my speach be acceptable to him: but I wil take delight 34
in our Lord.

† *w* Let

n *o* *p* By these three principal kindes of foode, breade, wine, and oyle, al sortes of nutriment are vnderstood.

q VVith thy creatures.

r Fishes, serpents, wormes, and al liuing creatures that lacke feete.

s No kind of liuing creatures multiplieth so much as fishes. Aristotel li. 9. Animal. c. 17.

t A most huge fish called Leuiathan. Iob. 40. v. 20.

v Albeit in the water he passeth mans streingth, yet depriued of water he is not able to defend himselfe. v. 29.

35 † *w* Let sinners faile from the earth, and the vniust, so that they be not: my soule blesse thou our Lord.

w A prediction that impenitent sinners shal be damned, wherin the Prophet conforming his wil to Gods, vttereth it in forme of a prayer.

PSALME. CIIII.

The Israelites are exhorted to sing praises to God, 5. for his meruelous benefites towards Abraham, Isaac, and Iacob. 11. whose particular familie, being then smal, went from Chanaan into Ægypt (17. whither Ioseph by Gods prouidence was caried before) there increased in number, was persecuted, 26. deliuered by Moyses and Aaron, working manie great miracles, 36. protected, and fedde in the desert, 44. and finally possessed Chanaan.

Gods special benefites towards the Iewes. the 4. key.

a Alleluia.

a Alleluia signifieth more then Laudate Dominum, Praise ye our Lord. For by these two hebrew wordes, Allelu a, the Prophet inuiterh al men to praise God, with gladnes, and iubilation, with hart, voice, and gesture, with instruments, and howsoeuer we are able. And therfore S. Ierom, S. Augustin, and al Catholique writers kepe the same worde, and translate it not, neither in the titles of Psalmes, not ordinarily in anie place of holie Scripture. This is the first Psalme thus titled, and is the same Psalme in sense, and in good part of the wordes, which the royal Prophet made, and caused to be songue, when he brought the Arke of God from the house of Obededom into his owne house. 1. Par. 16. v. 8.

1 CONFESSE ye to our Lord, and inuocate his name: *b* shew forth his workes among the Gentiles.

2 † Chaunt to him, and sing to him: tel ye al his meruelous workes.

3 † Prayse ye him in his holie name: let the hart of them reioice that seeke our Lord.

4 † Seeke ye our Lord, and be confirmed: seeke *c* his face alwayes.

5 † Remember ye his meruelous workes, which he hath done: his wonders, and the iudgments of his mouth.

6 † The seede of Abraham, his seruantes: the children of Iacob his elect.

7 † He is the Lord our God: in *d* al the earth are his iudgementes.

8 † He hath bene mindeful for euer of his testament; of the word, which he commanded *e* vnto a thousand generations.

9 † Which he disposed to Abraham: and of his oath to Isaac.

10 † And he appointed it to Iacob for a precept: and to Israel for an eternal testament.

For an exposition of this Psalme read the places quoted in the inner margen.

b How much more gratful is it now to God, that we celebrate the greater mysteries of the new Testament.

c His presēt helpe.

d not only in Israel, but in al the world.

e For euer, to the end of the world.

Gen. 12. v. 7. Gen. 17. v. 4. Gen. 26. v. 3. Gen. 28. v. 13. Gen. 46. v. 26, 27.

† Saying

† Saying: To thee wil I geue the land of Chanaan, the corde 11
of your inheritance.

f But. 70. persons. † When they were *f* of smal number, very few and seiourners 12
therof:

† And they passed from nation into nation, & from kingdom 13
to an other people.

† He leift not a man to hurt them: and he rebuked kings for 14
their sake.

† Touch not my annointed, and toward my prophetes be not 15
malignant.

g By his prouidence suffered. † And *g* he called a famine vpon the land: and he desstroyed 16 *Gen.* 41. v. 54.
al the strength of bread.

† He sent a man before them: Ioseph was sold to be a seruant. 17 *Gen.* 37. v. 28.

† They humbled his feete in fetters, yron passed through his 18
soule, † vntil his word came. 19 *Gen.* 39. *& seq.*

The word of our Lord inflamed him: † the king sent, and 20
loosed him; the prince of the people, and released him.

† He appointed him lord of his house: and prince of al his 21
possession.

† That he might instruct his princes as himselfe: and might 22
teach his ancientes wisedom.

h Ægypt, possessed by Mesraim Chams second sonne. Gen. 10. v. 13. † And Israel entered into Ægypt, and Iacob was a seiourner in 23 *Gen.* 46.
the land *h* of Cham.

† And he increased his people excedingly: and strengthned 24 *Exo.* 1. v. 7.
them ouer their enemies.

† He *i* turned their hart, that they hated his people: and to 25
worke guile toward his seruantes.

i May it be vnderstood, or beleued (saith S. Augustin) that God turneth the hart of man to committe sinnes? Or is it no sinne, or is it a smal sinne, to hate the people of God? Or to worke guile towards his seruantes? VVho wil say this? VVhat then, is God author of these so greeuous sinnes, who is not to be supposed the author of a most smal sinne? This lerned Father therfore answereth, that God peruerted not a right hart, but turned that was of it selfe peruerse, to the hatred of his people, where he might vse that euil wil, not by making them euil, but by bestowing vpon his owne people good thinges, which the euil might easily enuie. VVhich hatred of theirs how God vsed both to the exercise of his people (which is profitable to vs) & to the glorie of his owne name, the thinges that folow do teach vs, which are here remembred to his praise.

k In whom God established the Priestgood of Moyses law. † He sent Moyses his seruant: Aaron, *k* him selfe whom he 26 *Exo.* 3. 4. 7. 8. 9. 10. 12.
chose.

† He did put in them the wordes of his signes, and of his won- 27
ders in the Land of Cham.

l The ninth plague of the Ægyptians. † He sent *l* darkenes, and obscured: and did *m* not exasperate his wordes. 28

m God willingly, not as one loath or vnwilling, performed al that he threatned.

† He

29 † He turned their *n* waters into bloud : and killed their fishes.

30 † Their land broughtforth *o* frogges in :: the inner chambers of their kinges.

31 † He sayd, and *p* the * cænomyia came: and the *q* cinifes in al their coastes.

32 † He made theyr raynes *r* haile: fire burning in their land.

33 † And he stroke their vines, and their figtrees: and he destroyed the wood of their coastes.

34 † He said,& *s* the locust came,and the *t* bruchus wherof there was no number.

35 † And it did eate al the grasse in their land : and it did eate al the fruicte of their land.

36 † And he stroke euerie *v* first begotten in their land : the first fruictes of al their labour.

37 † And he brought themforth with gold and siluer, and there was not in their tribes a feeble person.

38 † Ægypt was glad at their departure : becausе the feare of them lay vpon them.

39 † He spred a cloude for their protection, and fire to shine vnto them by night.

40 † They made petition, and the quaile came:and he filled them with the bread of heauen.

41 † He diuided the rocke, and waters flowed : riuers ranne in the drie ground.

42 † Becausе he was mindful of his holie word, which he had vttered to Abraham his seruant.

43 † And he broughtforth his people in exultation, and his elect in ioy.

44 † And he gaue them the countries of the Nations : and they possessed the labours of peoples :

45 † That they might keepe his iustifications, and seeke after his lawe.

n The first plague.
o The second plague.
:: Dauid knew this by reuelation, or by tradition for it is not in Exodus.
p The fourth plague.
q The third plague.
r The seuenth plague.
s The eight plague.
t A worme that spoyleth corne, grasse, and fruict.
v The tenth plague. The fifth & sixt of pestilence and boyles are omitted.

* *A swarme of flies.*

Exod.12. v.35.

Exod.13. v.21.

Exod.16. v.13.

Exod.17. v.6.

Gen.12.

Iosue.6. & seq.

PSALME. CV.

The prophet exhorteth the people to render thankes and praises to God,6. for remitting their manifold sinnes, in the desert.34. and in the conquered land : 38. foreshewing like sinnes to come, Gods wrath and punishment for the same.44. and that he wil geue grace of repentance : to some 47. for which he prayeth, and praiseth God.

The Israelites often sinned, and were mercifully punished.
the 4. key.

Alleluia.

CONFESSE ye to our Lord *a* becauſe he is good: becauſe his mercie is for euer. 1 *Iudith. 13 v. 21.*

a God is of himſelfe and eſſentially good. Al other goodnes is participated of him.

† *b* Who ſhal ſpeake the powers of our Lord, ſhal make al his prayſes to be heard? 2

b *No creature can fully expreſſe Gods perfections.*

† *c* Bleſſed are they, that keepe iudgement, and *d* doe iuſtice at al time. 9

c *It is a happie ſtate in this life, either to kepe Gods law:* d *or to repent and do worthie penance for tranſgreſſing.*

† Remember vs ô Lord *e* in the good pleaſure of thy people: viſite vs in thy ſaluation: 4

e *According to thy wonted benevolence, promiſed to thy people.*

† To *f* ſee in the goodnes of thyne elect, to reioyce in the ioy of thy nation: that thou maiſt be prayſed with thine inheritance. 5

f *That we may ſee, and enioy the beneſites promiſed to thyne elect.*

† We haue *g* ſinned with our fathers: we haue *h* dealt vniuſtly, we haue *i* done iniquitie. 6

g We haue erred and hurt ourſelues: *h* we haue wronged our neighbours: *i* we haue offended againſt God.

† Our fathers in Ægypt did not vndetſtand thy meruelous workes: they were not mindeful of the multitude of thy mercie. 7

And they prouoked thee to wrath going vp vnto the ſea, the Read ſea. *Exod. 14. v. 11.*

† And he ſaued them *k* for his name ſake; that he might make his power knowen. 8

k Albeit the people by their murmuring deſerued more puniſhment, yet God for the glorie of his owne name ſaued them from vtter deſtruction.

† And he rebuked the Read ſea, and it was made drie: and he led them in the depths as in a deſert. 9

† And he ſaued them from the hand of them that hated them: 10

and " he redemed them out of the hand of the enemie.

† And water ouerwhelmed thoſe that afflicted them: there did not one of them remaine. 11

† And they beleued his wordes: and they ſang his praiſe. 12 *Exod. 15.*

† They had *l* quickly donne, they forgot his workes: and 13

they *m* expected not his counſel.

l They perſeuered not long in their dutie towards God, ſeing his omnipotent powre by his meruelous workes: *m* nor were content with his prouidence, but carnally couered thinges, not neceſſarie.

† And

Exo. 16. & 17. 14 † And they coueted concupiſcence in the deſert: and tempted God in the place without water.

15 † He gaue them their petition: and ſent ſaturitie into their *n* ſoules.

n According to their carnal deſires.

Num. 16. 16 † And they prouoked Moyſes in the campe: Aaron the *o* holie of our Lord.

o Holie by his function.

17 † The earth was opened, and ſwalowed Dathan: and ouerwhelmed the congregation of Abiron.

18 † And a fire flamed vp in their ſinagogue: the flame burnt the ſinners.

Exo. 23. 19 † And they made a calfe in Horeb: and they adored *p* the ſculptil.

p They adored the image that repreſented a calf, not God.

20 † And they *q* changed their glorie into the ſimilitude of a calfe that eateth graſſe.

q God being their true glorie, they changed him, for a falſe god of the Ægyptians (who eſpecially honored a calfe called Apis) making an image therof, and attributed their deliuerie from Ægypt to this imagned god. Exo. 32. v. 4. 8. Of which and the like fooliſh, and abominable idolatrie S. Paul writeth, Rom. 1. v. 23. They changed the glorie of the incorruptible God, into a ſimilitude of the image of a corruptible man, and of foules, and of foure footed beaſtes, and of them that crepe: where we ſee what maner of imagies holie Scriptures condemne, and not the imagies of Chriſt and his Saincts.

21 † They forgat God, which ſaued them, which did great thinges

22 in Ægypt, † meruelous thinges in the land of Cham, terrible thinges in the Read ſea.

Exo. 32. 23 † And *r* he ſayd to deſtroy them: if Moyſes his elect had not ſtood in the way before him:

r He ſayd, he would deſtroy them, but for Moyſes prayer ſpared them.

To turne away his wrath that he ſhould not deſtroy them:

Num. 14. 24 † and they eſtemed for naught the land that was to be deſired.

25 They did not beleue his word, † and they murmured in their tabernacles: they heard not the voice of our Lord.

Num 14. v. 21. 22. 26 † And he lifted vp his hand ouer them: to ouerthrowe them in the deſert:

27 † And to caſt doune their ſeede among the Nations: and to diſperſe them in the countries.

Num. 25. v. 3. 28 † And they were profeſſed to *ſ* Beelphegor: and they did eate the ſacrifices *t* of the dead.

ſ The Idol of Moabites, and Madianitees,

t As God is in deede the liuing God, that liueth of himſelfe, and geueth life to others: ſo falſe goddes are called dead goddes, that can not geue life to anie, but doe kil al that ſerue them; at leaſt ſpiritually, and often corporally.

29 † And they prouoked him in their inuentions: and ruine was multiplied on them.

† And Phinees stood, and *v* pacified: and the slaughter ceased. 30

v Phinees moued by the zele of God (as the holie text witnesseth. Nu. 25. v. 11.) in killing the adulterers pleased God, and merited reward.

† And it was reputed to him vnto iustice, in generation and generation euen for euer. 31

† And they prouoked him at the waters of contradiction: and *w* Moyses was vexed for them: † because they exasperated his spirit. 32 33 *Num 20. v. 2. 12.*

vv Moyses afflicted in spirite, by the enormious murmuring of the people, doubted whether God would geue them water out of the rocke or no, not doubting of his powre, but of his will: and so when he should haue spoken to the rocke, Num 20. v. 8. he spoke to the incredulous people. v. 10. and therin offended God: for which he was temporally punished. v. 12. Deut. 1. v. 37. & c. 3. v. 26. c. 4. v. 21.

And he playnely affirmed in his lippes: † they destroyed not the nations, of which our Lord spake to them. 34 *Deut 2. v. 2. & 12. v. 2. & 3.*

† And they were mingled among the nations, and learned their workes: † and they serued their sculptils: and it became a scandal to them. 35 36 *Indic. 2. v. 11. 12.*

† And they immolated their sonnes, and their daugheters to diuels. 37 *Iudic. 3. v. 5. 6. & c. Iere. 19. v. 5.*

† And *x* they shed innocent bloud: the bloud of their sonnes and of their daughters, which they sacrificed to the sculptils of Chanaan. 38

x Some Iewes offered these most cruel, vnnatural, and abominable sacrifices; perhaps in the times of Iudges, when they were mingled with idolatrous people, and serued their goddes; Iud. 2. v. 12. c. 3 v. 6. But it is more expresse after Dauids time, wherof he here prophecieth, and was veryfied by Achaz. 4 Reg. 16 v. 3 and by Manasses. 4 Reg. 21. v. 6. VVhich with other idolatrie king Iosias destroyed. 4 Reg. 23 v. 10.

And the land was infected with bloud, † and was contaminated in their workes: and they did fornicat in their inuentions. 39

† And our Lord was wrath with furie vpon his people: and he abhorred his inheritance. 40

† And he deliuered them into the handes of the nations: and they that hated them, had the dominion of them. 41

† And their enimies afflicted them: and they were humbled vnder their handes: † he did often deliuer them. 42 43

But they exasperated him in their counsel: and they were humbled in their iniquities. 44

y God respected them with his merciful eye, and geue them grace to repent.

† And he *y* saw when they were afflicted: and he heard their prayer. 45

† And he was mindeful of his testament: and it repented him according to the multitude of his mercie.

† And

46 † And he gaue them into mercies in the sight of al, that had taken them. z

z *Here the Psalmist concludeth both the historie and prophecie of this Psame, with prayer and praise, as foloweth:*

47 † :: Saue vs ô Lord our God: and geather vs out of the Nations:
That we may confesse to thy holie name: & may glorie in thy prayse. :: A verie fitte prayer in time of schisme.

48 † Blessed be our Lord the God of Israel from euerlasting vnto euerlasting: and al the people shal say: Be it, be it.

ANNOTATIONS. PSALME. CV.

10. *He redeemed them.*] VVhat price (or ransom) saith S. Augustin, was geuen in this redemption? Or is it a prophecie, that this was done in figure of Baptisme, where we are redemed from the hand of the diuel, by a great price, which is the bloud of Christ? VVherupon it was more conueniently figured, not by what sea soeuer, but by the read sea. For bloud hath redde coulor. And touching the effect of Baptisme destroying al former sinnes, he teacheth in the exposition of the next Psalme (and either the same holie father, or some other good author, Ser. 42. de temp) that as the Israelites passed safely through the read sea, and al the Ægyptians going in with them were drowned: so the baptized are saued in the water of Baptisme, and al their sinnes are destroyed. The read sea a figure of Baptisme. Al former sinnes destroyed in Baptisme.

PSALME CVI.

Againe the Psalmist inuiteth al men to render thankes to God for their deliuerie from dangers, or euils in general: 4. particularly from dangers in iorney, 10. in prison, or captiuitie, 17. in sickncs spiritual and corporal, 23. in nauigation, 33. describing the changeable course of thinges in this world, 38. especially of mens states; 42. for al which the iust wil praise God. Gods perpetual prouidence towards al men The 3. key.

Allelu ia.

Par. 16. 34. 1 CONFESSE *a* ye to our Lord becausе he is good: becausе his mercie is for euer. a Praise God by confessing his mercie, prouidence, and goodnes.

2 † Let them say that are *b* redemed of our Lord, whom he redemed out of the hand of the enemie: and out of the countries he gathered them:

b *God of his mercie promised the Redemer of mankind streight after Adams fal:*

3 † From *c* the rising of the sunne, and the going downe: from the north, and the sea.

c VVhich redemption was intended for al, and faileth not of Gods part in anie, but of mens owne wilful refusing to be duly penitent, and to kepe Gods precepts.

† They *d* wandered in the wildernes, in a place without 4
water: the way of citie for habitation they found not.

d Literally of such as wander in this world, hauing no setled place to dwel in: spiritually of al mankind after his fal.

† Hungrie, and thirstie: their soule fainted in them. 5
† And *e* they cried to our Lord when they were in tribula- 6
tion: and he deliuered them out of their necessities.

e *Whensoeuer they cal vpon God, he helpeth them, as is best for their spiritual health.*

† And he conducted them in to the right way: to goe into a 7
citie of habitation.
† Let *f* the mercies of our Lord confesse to him: and his 8
meruelous workes to the children of men.

f *Al Gods benefites, which are of his mercie, not of mans deserte, are iust matter of praising God.*

† Because he hath filled the emptie soule: and the hungrie 9
soule he hath filled with good thinges.
† Them that sate in darkenes, and in the shadow of death: 10
bound in needines, and yron.
† Because they *g* exasperated the wordes of God: and they 11
prouoked the counsel of the Highest.

g *Calamities in this world are commonly inflicted for sinnes.*

† And their hart was humbled in labours: they were weake- 12
ned, neither was there anie to helpe.
† And they cried to our Lord when they were in tribulation: 13
and he deliuered them out of their necessities.
† And he brought them out of darkenes, and the shadow of 14
death: and brake their bondes asunder.
† Let the mercies of our Lord confesse to him: and his mer- 15
uelous workes to the children of men.
† Because he hath destroyed the gates of brasse: and the bar- 16
res of yron he hath broken.
† He hath receiued them out of the way of their iniquitie: 17
for they were humbled for their iniustices.
† Their soule did abhorre al meate: & they approched euen 18
to the gates of death.
† And they cried to our Lord when they were in tribulation: 19
and he deliuered them out of their necessities.
† He sent his word, and healed them: and deliuered them 20
out of their destructions.
† Let the mercies of our Lord confesse to him: and his mer- 21
uelous workes to the children of men.

† And

22 † And let them sacrifice the sacrifice of praise: and shew forth his workes in exultation.

33 † They that goe downe into the sea in shippes, making trafike in the great waters.

24 † They haue sene the workes of our Lord, and his meruelous thinges in the depth.

25 † He sayd, and the blast of the storme stood: and the waues therof were exalted

26 † They ascend euen to the heauens, and they descend euen to the depthes: their soule pyned away in euils.

27 † They were trubled, and were moued as a drunken man: and al their wisedom was deuoured.

28 ‡ And *h* they cried to our Lord when they were in tribulation, and he brought them out of their necessities.

h As before in the 6, 13, and 19, verses,

29 † And he turned his storme into calme: and the waues therof were quiet.

30 And they reioyced because they were quiet: and he conducted them into the hauen of their wil.

31 † Let *i* the mercies of our Lord confesse to him: and his meruelous workes to the children of men.

i This verse also is foure times in this Psalme v 8 15. 21. and 31. to admonish vs, that as there is one meanes to escape from al dangers by crying to God, as v. 6. 13. 19. and 28, with mourning and penance: so there is one cause of praise and thankes for our deliuerie, which is Gods mercie and grace,

32 † And let them exalt him in the church of the people: and the chayre of the ancientes let them praise him.

33 † *k* He turned *l* the riuers into a desert: and the issues of waters into drinesse.

k God to shew sometimes his powre, also to benefite some, and to punish others, changeth the accustomed course of thinges, and states of men, at his diuine pleasure; as here the Royal prophet reciteth some examples, And some others are recorded in diuers times and places,

l No doubt much change was made in the earth by Noes flood And manie thincke that the land of Chanaan, was made more fruictful in the time of the Iewes inhabitting, and now is more barrane againe.

34 † The *m* fruiteful land into a salt ground, for the malice of them that inhabite it.

m He alludeth to the countrie about Sodome, and Gomorre, which was most fruictful, and most pleasant, Gen. 13. v, 10, but shortly after vvas burnt vvith fire and brimston, Gen. 19, v, 24, subuerted, and turned into a dead and salt sea.

35 † He turned the desert into pooles of waters: and the land without water into issues of waters.

36 † And he placed the hungrie there, and they built a citie of habitation.

† And

† And they sowed fildes, and planted vineyardes: and they made fruicte *n* of natiuitie. 37

n Made abundance of fruict to grow.

† And he blessed them, and they were multiplied exceedingly: and their beastes he lessened not. 38

o Againe some countries punished for sinnes.

† And *o* they were made fewe: and were vexed by the tribulation of euiles, and with sorow. 39

† Contempt was powred out vpon princes: and he made them wander where was no way, and not in the way. 40

p An other change in releeuing the poore being humbled.

† And he *p* did helpe the poore out of pouertie: and made families as sheepe. 41

† The iust shal see, and shal reioyce: & al iniquitie shal stoppe her mouth. 42

† Who is wise and wil keepe these thinges? and wil vnderstand the mercies of our Lord? 43

PSALME CVII.

Dauid singeth prayses for benefites receiued. the 8 key.

The royal prophet promiseth, 5. and rendereth praises to God, 7. for his deliuerie from trubles, and aduancement in the kingdom, 13. praying God stil to helpe mans infirmitie.

A Canticle *a* of Psalme, to Dauid himselfe. 1 *Psal. 56. 7. 8.*

a This Psalme was sonque with instruments beginning the musike, and voices folowing.

MY HART is readie ô God, my hart is readie: I wil chaunte, and wil sing in my glorie. 2

The former part of this Psalme to the 7. verse, is the same in sense, and almost in wordes, with the latter part of the 56 from the 8. verse.

† Arise my glorie, arise psalter, and harpe: I wil arise early. 3

† I *b* wil confesse to thee in peoples ô Lord: and I wil sing to thee *c* in the Nations. 4

b King Dauid subdued not only some partes of Chanaan, not subiect to the Iewes before (2. Reg. 5. 1. Par. 11.) but also brought the Philistims, Moabites, Ammonites, Idumeans, Amalechites, the kinges of Soba, Syria, and Emath, to pay tribute, 2. Reg. 8. 1. Par. 18. *c*. Yet al these victories and conquestes were but a figure of Christs powre, and dominion in al nations. And therfore, the rest of this Psalme, by S. Augustin, and other fathers iudgement, was rather prophetically vttered by Dauid, in the person of Christ, and more perfectly performed by Christ in his Church, then historically auerred of Dauid himselfe.

† Because thy mercie is great aboue the heauens: and thy truth euen to the cloudes. 5

† Be exalted aboue the heauens ô God, and thy glorie ouer al the earth: † :: that thy beloued may be deliuered. 6 7 *Psal. 59. 7. 7.*

:: The rest of this Psalme is the same with the latter part of the 59. from the 7. verse.

Saue with thy righthand, and heare me: † God spake in his holie: 8

I wil

I wil reioyce, and wil diuide Sichem, and I wil meſure the vale of tabernacles.

9 † Galaad is mine, and Manaſſes is mine: and Ephraim the protection of my head.

10 Iuda is my king: † Moab the potte of my hope. Vpon Idumea I wil extend my shoe: the ſtrangers are made my freindes.

11 † Who wil conduct me into a fenſed citie? who wil conduct me into Idumea?

12 † Wilt not thou ô God, which haſt repelled vs, and wilt not thou goeforth ô God in our hoaſtes?

13 † Geue vs helpe out of tribulation: becauſe mans ſaluation is vayne.

14 † In God we shal doe ſtrength: and he wil bring our enemies to nothing.

PSALME CVIII.

Chriſt (by the mouth of Dauid) requeſteth of God to be iuſtly declared innocent, and his enimies punished, 6. particularly deſcribing Iudas the traitors malice, 21. and his owne temporal afflictions, 26. prayeth, 30. and praiſeth God for his deliuerie.

Chriſt perſecuted & his enimies punished. the 5. key.

1 † Vnto the end, a Pſalme of Dauid.

2 O *a* God conceale not my prayſe: becauſe the mouth of the ſinner, and the mouth of *b* the deceitful man is open vpon me.

a The wordes of Chriſt.

b The Phariſees and Herodians (Mat 22.) with their mouth acknowleged Chriſt a true ſpeaker, and a teacher of the way of God in truth, therby to draw him into danger, and to ſheede his bloud.

3 † They *c* haue ſpoken againſt me with deceitful tongue, and with wordes of hatred they haue compaſſed me: and they haue impugned me without cauſe.

c At other times they accuſed him of great crimes, laſtly of treaſon againſt Cæſar.

4 † For that they ſhould loue me, they backbited me: but I prayed.

5 † And they ſet againſt me euil thinges for good: and hatred for my loue.

6 Appoint *d* a ſinner ouer him: and *e* let the diuel ſtand on his righthand.

d A prediction that Iudas would not make recourſe to anie good counſeller, but complaine of his miſerable tormented conſcience to the wicked, who gaue him no comfort at all, *e* and ſo deſparing, the diuel perſwaded him to hang himſelfe.

† when he is iudged, let him comeforth condemned: and 7
let his prayer be turned into sinne.

f The office of Apostleshippe.

† Let his dayes be made fewe: and let an other take his 8 *Act. 1. v. 16.*
f bishopricke.

g The posterite, or successors of wicked persecuters prosper not long in this world.

† Let *g* his children be made orphans: and his wife a widow. 9
† Let his children be transported wandering, and let them 10
begge: and let them be cast out of their habitations.
† Let the vsurer search al his substance: and let strangers 11
spoile his labours.
† Let there be none to helpe him: neither let there be anie to 12
haue pitie on his pupilles.

h Arch heritikes that deuise newe opinions, are shortly forsaken, their followers stil coining new heresies of their owne, differing from their false masters.

† Let his children come to destruction: in *h* one generation 13
let his name be cleane put out.
† Let the iniquitie of his fathers returne to memorie in the 14
sight of our Lord: and let not the sinne of his mother be blotted out.
† Let them be before our Lord alwayes, and let the memorie 15
of them perish out of the earth: † For that he remembred 16
not to doe mercie.
† And he persecuted the poore, and needie man, and the 17
compunct in hart to kil him.
† And he *i* loued cursing, and it shal come to him: and he 18
would not blessing, and it shal be far from him.

i Let them obserue this, that vse more swearing and blaspheming, then praying or meditating.

And he put on curling as a garment, and it entred as water
into his inner partes, and as oile in his bones.
† Be it to him as a garment, wherwith he is couered: and as a 19
girdle, wherwith he is alwayes girded.
† This is the worke of them, that detract from me before our 20
Lord: and that speake euils against my soule.
† And thou Lord, Lord, doe with me for thy names sake: 21
because thy mercie is swete.

k Christs soule was pensiue when he prayed in the garden, and he did workes of penance for our sinnes al his life.

Deliuer me † because I am needie, and poore: and *k* my hart 22
is trubled within me.
† As a shadow when it declineth, am I taken away: and I am 23
shaken as locustes.
† My knees are weakened with fasting: and my flesh is chan- 24
ged by reason of oile.
† And I am made a reproch to them: they saw me, and wagged 25
their heades.

† Helpe

26 † Helpe me ô Lord my God : *l* saue me according to thy mercie.

l He prayed also for his resurrection, and glorification.

27 † And let them know that this is thy hand : and thou ô Lord hast done it.

28 † They wil curse, and thou shalt blesse : let them that rise vp against me, be confounded : but thy seruant shal reioyce.

29 † Let them that detract from me, be clothed with shame: and let them be couered with their confusion, as with a *m* duble parched cloke.

m With al possible confusion.

30 † I wil confesse to our Lord excedingly with my mouth : and in the middes of manie I wil prayse him :

31 † Because he hath stood on the righthand of the poore, that he might saue my soule from the persecutors.

PSALME. CIX.

Christ rising and ascending into heauen sitteth on the right hand of God: 2. beginning in Ierusalem reigneth in the Church of the whole earth. 4. vseth the Priesthood of Melchisedechs order to the end of the world. 6. and shal iudge the world.

Christs exaltation. the 5. key.

Mat. 22. Act. 2. 1. Cor. 15. Heb. 1. & 10.

1 † A psalme of Dauid.

OVR *a* Lord sayd *b* to my Lord : Sitte on my right hand: *c* til I make thine enemies, thy footestoole of thy feete.

a God the Father.

b To God the Sonne, the Lord of Dauid, and of al mankind, yet the sonne of Dauid, according to his humanitie.

c He limiteth not the time, but excludeth al time, wherin the enimie might imagine, that Christs kingdom should cease : signifying that Christ shal reigne, til al his enimies be subdued, much more afterwards in al eternitie.

2 † Our Lord wil sendforth the rod of thy strength *d* from Sion : rule thou in the middes of thine enemies.

d The Church of Christ beginning in Ierusalem on whitsunday, the fiftith day from his Resurrection, continueth euer more.

3 † With thee *e* the beginning in the day *f* of thy strength, in *g* the brightnes of holie thinges : from the wombe *h* before the day starre I begat thee.

e Thou shalt haue principalitie, *f* in the day of thy powrful conquest, and rising from death. *g* in excellencie of al holie spiritual mysteries and graces : *h* because, I God the Father of my substance begate thee, God the Sonne in eternitie. The same which Micheas saith (c. 5. v. 2.) His comingforth from the beginning, from the dayes of eternitie.

Heb. 5. v. 7.

4 † Our Lord *i* sware, and it shal not repent him : Thou art "a Priest *k* for euer" according to *l* the order of Melchisedech.

i God most firmly, and vnchangeably affirmed : that thou (Christ our Messias) art not only a King, but also a Priest: *k* not for a time, as Aaron was, but for euer, *l* neither of Aarons order, but according to the Order of Melchisedec.

† Our Lord on thy righthand, *m* hath broken kinges in the 5
day of his wrath.

m *Kinges that sometimes persecute Christans, are subdued with other people to Christ.*

† He *n* shal iudge in nations, he *o* shal fil ruines, he *p* shal 6
crush the heads in the land of manie.

n He shal iudge and punish the incredulous people, *o* make great slaughters amongst those that resist: *p* and bring princes with their populous kingdoms to nothing.

† *q* Of the torrent in the way he shal drinke: *r* therfore shal 7
he exalt the head.

q He shal in the meane time (and also his best seruants) suffer much tribulation in this life: *r* and for the same be highly exalted in life euerlasting.

ANNOTATIONS. CIX.

Christs Priesthood for euer both in function and in effect.

4 *A Priest for euer.*] In two respectes Christ is a Priest for euer: in that from the first instant of his incarnation he was, and remaneth a Priest, now also in heauen: and al other Priestes are his ministerial vicares, not successors. So that al priestlie functions, which they doe, he by them doth the same, as the principal Priest. Vvherupon saith S Paul (1. Cor 4.) So let a man thincke of vs, as of the ministers of Christ, and dispensers of the mysteries of God. Secondly Christ dayly offering Sacrifice by the handes of his Priestes, doth continually pacifie Gods wrath, in behalf of those sinners, for whom it is duly applied, euen to the end of the world. Vvheras the Priesthood of Aaron, and of al others in the old Testament, ceassed by their deathes, both in the office, and in the effect.

The resemblance of Christs and Melchisedecs Priesthood.

4 *According to the order of Melchisedech.*] As Melchisedech, king of peace and iustice, without father, mother, or genealogie, expressed in holie Scriptures, or otherwise knowen to the world, was Priest of the Hiegheſt, offered bread and wine, an vnbloudie sacrifice; commencing with both Chananeites and Hebrewes, blessed Abraham, and tooke tithes of him and his subiectes: so Christ the true King of peace & iustice, without father of his humanity, without mother of his Diuinitie, the Sonne of God, of ineffable genealogie, borne of a virgin in his humanitie, the Priest of God, offereth Sacrifice (not only bloudie on the Crosse, but also) vnbloudie in the formes of bread and wine, continueth the same by the ministerie of other Priestes, maketh al nations partakers therof, blesseth them and receiueth of them al dutiful and religious seruice, as of his subiectes.

PSALME CX.

Graces geuen to the Church. the 6. key.

Praise of God for benefites, 4. especially for the B. Sacrament of the Eucharist, 6 with other graces imparted to the Catholique Church.

Alleluia.

This Psalme in the Hebrew is composed with euerie verse and middle of verse, beginning with a distinct letter, in order of the Alphabet.

I wil confesse to thee ô Lord with al my hart: in *a* the coun- 1
sel of the iust, and *b* the congregation.

a *I wil praise God both in secret for discharge of myn owne conscience;*

b *and in publique for edification of others.*

†The

2 † The workes of our Lord are great: exquisite according
c to al his willes.

c *Gods wil is the whole cause of al his workes.*

3 † *d* Confession and magnificence his worke: and his iustice
contineweth for euer and euer.

d *Euerie worke of his is praise worthie, and magnifical.*

4 † He hath made *e* a memorie of his meruelous workes; a
5 merciful and pittiful Lord: † he hath geuen *f* meate to them
that feare him.

e God hath leift one most special and beneficial memorie of al other benefites, his owne bodie and bloud, in memorie of his Passion, and our redemption, *f* the spiritual foode and sustinance of al the soules that rightly feare him.

6 He wil be mindful for euer *g* of his testament: † *h* the force
of his workes he wil shew forth to his people:

g *Of his promise to conserue his Church perpetually.* h *the powrable operation of his death, and of al his mysteries.*

7 † To geue them the inheritance of the gentiles: the workes
of his handes truth, and iudgement.

8 † Al his commandmentes *i* are faithful: confirmed for euer
and euer, made in truth and equitie.

9 † He sent *k* redemption to his people: he commanded his
testament for euer.

10 Holie, and terrible is his name: † *l* the feare of our Lord is the
beginning of wisedom.

l Begining with feare of God, bringeth at last by other degrees to true wisdom, which two are the first and last of the seuen giftes of the Holie Ghost.

11 Vnderstanding is good to al that doe it: his prayse remaineth
for euer and euer.

i Gods commandments do iustifie al that kepe them

k He also of his mercie redemed man; that he might be able to kepe his precepts.

PSALME CXI.

True happines consisteth in fearing God, keping his commandments, 5. and in doing workes of mercie. 10. The contrarie bringeth to miserie.

The meanes to be happie the 7. key.

Alleluia, *a* Of the returne of Aggeus, and Zacharie.

a The Septuagint Interpreters added this mention of Aggeus and Zacharie, returning from captiuitie, to signifie that this Psalme was very proper, & meete to be cõmended to the people at that time, wherby they might lerne, that their sinnes were the cause of their captiuitie, and of al their miseries: and if they desired temporal, or spiritual prosperitie, they must obserue the meanes here prescribed to obtayne the same.

1 BLESSED is the man that feareth our Lord: *b* he shal
haue great delight in his commandmentes.

Psal. 1.

b *He that sincerly feareth God, wil take great delight in keping his commandments.*

This Psalme is also composed by the Alphabet, as the next before.

c *So doing he and his shal prosper.*

† *c* His seede shal be mightie in the earth: the generation of the righteous shal be blessed, 2

† Glorie, and riches in his house: and *d* his iustice abideth for euer and euer. 3

d *The iust shal not only prosper in this world but also in the next.*

† *e* Light is risen vp in darkenes to the righteous: he is merciful, and pitiful, and iust. 4

e *God wil also comfort the iust in tribulations.*

† Acceptable is the man, that is merciful and lendeth, that *f* shal dispose his wordes in iudgement: † Because he shal not be moued for euer. 5 6

f *That shal geue discrete and wholsome counsel to the afflicted.*

† The iust shal be in eternal memorie: he shal not feare at the hearing of euil. 7

† His hart is readie to hope in our Lord, his hart is confirmed: 8

† he shal not be moued til he looke ouer his enemies. 9

g Workes of mercie are also called iustice, because they concurre to mans iustification; *h* and to his saluation.

† He distributed, he gaue to the poore: *g* his iustice remaineth for euer and euer *h* his horne shal be exalted in glorie. 10 2. *Cor.* 9.

† The sinner shal see, and wil be angrie, he shal gnash his teeth and pine away: the desire of sinners shal perish. 11

PSALME CXII.

God's prouidence: the 3. key.

God is to be praised, who being hiegh regardeth, and prouideth for the needie in this world.

Allelu ia.

a Al Gods seruants.

PRAYSE our Lord ye *a* children: praise ye the name of our Lord. 1

† Be the name of our Lord blessed, from henceforth now and for euer. 2

† From the rising of the sunne vnto the going downe, the name of our Lord is laudable. 3

† Our Lord is high aboue al nations, and his glorie aboue the heauens. 4

b In respect of God al creatures are low, though they be in heauen.

† Who is as the Lord our God, that dwelleth on high, 5

† and beholdeth the low thinges *b* in heauen and in earth? 6

† Raising vp the needie from the earth, and lifting vp the poore out of the dung: 7

† To

8 † *c* To place him with princes, with the princes of his people.
9 † Who maketh the *d* barren woman to dwel in a houſe, a ioyful mother of children.

c See the example of Ioſeph ſo aduanced *d* of Sara, Rebecca, Rachael, and other wemen made fruictful.

PSALME CXIII

For the meruelous paſſage of Iſrael out of Ægypt, 3. the red ſea, the riuer of Iordan, 7. and the hilles geuing them place, 8. the rockes yelding them water, 9. God, not themſelues, is to be praiſed. 12. Idoles and Idolaters are vaine, and shal be confounded. 17. the faithful truſt in God, 20. are bleſſed, and for euer praiſe God.

The meruelous paſſage of Iſrael from Ægypt. the 4. key,

Allelu ia.

1 IN the comming forth of Iſrael out of Ægypt, of the houſe of Iacob from *a* the barbarous people.

a People of falſe religion counted barbarous, eſpecially ſuch as alſo perſecute the true Religion; for otherwiſe the Ægyptians were both ciuil in maners, and lerned in manie ſciences.

2 † *b* Iewrie was made his ſanctification, Iſrael his dominion.

b The people of Iewes were more notoriouſly renowmed in the world from the time of their deliuerie out of Ægypt, for the peculiar people, whom God ſanctified, and in whom, as in his elected enheritance or dominion, he dwelled and reigned.

Exo. 14. *Ioſue.* 3. 3 † The *c* ſea ſaw, and *d* fled: Iordan *e* was turned backeward.

d When the Iſraelites went forth of Ægypt, *e* when they entred into Chanaan,

c The Pſalmiſt writing in verſe doth often deſcribe thinges in poetical maner, but more truly then prophane poetes: for that in very dede, al creatures otherwiſe ſenſles, as the ſea, do in a ſorte feele the powre of their Creator, & obey his wil,

4 † *f* The mountaines leaped as rammes: and the litle hilles as the lambes of sheepe.

f Either there was an earthquake, or ſome other mouing of hilles not mentioned by Moyſes, or els the Pſalmiſt ſpeaketh of the rockes of the torrentes which bowed, that the Iſraelites might reſt in Ar, and lie in the borders of the Moabites, Num 21, v, 15,

5 † *g* What ayleth thee ô ſea that thou didſt flee: and thou ô Iordan, that thou waſt turned backeward?

g By the figure Apoſtrophe he ſpeaketh to the ſea, riuer, and hilles: vſing alſo as if ſenſles thinges, vnderſtood, and ſhould anſwer. Proſopopœia:

6 † Ye mountaines leaped as rammes, and ye litle hilles as the lambes of shepe.

7 † At the face of our Lord was the earth moued, at the face of the God of Iacob.

8 † Who turned *h* the rocke into pooles of waters, and ſtonie hil into fountaines of waters.

h *An other miraculous benefite, that the rocke yelded them water in their neceſſitie.*

† Not

* Here some Hebrewe Rabbins beginne an other Psalme, but by the coherence of the matter, S. Augustin proueth that it is but one Psalme, where is shewed that the true inuisible God is knowen by such workes as are here recited: and contrariwise, that the Gētils idoles are not goddes, because they are made of siluer, gold, or other matter, by mens handes, hauing resemblance of liuing thinges are altogether senseles.

* † NOT TO VS O LORD, NOT TO VS: but to thy 9
name geue the glorie.
† For *i* thy mercie, and *k* thy truth: lest at any time *l* the 10
Gentiles say: Where is their God?
i Thou didst al this ô God, of mere mercie towards thy people: *k* for thy truths sake, seing thou didst promise to protect them: *l* that the Gentiles should not take occasion to blaspheme.
† But our God is in heauen: he hath done al thinges what 11
soeuer he would.
† " The idols of the gentiles are siluer, and gold, the workes of 12
mens handes.
† They haue mouth, and shal not speake: they haue eies, and 13
shal not see.
† They haue eares, and shal not heare: they haue nosthrels 14
and shal not smel.
† They haue handes, and shal not handle: they haue feete, 15
and shal not walke: they shal not crie in their throte.
† *m* Let them that make them become like to them: and al 16
that haue confidence in them.
m This is a iust prayer of the zelous, conforming their desires to Gods wil But if God geue idolaters grace to amend, then al the iust wil also reioice in their conuersion.
† *n* The house of Israel hath hoped in our Lord: he is their 17
helper and their protector.
n Though manie Iewes fel to idolatrie, yet there alwayes remained so manie in Gods true seruice, that it might stil be truly saide: The house of Israel hath hoped in our Lord, as is here auerred.
† The house of Aaron hath hoped in our Lord: he is their 18
helper and their protector.
† They that feare our Lord, haue hoped in our Lord: he is 19
their helper and their protector.
† Our Lord hath beene mindful of vs: and hath blessed vs: 20
He hath blessed the house of Israel: he hath blessed the house of Aaron.
† He hath blessed al, that feare our Lord, the litle with the 21
great.
† Our Lord adde vpon you: vpon you, & vpon your children. 22
† Blessed be you of our Lord, which made heauen, and earth. 23
† *o* The heauen of heauen is to our Lord: but *p* the earth 24
he hath geuen to the children of men.

o This in effect al worldlie politikes say in their hartes: as it were quitting their interest of heauen to God, *p* and contenting themselues with earthlie possessions.

† *q* The

25 † q The dead shal not prayse thee ô Lord: nor al they,
r that goe downe hel.

q But when such prophane men are dead, they make no shew at al of praising God:
r for parting from the earth, they descend into hel, and there eternally blaspheme God.

26 But we ſ that liue, doe blesse our Lord, from this time, and for euer.

ſ Contrariwise the iust, aspiring tô heauen, which is the proper kingdom of God, & vsing this world as they ought to do, for a meanes to ascend into heauen, shal blesse and praise God for euermore.

ANNOTATIONS. PSALME. CXIII.

12. *The Idols of the Gentiles are siluer and gold.*] Al Catholique Diuines agree in this authentical definition, of Idolatrie, that it is diuine honour geuen to anie creature, as to a god. Of the diuers sortes also of Idolatrie the ancient lerned Doctors haue written much. Namely Iustinus Martyr in his Orations against the Gentiles, Tertullian in Apologetico, Arnobius Orat. ad Gentes. Lactantius, li. 2. c. 17. Diuinar. Instit. and manie others. But most copiously and profoundly S. Augustin, especially in his tenne first bookes de Ciuitate Dei. Into which error & crime the Platonistes fel, holding that spiritual inuisible created substances, to witte, Angels good and euil, whom they called Intelligentias separatas, had diuine powre, & so gaue to them diuine honour. Others honour dead men, and some before their death as goddes, for their notable actes atchiued in this life, as Saturne, Iuppiter, Hercules, and the like. Some yeld diuine honour to mere corporal creatures, liuing or without life, as to beastes and serpentes, the sunne, the moone, fire, water, earth, the whole machin of the world, as if it were animate, and that with diuine spirite or soule. Against al these haue bene worshipped as gods, not only in them selues but also in their imagees. But to omite other diuersities, the most grosse sorte of al, is the Idolatrie which the Psalmist here describeth, when Imagees made by mens handes are immediatly honored as goddes in themselues. For such goddes the Gentiles had, and of them the Prophet here speaketh. Comparing these visible sensles imagined goddes, with the one eternal inuisible God; who is made notorious by his diuine conspicuous workes, whereas these idols, by how much they are more visible, so much more they are contemptible: because being fashioned with mouth, eyes, eares, nose, handes, feete, throte, and other members, they are altogether sensles, not able to speake with their mouth, and therin more base in nature, then the men that made them; nor able to see, heare, smel, taist, feele, to walke, to moue, nor to crie, al which beastes can doe. And therfore those that make them, or haue confidence in them (as the Prophet here signifieth that some haue. v. 16.) are most absurde: becoming like to the same idols, in their vnderstanding and internal cogitations, as these idols are voide of external sense. And al Idolaters are most wicked, geuing, diuine honour to anie creature, & are therin seruantes of diuels: Whether they immediatly honour diuels, as when sorcerers and witches, making pact with the diuel, adore him, and he for the same doth some thing which they demand: or that they honour some other creature, wherin by the diuels false persuasion, they thincke there is diuine poore. Both which waies diuels vsurpe Gods honour and therfore the same Prophet saide in an other Psalme: Al the goddes of Gentiles are diuels.

The definition of Idolatrie.

Diuers sortes of Idolatrie.

Angels honored as goddes.

Men liuing or dead.

Corporal creatures, sensible and without sense.

Imagees of false goddes.

Imagees them selues reputed goddes.

Idolaters are voide of reason.

And seruants of diuels.

Psal. 95. v. 5.

PSALME CXIIII.

A prayer, with praise of God. the 7. key

The prayer of a iust man in tribulation, with confidence and gratitude towards God.

Allelu ia.

a I am induced to loue God, b because he alwayes heareth my prayers. c So long as I shal liue.

I *a* haue loued, becauſe our Lord *b* wil heare the voice of my prayer. 1
† Becauſe he hath inclined his eare to me: and *c* in my daies I wil inuocate. 2
† The ſorowes *d* of death haue compaſſed me: and *e* the perils of hel haue found me. 3

d When I erred like a ſtrayſheepe from thee, the paines of death, *e* and the danger of hel-torments, both due for ſinne, inuironed me, and I was not ware therof:

f I haue found tribulation and ſorow: † and I *g* inuocated the name of our Lord. 4

f But by tribulation falling vpon me, I came to knowe my dangerous eſtate: *g* turned to thee, and prayed as foloweth:

O Lord deliuer my ſoule: † our Lord is merciful, and iuſt, and our God doth mercie. 5

b Afflicted with tribulations.

† Our Lord kepeth litle ones: *h* I was humbled, and he hath deliuered me. 6
† Turne ô my ſoule into thy reſt: becauſe our Lord hath done good to thee. 7
† Becauſe he hath deliuered my ſoule from death: mine eies from teares, my feete from sliding. 8

i I wil endeauoure to pleaſe God, in the congregation of thoſe that liue here in grace, and in heauen in glorie.

† I *i* wil pleaſe our Lord in the countrie of the liuing. 9

PSALME CXV.

Thankesgeuing for our Redemer. the 5. key.

A iust man acknowledging that ſpiritual life beginneth by faith, and by publique profeſſion therof, 4. gratfully accepteth of Chriſts Redemption, 5. dedicateth his life, and al he hath to Goàs ſernice.

Allelu ia.

This in the Hebrew is ioyned to the next Pſalme before.

I *a* beleued, *b* for which cauſe I ſpake: but I *c* was humbled excedingly. 1

a I beleued that God would helpe me: *b.* therfore I freely profeſſed that I truſted in him For then in dede faith is perfect, when we confeſſe with mouth, that which we beleue in hart: *c* I was vehemently afflicted in tribulations.

† I ſaid

2 † I said *d* in mine excesse: Euerie man is a lyer.

d In the middes of my great affliction I professed, that al mans helpe is vaine, false, deceipful, and defectiue, and therfore our trust must be in God only.

3 † What *e* shal I render to our Lord, for al thinges that he *f* hath rendred to me?

e. f Considering that God hath not only geuen, and bestowed manie great benefites vpon me, and al mankind, but also hath rendered good for euil, mercie for our sinnes, we hauing rendered euil for good: what now shal I render, sayth a true penitent, for al that he hath thus rendered to me, deseruing so euil?

4 † I *g* wil take the chalice of saluation: and *h* I wil inuocat the name of our Lord.

g Seing I am not able to render anie thing worthie of Gods fauoure to me, yet I wil do that I can: I wil gratfully accept his great benefite the cuppe of Christs passion, which he druunke for mankind, *h* and wil praise, and cal vpon his name.

5 † I wil *i* render my vowes to our Lord *k* before al his
6 people: † *l* precious in the sight of our Lord is the death of his Saincts.

i I wil pay voluntarie vowes, *k* for Gods glorie, and edification of others. *l* yea I wil offer my life, and suffer death, when Gods glorie shal require it, in whose sight, the death of Saincts is precious, and most highly esteemed.

7 † O Lord because *m* I am thy seruant: I am thy seruant, and *n* the sonne of thy handmaide.

m Alvvayes vnderstood, that such as suffer persecution, be in good state of their soules, the true seruantes of God, *n* the children of the Church his handmaide.

8 Thou hast *o* broken my bondes: † I wil sacrifice to thee the hoast of praise, and I wil inuocate the name of our Lord.

o Deliuered me from captiuitie of sinne.

9 † I wil render my vowes to our Lord in the sight of al his
10 people: † in the courtes of the house of our Lord, in the middes of *p* thee ô Ierusalem.

p In the Church of the faithful.

PSALME CXVI.

Gods mercie is largely extended to al Gentiles by Christ, and his promise withal is performed to the Iewes.

The Church of Christ in al nations. the 6. key.

Alleluia.

1 PRAYSE our Lord *a* al ye Gentiles: prayse him *b* al ye peoples.

Rom. 15. v. 11.

a Not only some, but al nations of the Gentiles: *b* and al Ievves, (Christs Redemption being abundantly sufficient for al) are inuited to praise God.

2 † Because *c* his mercie is confirmed vpon vs: and his *d* truth remaineth for euer.

c Because he hath multiplied his mercie to vs Gentiles, to vvhom he made no promise: *d* and most truly performed his promise made to the Ievves,

PSALME CXVII.

Christ beneficial Mysteries are celebrated by his Church. the 6. key.

Faithful people collected in the Church of Christ, exhorte each other to render thankes to God, for their deliuerie from spiritual and temporal tribulations. 16. The Laitie demand partieipation of Christs Mysteries, promising to serue him duly: 25. Which the Pastors freely impert, and together with the people, solemnely celebrate Gods praise.

Allelu ia.

CONFESSE ye to our Lord becauſe he is *a* good : be- 1
cauſe *b* his mercie is for euer. *Pſal.*105. 106. 135.

a Let vs praise God, for his goodnes, in making vs of nothing, geuing vs manie benefites,
b and remitting our sinnes.

† Let Iſrael *c* now ſay that he is good : that his mercie is for 2
euer.

c Let the Church of the new testament especially confesse his goodnes, which hath receiued more mercie and grace.

† Let the houſe of Aaron *d* now ſay : that his mercie is for 3
euer.

d Let al the Clergie praise God now in the time of more grace, and of greater spiritual functions.

† Let them now ſay *e* which feare our Lord : that his mercie 4
is for euer.

e Yea let the Whole bodie of the Church, al that feare, and serue God praise his mercie.

† From *f* tribulation I inuocated our Lord : and our Lord 5
heard me in largenes.

f As wel spiritual as temporal.

† Our Lord is my helper : I wil not feare what man can doe 6
to me.

† Our Lord is my helper : and I wil looke ouer mine e- 7
nemies.

† It is good to hope in our Lord, rather then to hope in 8
man.

† It is good to hope in our Lord, rather then to hope in 9
princes.

† *g* Al nations haue compaſſed me : and in the name of our 10
Lord am I *h* reuenged on them.

g Though innumerable oppose, and endeuour to hurt me (saith the Church, or anie iust person) *h* yet by Gods powre, not by myn owne, I am defended, and they punished, and so the iust hath the victorie, and triumpheth,

† Compaſſing they haue compaſſed me : and in the name of 11
our Lord I was reuenged on them.

† They

12 † They compaſſed me as *i* bees, and were inflamed as *k* fyre in thornes: and in the name of our Lord I was reuenged on them.

i In great troopes, and furie, *k* vvith ſharpe though ſhorte force, and vvith ſpecial noiſe, to terrifie me, but in God I ouercame al.

13 † Being thruſt *l* I was ouerturned to fal: and our Lord *m* receiued me.

l I vvas ſometimes by vehemencie of tentation, declining to ſinne: *m* but Gods grace aſſiſted and ſtrengthned me.

14 † Our Lord is my ſtrength, and my prayſe: and he is made my ſaluation.

15 The voice of exultation, and of ſaluation in the tabernacles of the iuſt.

16 † The right hand of our Lord hath wrought ſtrength: the right hand of our Lord hath exalted me, *n* the right hand of our Lord hath wrought ſtrength.

n The ſame vvord [right hand] thriſe mentioned, ſignifieth the B. Trinitie. Alſo [Our Lord] ſignifying Chriſt in his humanitie the chief inſtrument of God, is here often repeted, to ſignifie the ſingular efficacie therof.

17 † I ſhal not die, but ſhal liue: and I wil tel the workes of our Lord.

18 † Our Lord *o* chaſtiſing hath chaſtiſed me: and *p* to death he hath not deliuered me.

o God chaſtiſeth his children, *p* becauſe he vvould not that they ſhould dye eternally. So he puniſheth as a father, not as an enimie.

19 † *q* Open ye the gates of iuſtice to me, being entred into them

20 I wil confeſſe to our Lord: † this is the gate of our Lord, the iuſt ſhal enter into it.

q The Prophet novv ſpeaketh in the perſon of iuſt ſoules, requiring ſpiritual doctrin, and foode, *r* and promiſing to ſerue God.

21 † I wil confeſſe to thee becauſe thou haſt heard me: and art become my ſaluation.

22 † *ſ* The ſtone, which the builders reiected: the ſame is made into the head of the corner.

ſ An euident prophecie of Chriſt vttered by the Royal Pſalmiſt, and novv confeſſed by euerie Chriſtian, that our Sauiour reiected by the Ievves, is neuertheles the builder of his Church, by ioyning the tvvo peoples of Ievves and Gentiles, as tvvo vvalles into one houſe.

23 † This was done by our Lord: and it is meruelous id our eies.

24 † This *t* is the day, which our Lord made: let vs reioice, and be glad therein.

t God ordayned this acceptable time of grace.

Mat. 21. Luc. 20. Act. 4. 25 † *v* O Lord ſaue me, ô Lord geue good ſucceſſe: Bleſſed be he that cometh in the name of our Lord.

Rom. 9. 1. Pet. 2. *v* The ſongue of the Hebre vv children, vvhen Chriſt entered Ieruſalem vvith palmes of triumph, and acclamations.

† *w* We haue blessed you of the house of our Lord: † our Lord is God, and he hath geuen light to vs. 26 27

w The voice of Christ, and his Apostles and other Clergie blessing the people as they desire.

Appoint a solemne day with *x* thicke bowes, euen to *y* the horne of the altar.

x This was fulfilled when Christ was brought with bowes of palme, and other signes of triumph, from Bethania, *y* through the whole citie, euen into the Temple and vnto the Altar: Mat. 21.

† Thou art my God, and I wil confesse to thee: thou art my God, and I wil exalt thee. 28

I wil confesse to thee because thou hast heard me: and art become my saluation.

z Our first, chife, and final dutie is to praise God. v. 1. &. vlt.

† *z* Confesse ye to our Lord because he is good: because his mercie is for euer. 29

PSALME CXVIII.

Perfect iustice is in keping Gods law. the 7. key.

A perpetual recommendation of the singular excellencie, absolute necessitie, and eternal heauenlie profite of Gods law: with frequent aspirations to perfection, hatred of sinne, loue of vertue, and feruent desire to rest in God.

GENERAL ANNOTATIONS VPON THIS CXVIII. PSALME.

The obscuritie of this profound Psalme appeareth not to the vulgar reader.

As this Psalme is the longest in the whole Psalter, soit semeth to the ancient Fathers most profonnd in sense. And so much the harder to be vnderstood, because also the very hardnes therof lieth hidden, which in diuers other Psalmes, and partes of holie Scripture, easily appeareth to the reader. But here the wordes being clere, and the sense also plaine and easie in some pointes of doctrine, yet the more diligence is imployed, the more difficultie is found in searching the whole sense and mearning of euerie word and sentence, with the maner obserued in composing it, and the frequent repetition of the same or like wordes, Al which maturely considered caused that great Clerke, and light of the Church S. Augustin, to omite this Psalme, when he explicated al the rest. And when at last he added also this, he wittingly omitted one special difficultie, which he doubted not, to be conteyned in the maner of composing it, not only by order of the Hebrew Alphabet, as diuers more Psalmes, and some other partes of holie Scripture, but more artificially then anie other, the first eight verses al beginning with the first letter Aleph; the next eight, with the second letter Beth: and so to the last of the two and twentie letters. Of which omission he yeldeth this only reason, because he found nothing (as he (humbly affirmeth) that might properly perteyne therunto. Confessing also expresly that whensoeuer he applied his cogitations to expound the text it self, it alwayes exceeded his habilitie. But finally to satisfie the often and earnest requeste of his bretheren and freindes, trusting (as alvvayes) in Gods special helpe, he largely expoundeth it, in thirtie two distinct Sermons.

S Augustin differred the explication of this Psalme. Omitted to discusse one difficultie.

At last made 32. sermons in explication therof.

S. Ambrose

S. Ambroſe alſo moued with like pietie, made two and twentie Sermons in expoſition of this Pſalme. Affirming in his Prologue, that amongſt other Pſalmes, eſpecially this ſheweth how great a maſter king Dauid was of moral good life. For al moral doctrine being of his owne nature ſwete, yet moſt delighteth the eares, and gently toucheth the minde, being vttered, as here it is, with pleaſantnes of verſe, and ſwetenes of ſongue. Againe whereas this Royal Prophet in manie places of this booke, powrethout ſentences of moral pſalmes or ſongues, as bright ſtartes, that ſhine and gliſter to al the world, here moſt excellently he produceth a more ſingular mirthor, as the ſunne, of ful light, burning with meridian heate. And for the profite of al, the better to draw our attentions, to lerne that we may, though we can not attaine to al that we vvould, he diſpoſed this Pſalme through al the Alphabeth: that as children beginning vvith the firſt letters, make entrance to further knovvlege; ſo by the ſame beginninges vve ſhould lay the firſt foundation, and therupon procede in our ſpiritual building, tovvards perfection in good life, the true ſeruice of God. VVhich is yet further inſinuated (as the ſame Doctor teacheth) by the eight verſes continually beginning vvith the ſame letter, and ſo other eight in order through the vvhole Alphabet, to ſignifie that after ſeuen dayes trauel in this temporal life, vve may come to that vnitie, vvhich vve expect in the eight day of reſurrection, vvhen vve hope to riſe reuiued in our Lord Ieſus, in nevvnes of eternal life.

S. Ambroſe writte 22. ſermons vpon this Pſalme. King Dauid a great maſter of moral doctrin.

VVhy this Pſalme was compoſed in order of the Alphabet.

VVhy eight verſes are begunne with euerie letter.

Lickevviſe S. Baſil in the Argument of this Pſalme admoniſheth, that vvheras holie Dauid, according to diuers ſtates, vvhich he paſſed, vvritte diuers Pſalmes: as vvhen he fled from his enimies, vvhen he lamented his diſtreſſes, mourned in penſiuenes, enioyed peace and comforte, ranne a right courſe of vertue, fel from God by ſinne, & againe returning obſerued Gods lavves; in this one Pſalme he comprehendeth al his prayers made to God at ſundrie times, & here propoſeth the ſame, as a certaine profitable moral doctrine, to al ſortes and ſtates of men. Neither doth he pretermite doctrinal pointes of faith, but interpoſeth them alſo with moral documents, in ſuch ſorte, that this one Pſalme may ſuffice to teach the vvel diſpoſed, hovv to attaine to perfection in vertue, to ſturre vp the ſlouthful vnto diligent care of their ſoules, to recreate the deſolate vvith ſpiritual conſolations, & briefly it adminiſtereth al kinde of medicine, to the diuers paſſions of mortal men:

S Baſils iudgement that this Pſalme conteyneth the argument of manie Pſalmes.

For the like iudgements of other Farhers vve remitte the lerned reader, to S. Hilarie, Theodoret, Proſper, Arnobius, Caſſiodorus, Beda, Euthymius and others, but can not wel omitte a brief inſtruction of S. Ierom. VVho in his Epiſtle to Paula Vrbica: not only ſheweth the interpretation of the two and twentie letters, but alſo explicateth their ſenſe in this place, by connecting them into certaine ſhorte ſentences, in this maner.

Other expoſitors of this Pſalme.

Aleph	Beth	Gimel	Daleth;
Doctrina	Domus	Plenitudo	Tabularum;
Doctrine.	Of the houſe	Fulneſſe	Of tables;

S. Ieroms interpretation, and explication of the Hebrew Alphabet.

VVhich is the firſt connexion, ſignifying that the doctrine of the houſe, that is, the Church of God, is found in the fulnes of diuine bookes.

The ſecond connexion is:

He	Vau	Zain	Heth.
Iſta	Et	Hæc	Vita.
This thing	And	This	Life.

For what other life can there be without knowlege of Scriptures? wherby alſo Chriſt is knowen, who is the life of them that beleue in him.

The

The third connexion is:

Teth	Iod.
Bonum	Principium,
Good	Beginning,

Idem Proæm. Iament.

Albeit we now could know al thinges which are written, yet we know but in part, and in part we prophecie: for we see now by a glasse, in a darke sort, but when we shal be worthie to be with Christ, and shal be like to Angels, then doctrine of bookes shal cease, and then we shal see face to face: the * Good Beginning, euen as he is.

1. Cor. 13.

* God in himself.

The fourth connexion is:

Caph	Lamed
Manus	Disciplinæ, siue cordis.
The hande	Of discipline, or of hart.

Most of these letters haue also other significations. And are diuersly explicated by S. Ambrose, S. Beda, and others.

The handes are vnderstood in worke, hart and discipline are vnderstood in sense or meaning, because we can not rightly doe anie thing, vnles we first knowe what thinges are to be donne.

The fift connexion is:

Mem	Nun	Samech:
Ex ipsis,	Sempiternum	Adiutorium:
Of them	Euerlasting	Helpe:

This needeth not explication, for it is manifest as the light, that from Scriptures are eternal helpes.

The sixt connexion is:

Ain,	Phe	Sade.
Fons, siue Oculus,	Oris	Iustitiæ.
Fountaine, or Eye	Of the mouth	Of iustice,

VVherby we may learne (though we vnderstand no more) that holie Scriptures are ful of mysteries (as S. Ierom calleth this) and hard to be vnderstod.

According to that which we haue expounded in the fourth connexion: that dedes and intention must concurre.

The seuenth connexion which is last, in which number of seuen is also mystical vnderstanding:

Coph	Res	Shin,	Tau.
Voca io,	Capitis,	Dentium	Signa.
Vocation	Of the head,	Of teeth	Signes.

Distinct voice is produced by the teeth, & in these signes we come to the Head of al, which is Christ, by whom we haue accesse to the euerlasting kingdom.

Or thus (not transposing the wordes) By vocation of Christ the Head, through distinct voice of signes (for woordes are signes shewing the mind) we are conducted to the eternal kingdom, the happines which al men desire.

VVhat I pray thee (saith this holie Doctor) is more sacred then this mysterie, what more pleasant then this delight? VVhat meate, & what honey are swéeter, then to know Gods wisdom; to enter into his secreete clossets; to behold the sense of our Creator; and to teach the wordes of thy Lord God, ful of spiritual wisdom, which are derided by the wise of this world.

VVe must also aduertise the reader of the like discourses of ancient Fathers (ouer long to be here recited) concerning the manifold high praises of Gods Lavv conteyned in this Psalme, with frequent repetitiō of certaine Synonyma wordes signifying the same thing, in al fourtene, tovvitte: The Lavv of God, his VVayes, Testimonies, Commandments, Precepts, Statutes, Iustifications, Iudgements, Iustice, Equitie, Veritie, VVordes, Speaches, & Sermons: of which there is commonly one in euerie verse, and sometimes two or three in the same verse. But our English tongue hardly sufficing rightly to distinguish the three

Gods lavv especially commended in this Psalme.

14 Synonyma signifying the lavv of God.

last,

last, which in latin are Verba, Eloquia, Sermones, we translate VVORDES only, adding in the margen, Eloquia, and Sermones, when they occurre.

Leauing therfore larger commentaries to others, we shal prosecute our wonted maner of briefe glosses Only here premonishing the diligent readers, especially Clergimen (our selues and our brethren) who euerie day sing or read this whole Psalme in the Canonical houres, to obserue two particular pointes of Christian doctrine, euidently proued by manie places of this Psalme. The one against the Pelagians heresie, denying the necessitie of Gods special grace in meritorious workes. For the Psalmist often here inculcateth mans insufficiencie, that of himselfe, and by natural forces, he can not kepe the commandments of God, but needeth alwayes the particular grace of God, as vvel to beleue in him, to repent for sinnes, and to beginne good vvorkes; as to procede, and perseuere in good state to the end. The other against the heresie of our time, denying merite by grace & freewil. For here it is also manifest, that Gods grace maketh man able, to kepe his commandments, and by keeping them to become iust in this life, and so to merite eternal glorie. Sundrie other principal Articles of Christian Catholique Relgion are likevvise comprised in this one Psalme: but especially Moral doctrin.

Gods grace necessarie in euerie good vvorke.

It enableth freevvil to merite.

Allelu ja. This title vvas added by the Septuagint, to admonish vs that this Psalme conteyneth that singular maner of praising God, signified by the two Hebrew vvordes Allelu ja, as before. Psal 104.

Aleph. Doctrine.

1 BLESSED *a* are *b* the immaculate in the way: which *c* walke in the law of our Lord.

a VVhereas al, without exception, desire to be happie and blessed; *b*, they are in dede happie (according to the perfectest happines of this life) that are immaculate: *c* and they are immaculate, that walke in the law of God. VVhere the holie Psalmist presupposeth, that some can and do kepe the law of God, and so are immaculate, and blessed in the vvay of this life.

2 † Blessed are they, *d* that search his testimonies: that *e* seeke after him with al their hart.

d Those that are immaculate, are againe blessed, by searching Gods testimonies, that is, his lavv testifying that the good shal be revvarded, and the vvicked punished, but searching these testimonies, vvhiles one is contaminate vvith sinnes against Gods lavv, maketh not blessed: *e* neither doth euerie superficial careles search bring this blessing, but searching vvith true affection of the hart.

3 † For *f* they that worke iniquitie, haue not walked in his *g* waies.

f Contrarivvise they that vvorke iniquitie are not blessed; *g* because they haue not vvalked in the vvayes of God, towitte, not kept his commandments and lavv, vvhich are the vvay to happines.

4 † Thou hast *h* very much commanded thy commandmentes to be kept.

h For mans ovvne good, that he may come to true happines, God hath most seriously commanded vs to kepe his commandments, that is, to obserue his Lavv commanded by most sufferaine diuine authoritie.

† would God my waies *i* might be directed, to keepe thy 5
k iustifications.

i Therfore the faithful seruant of God, knowing his owne insufficiencie, desireth that God by his grace will direct and streingthen him, *k* to kepe his lawe, called Iustifications, because therby man is made iust.

† Then shal I *l* not be confounded, when I shal looke 6
throughly in al thy commandmentes.

l They shal be safe from eternal confusion, when they shal kepe not only part, but al thy commandments: because breach of anie bringeth confusion.

† *m* I wil confesse to thee *n* in direction of hart: in that I haue 7
lerned the *o* iudgements of thy iustice.

m So shal I praise thee, and render thankes, *n* with sincere not fayned affection, *o* for this great benefite, that I haue lerned, that thy law is according to most iust iudgement.

† *p* I wil keepe thy iustifications: *q* forsake me not wholy. 8

p I haue therfore a firme purpose, & do faithfully promise to kepe thy law, which maketh the keper therof iust. *q* Albeit thou suffer me sometimes to be in tribulation, or in tentation, yet forsake me not wholy. The Psalmist knew wel (saith S. Gregorie) that he might be profitably leift a while, who prayed, that he should not be wholy forsaken. *li. 20. c. 21. Mor.*

Beth. Houſe.

† Wherein *a* doth a youngman correct his way? *b* in keeping 9
thy *wordes. *sermones.*

a In this second Octonarie, as also in al the rest, the Holie Ghost by the prophets penne teacheth the meanes how to come to perfection & happines. Here by way of interrogation, as it were demanding how a youngman, that is suttie man prone to worldlie pleasure, & slow in Gods seruice, shal beginne to correct his course? *b* Vnto the same Holie Ghost answereth, that he must kepe Gods law, called here his wordes. For al the wordes which God vttereth, are lawes to his seruants.

† *c* With my whole hart I haue sought after thee: *d* repel me 10
not from thy commandmentes.

c The Psalmist now speaketh in the person of perfect iust men, or of the whole Church in general Vnto whose common spirite seeketh God intyrely *d* And considering that this perfect good wil is the gift of God, prayeth that he wil conserue the same, and not suffer it to be altered, or to erre from his commandments.

† *e* In my hart I haue hid thy *wordes: that I may not sinne 11
to thee. *eloquia*

e An other sincere profession of a resolute good purpose not to sinne.

† *f* Blessed art thou ô Lord: *g* teach me thy iustifications. 12

f A gratful aspiration praising God. *g* Againe the iust prayeth to be more and more instructed in iustifications: that which S. Iohn exhorteth vnto: He that is iust, let him yet be iustified. Apoc. 22.

† In my lippes, I haue pronounced al the *h* iudgementes of 13
thy mouth.

h Gods law is also called his Iudgements, because sitting in iudgement he geueth sentence according to his Law.

† I am

14 † I am *i* delighted in the way of thy testimonies, as in al riches.

15 † I *k* wil be exercised in thy commandmentes: and I wil consider thy waies.

16 † I *l* wil meditate in thy iustifications: I wil not forget thy * wordes.

i As the iust professeth by mouth, so he delighteth in hart. *k* practiseth in worke. *l* and diligently meditateth Gods law.

* *sermones.*

Gimel. Fulnes.

17 † Render *a* to thy seruant, *b* quicken me: *c* and I shal keepe thy * wordes.

* *sermones.*

a O Lord liberally gene me that which I here craue, *b* quicken me with spiritual life, thy grace. *c* so I shal kepe thy law, which otherwise I can not.

18 † *d* Reuele mine eies: *e* and I shal consider the meruelous thinges of thy law.

d Illuminate myn vnderstanding, by thy grace, *e* that I may be able to see the meruelous great and iust reasons of thy law, instructing al, threatning the peruerse, encoreging the wel disposed, punishing the wicked, rewarding the good, doing right to al.

19 † *f* I am a seiourner in the land, *g* hide not thy commandmentes from me.

f I that haue but a smal time in this world, *g* desire to be instructed in thy law, what is therein commanded.

20 † My soule hath coueted to desire thy iustifications, at al time.

21 † Thou hast *h* rebuked the prowde: *i* cursed are they that decline from thy commandmentes.

h I consider that thou ô God, dost sharply reproue the prowd contemners of thy commandments: *i.* laying curses vpon them for declining from thyn obedience.

22 † Take from me reproch, and contempt: becausse I haue sought after thy testimonies.

23 † For *k* princes sate, and they spake against me: but *l* thy seruant was exercised in thy iustifications.

k *Though persecutors were very potent,* l *yet the faithful seruant of God persouered in his seruice.*

24 † For both *m* thy testimonies are my meditation: and *n* thy iustifications my counsel.

m In time of persecution and tentation, we must thincke and meditate, that Gods law testifieth eternal reward, or punishment, *n* and in our deliberation or consultation, we must consider that kepping Gods law maketh inst: and consequently meriteth reward.

Daleth. Of Tables.

25 † My soule *a* hath cleaued to the pauement: *b* quicken me according to thy word.

a This also is vttered in the person of the iust, who is often brought to great distresse: as it were, euen nere to death, *b* in which case he confidently prayeth to be reliued, according to Gods word, law, and promise.

† I haue vttered my wayes, and thou hast heard me: teach me 26
thy iustifications.

† Instruct me the way of thy iustifications: and I shal be exer- 7
cised in thy meruelous workes.

† My soule *c* hath slumbered for tediousnes: *d* confirme me 28
in thy wordes.

c Being in so great anxietie that my minde is almost distracted, or ouercome, *d* I cal to thee ô God, that thou wilt conserue me, that I stil kepe thy law, vttered by thy vvordes.

† *e* Remoue from me the way of iniquitie: and according to 29
thy law, *f* haue mercie on me.

e *Protect me that I fal not to iniquitie.* *f* *And of thy mercie conserue me in state of grace.*

† I haue chosen the way of truth: I haue not forgotten thy 30
iudgements.

† I haue cleaued to thy testimonies ô Lord: *g* do not con- 31
found me.

g *Suffer me not to be confounded.*

† *h* I ranne the way of thy commandments: *i* when thou 32
didst dilate my hart.

h Man is able, and doth runne in the right vvay of Gods commandments, *i* yet not of himselfe, but vvhen God replenisheth his hart vvith grace.

He. This thing.

a Set me a law ô Lord the way of thy iustifications: and I wil 33
seeke after it alwayes.

a Impresse ô God thy lavv in myn affection, make me to loue it, and to desire to be iustified, *b* so shal I hartely and alvvayes seeke it.

† *c* Giue me vnderstanding, *d* and I wil search thy law: and 34
I wil keepe it with my whole hart.

c After thou hast geuen me a desire to kepe thy lavv, geue me also vnderstanding, *d* then shal I fruitfully search it. For this is the right order (as before in the first and second verses) first to loue God, lavve, to be iustified, and to become immaculate; and then to search to knovv the lavve, and so it is more easily lerned.

† *e* Conduct me into the path of thy commandments: *f* be- 35
cause I would it.

e Gods grace first draweth and leadeth, *f* then freevvil inflamed vvith desire effectually concurreth.

† *g* Incline my hart into thy testimonies: and *h* not into 36
auarice.

g Stil the Prophet inculcateth the necessitie of Gods grace, as vvel to make vs desire that is good, *h* as to flee from euil.

† *i* Turne away mine eies that they see not vanitie: *k* in thy 37
way quicken me.

i It is necessarie also to pray that God vvil take avvay occasions, vvhich might moue to sinne: *k* and stil to grant his helping grace in progresse of vertue.

† *l* Establish

*eloquiũ 38 † *l* Establish thy * word to thy seruant, in thy feare.

l *Againe the iust prayeth for confirmation in grace, to be established in the feare of God.*

39 † *m* Take away my reproch, which I haue feared: *n* because thy iudgements are pleasant.

m To be deliuered also from al the effectes of former sinnes, *n* for sinne is therfore reprochful and odious, because it is contrarie to Gods lavv, and true iudgements, vvhich are most pleasant.

40 † Beholde I haue coueted thy commandments: in thine equitie *o* quicken me.

o Being thus affected vvith desire to kepe the commandments, the soule prayeth to be stil quickned, more and more vvith good spirite, and so to persevere to the end.

Vau. And.

41 † And *a* let thy mercie come vpon me ô Lord: *b* thy saluation according to thy * word. *eloquiũ

a Againe considering that vvithout Gods grace preuenting, man can not do anie good thing, the prophet renevveth his prayer, requesting Gods mercie, *b* and his helpe freely promised to al that aske it.

42 † And *c* I shal answer a word to them that vpbrayde me: *d* because I haue hoped in thy * wordes. *sermonibus.

c VVhervvith being assisted and strengthned, he that before vvas vveake vvil boldly answver al calumniators, that reprochfully say: God vvil not helpe him: *d* that in dede he hath not in vaine trusted in Gods promised helpe.

43 † And *e* take not away out of my mouth the word of truth vtterly: *f* because I haue much hoped in thy iudgementes.

e He also prayeth, though he be sometimes fearful, that God vvil not suffer him vvholly to omitte manifest professiõ of faith and true religion, *f* seing by thy former grace I haue alreadi reposed my trust in thy promises, made to them that are resolued to kepe thy lavv.

44 † And *g* I wil keepe thy law alwayes: for euer, and for euer and euer.

g *For I do firmly purpose euer and alwayes to kepe thy law.*

45 † And *h* I walked in largenesse: *i* because I haue sought after thy commandments.

h In this I haue had great ioy and comforte of mind: *i* because I did in dede seeke after thy commandements, vvhich is specially vttered (as also the three next verses) in the person of those, that are in trial of persecution for their faith:

46 † And *k* I spake of thy testimonies in the sight of kinges: and was not confounded.

k VVho boldly in time of persecution euen before persecuting Kinges and Emperors, professe Christs true Religion Verified in innumerable glorious Martyrs, yea also of the fraile sexe, in S Catharin, S. Cecile, S. Lucie, S. Margaret, S. VVenefrede, S. Vrsula, and her felovves, and manie more, most constantly answvering al vvordes of reproch obiected, as if it vvere a base or contemtible thing to be Christians, to be Catholiques, to be Papistes No, al these and the like, are honorable and glorious titles; importing the true seruice of Christ; in vnitie of the Catholique Church; and spiritual participation vvith the visible head therof, Christs Vicar in earth.

† And *l* I meditated in thy commandments, which I loued. 47

l Such confessors as yet mortal, reioyce in that they haue meditated in Gods commandments, vvhich they haue feruently loued.

† And *m* I haue lifted vp my handes to thy command- 48
ments, which I loued: and *n* I was exercised in thy iusti-
fications.

m Also shevved the same in external vvorke, not dissembling by silence, by vvord, nor fact.
n euerie way exercising Gods lavv, vvhich maketh the obseruers iust.

Zain. This.

† Be *a* mindeful of thy word to thy seruant, wherein thou 49
hast geuen me hope.

a That vvhich God hath decreed, and promised, being in itselfe most certaine and assured, yet includeth the meanes, vvherby it shal be put in execution: and therfore the iust, his elect, do pray for the performance of his vvil.

† This hath comforted me in my humiliation: becaus *b* thy 50
* word hath quickened me. * eloquiū

b *Expectation of thy promise hath geuen me corege.*

† The *c* prowd did vniustly excedingly: *d* but I declined not 51
from thy law.

c Provvde contemners of Gods lavv, haue euerie vvay molested me, by detracting, deriding, calumniating, and violently persecuting me. *d* Al vvhich I haue borne patiently, and not declined from thy lavv.

† I *e* haue bene mindful of thy iudgements from *f* euerlasting 52
ô Lord: *g* and was comforted.

e I remembred and considered thy iust punishments inflicted vpon the impious, *f* euen from the beginning of the vvorld (both vpon the diuels, and vvicked men) and that thou vvilt exercise the like hereafter, *g* vvhich consideration of thy iustice comforted me.

† *h* Faynting possessed me, becaus of sinners forsaking thy 53
law.

h *Otherwise if I had not sene thy iustice, my zele against contemners of thy law, would haue killed me.*

† *i* Thy iustifications were songue by me, in the place of my 54
peregrination.

i In this place of my perigrination from heauen, I am comforted by remembring, celebrating, and singing thy iust commandments and lavves, vvhich make thy seruants iust.

† I haue bene mindful in *k* the night of thy name ô Lord: and 55
haue kept thy law.

k *In persecution, and in al tribulation, I kept thy law, becaus I would not dishonour thy name:*

† This was done to me: *l* becaus I sought after thy iusti- 56
fications.

l *And my tribulation especially fel vpon me, becaus I sought to be iustified by keping thy law.*

Heth.

Heth. Life.

57 † My *a* portion ô Lord, I sayd to keepe thy law.

a The Prophet procedeth speaking in the person of the iust tending to perfection, and saying: This is my happie choise, that I desire no other enheritance, nor possession, but to kepe Gods Lavv.

58 † *b* I besought thy face, with al my hart: haue mercie on me according to thy * word.

*eloquiũ

b *And seeing this excedeth my proper streingth, I prayed God of his mercie to make me able to kepe it.*

59 † I *c* thought vpon my wayes: and conuerted my feete vnto thy testimonies.

c *Pondering my former actions, I turned my pathes to obserue more perfectly the Law, which God hath testified to be the right way.*

60 † I *d* am prepared, and am not trubled: to keepe thy commandments.

d *With prompnes of mind, and without hesitation I resolued to kepe the commandments.*

61 † The *e* cordes of sinners haue wrapped me round about: and *f* I haue not forgotten thy law.

e *The wicked laide cordes, nettes, or snares to intrappe, and hinder me,* f *but I kept thy law fresh in memorie.*

62 † At *g* midnight I rose to confesse to thee, for the iudgements of thy iustification.

g That this is not vnderstood only mystically in time of affliction, but also literally and prophetically, that some special seruantes of God, should obserue a godlie profession of praying at midnight, the vvord [I rose] maketh it probable. S. Paul & Silas, either of a holie custome, *Act. 16.* or at least vpon special occasion (and such occasions vvere to them, and others frequent) prayed, and praised God at midnight. And novv in the Church of Christ some religions men pray, and praise God continually at midnight; besides other houres, mentioned more distinctly v. 164.

63 † *h* I am partaker of al that feare thee: and that keepe thy commandments.

h A great benefite, and a singular consolation, that al true liuing members of Christ, are partakers of al the prayers, good workes, and merites, of the whole Church militant and triumphant. VVhich in our Crede is called, The Communion of Sainctes.

64 † The *i* earth ô Lord is ful of thy mercie: *k* teach me thy iustifications.

i So great is the mercie of God, extended, communicated, and multiplied in the whole earth: k Instruct me, and direct me therfore ô God, that I may lerne and obserue thy law, and so be iustified, and made participant of so great mercie.

Teth. Good.

65 † Thou hast *a* done bountie with thy seruant ô Lord: *b* according to thy word.

a Dealt very bountifully
b as thou didst promise.

† *c* Teach

† *c* Teach me goodneſſe, *d* and diſcipline, and *e* knowledge: 66
f becauſe I haue beleued thy commandments.

e He that hath bountifully receiued grace at Gods hand, prayeth for more grace, that he may be beneficial to others in releuing the needie; *d* in inſtructing the ignorant, *e* in perſwading to kepe the law of God: *f* becauſe he hath lerned and beleueth the commandments, by which he is bond to loue, and haue care of his neighbour.

† Before I *g* was humbled I offended: *h* therfore haue I kept 67
thy *word. *eloquiū.

g *Before I was afflicted, I often fel into ſinne*: h *but vexation gaue me vnderſtanding, therfore now I kepe thy law.*

† Thou art good: and in thy goodneſſe teach me thy iuſti- 68
fications.

† The iniquitie of *i* the prowd is multiplied vpon me: *k* but 69
I in al my hart wil ſearch thy commandments.

i *Contemners of thy law haue endeuored to intangle me,* k *but I perſiſt in keping thy commandments. As before. v. 51. 61.*

† Their hart is *l* crudded together as milke: *m* but I haue 70
meditated thy law.

l *Though the wicked combine themſelues together againſt me,* m *yet I conſider, that it is neceſſarie to perſeuer in thy law.*

n A clere comparison, that it is better to kepe Gods law, which beingeth life euerlaſting, then to haue al the riches & kingdoms of this world.

† It is good for me that thou haſt humbled me: that I may 71
learne thy iuſtifications.

† The law of thy mouth is *n* good vnto me, aboue thouſands 72
of gold, and ſiluer.

Iod. Beginning.

† Thy handes haue made me, and formed me: *a* geue me vn- 73
derſtanding, and I wil learne thy commandmentes.

a *God being our Creator, we may with confidence pray him to illuminate our mindes, that we may lerne what is his pleaſure, and ſo endeuour to fulfil it.*

† They that feare thee *b* shal ſee me, & shal reioyce: becauſe 74
I haue much hoped in thy wordes.

b *Others that loue God wil be gladde to ſee me alſo ſerue him.*

† *c* I know ô Lord that thy iudgements are equitie: and in 75
thy truth thou haſt humbled me. *d.*

c *The iuſt being afflicted, and not ſeing the particular cauſe therof, yet knoweth and confeſſeth, that God doth it for moſt iuſt cauſe.* d *And therfore with patience prayeth for comforth, as folowth:*

† Let thy mercie be done to comfort me, according to thy 76
* word vnto thy ſeruant. *eloquiū.

e who am almoſt dead in tribulation.

† Let thy commiſerations come to me, and I *e* shal liue: be- 77
cauſe thy law is my meditation.

† Let

78 † Let the prowde *f* be confounded, becauſe they haue done vniuſtly toward me: but I wil be exerciſed in thy commandments.

f *The iuſt alſo prayeth that the wicked may be ashamed, and conuerted, for ſo the hebrew word here ſignifieth, though it is alſo lawful to deſire the iuſt punishment of obſtinate ſinners.*

79 † Let them *g* be conuerted to me that feare thee: and that know thy teſtimonies.

g *He prayeth againe for conuerſion of the wicked, and to haue peace with them.*

80 † Let my hart be made immaculate in thy iuſtifications, that I be not confounded.

Caph. Hand, or Palme of the hand.

81 † My ſoule hath fainted for *a* thy ſaluation: and I haue much hoped in thy word.

a Manie iuſt of the old teſtament moſt feruently deſired the coming of Chriſt our Sauiour, as our Lord himſelfe teſtifieth, Mat. 13. v. 17. And now the iuſt deſire his coming in glorie, 2. Tim. 4. v. 8.

'eloquiũ 82 † Myne eies haue fayled for thy * word, ſaying: *b* When wilt thou comfort me?

b Delayed hope afflicteth.

83 † Becauſe I am made *c* as a bottel in the hoare froſt: I haue not forgotten thy iuſtifications.

c As a leather bottel made of a beasts skinne, congeled with the froſt, and after partched in ſmoke, ſo is the bodie of the iuſt mortified by diuers ſortes of afflictions, made a new bottel fitte to receiue new wine, that is, perfect doctrin of Chriſtian life, as of faſting, and other auſteritie, wherof our Sauiour ſpeaketh, Mat. 9. v. 17.

84 † How manie are *d* the daies of thy ſeruant: when wilt thou doe iudgement on them that perſecute me?

d Such is mans infirmitie, yea of the iuſt, that he apprehendeth tribulations to be very long, and therfore deſireth conſummation; and that without ſinne, ſo he ſtil ſubmitte his wil to Gods wil.

85 † The vniuſt haue told me *e* fables: but not as thy law.

e Friuolous idle tailes, which are not according to Gods law.

86 † Al thy commandmentes are truth: they haue vniuſtly perſecuted me, helpe me.

87 † They haue welnere *f* made an end of me in the earth: but I haue not forſaken thy commandments.

f I was in great danger, but am not ouerthrowne.

88 † According to *g* thy mercie quicken me: and I shal keepe the teſtimonies of thy mouth.

g And by thy merciful grace shal perſiſt.

Lamed. Diſcipline.

89 † For euer Lord *a* thy word is permanent in heauen.

a The praiſe of Gods workes; which are firme and parmanent in the order, wherin he ſet them.

90 † Thy truth in generation and generation: thou haſt founded the earth, and it is permanent.

b Al thinges, of this world, man excepted, do Gods wil.

† By thy ordinance the day continueth: becauſe *b* al thinges 91 ſerue thee.

† *c* But that thy law is my meditation: I had then *d* perhaps 92 perished in my humiliation.

c Man, except he meditate Gods law, and thereby be holden vp, is in danger, *d* perhaps in euerie tentation to periſh eternally. For he can neuer riſe out of mortal ſinne, by his owne powre, and al ſhould periſh if Gods mercie did not ſpare ſome, and geue them new effectual grace to repent.

† I wil not forget thy iuſtifications for euer: becauſe in them 93 thou haſt quickned me.

† I am thine, ſaue me: becauſe *e* I haue ſought out thy iuſti- 94 fications.

e *Alwayes vnderſtood, that Gods grace preuented, els no man can ſeeke to obſerue the commandments.*

† Sinners haue expected me to deſtroy me: I vnderſtood thy 95 teſtimonies.

† *f* Of al conſummation I haue ſene the end: *g* thy com- 96 mandment is exceding large.

f Al worldlie thinges haue their conſummation and end: *g* Gods commandment continueth euer. For we are perpetually bond, to loue and ſerue God: to loue our neighboures, yea and enimies. The reward alſo for keping Gods commandments, & puniſhment for breaking them, are eternal vvithout end.

Mem. Of them.

† *a* How haue I loued thy law ô Lord! al the day it is my me- 97 ditation.

a It is meruel to a perfect iuſt man, that he hath ſo much loued, and obſerued Gods lavv. By acknovvleging vvherof, he yeldeth praiſe and thankes to God, vvhoſe gift it is.

† *b* Aboue mine enemies thou haſt made me wiſe by thy com- 98 maundment: becauſe it is to me for euer.

b *The fruictes of obſeruing Gods law are manie and great. Amongſt others, it maketh the obſeruer, wiſer then his enimies.*

† Aboue *c* al that taught me haue I vnderſtood: becauſe thy 99 teſtimonies are my meditation.

c *It maketh the obſeruer wiſer, then his temporal maiſters, that taught him, to wit, then thoſe that teach wel, and do not performe the ſame.*

d Yonger in yeates that kepe Gods commandments, are vviſer then the more ancient that kepe them not.

† Aboue *d* ancientes haue I vnderſtood: becauſe I haue ſought 100 thy commandments..

† I haue ſtaied my feete from al euil way: that I may keepe thy 101 wordes.

† I haue not declined from thy iudgements: becauſe thou haſt 102 ſet me a law.

† *e* How

* eloquia 103 † *e* How sweete are thy * wordes to my iawes, more then honie to my mouth!

e *An other fruict is the swetnes, which the iust feeleth in his owne soule.*

By thy commandments I haue vnderstood: therfore haue I *f* hated al the way of iniquitie.

f It brideth also iust hatred to sinne.

Nun. Euerlasting.

105 † *a* Thy word is a lampe to my feete, and a light to my pathes.

a *The word or law of God declared by Prophets, Pastors, or other Preachers is the ordinarie meanes for others to lerne, how to direct their wayes, and actions.*

106 † I *b* sware, and haue determined to keepe the iudgements of thy iustice.

b *Such profession Gods people made in the old law, in Circumcision, or at other times: Christians make it in Baptisme.*

107 † I am *c* humbled excedingly ô Lord: quicken me according to thy word.

c *Al that will liue godly in Christ Iesus, shal suffer persecution. 2. Tim. 3. v. 12.*

108 † The *d* voluntaries of my mouth make acceptable ô Lord: and teach me thy iudgementes.

d *Besides the commandments, the iust also offer voluntarie workes of supererogation, acceptable to God.*

109 † My *e* soule is in my handes alwaies: and I haue not forgotten thy law.

e By this Hebrew prouerb is signified, that a iust mans temporal life is in continual danger, as the thing that is in ones hand, is readie to be laide by, put out of his hand, or to be by and by disposed of, or may forthwith fal from his hand.

110 † Sinners laid a snare for me: and I haue not erred from thy commandments.

111 † For inheritance I haue purchased thy testimonies for euer: because they are the ioy of my hart.

112 † I haue inclined my hart to doe thy iustifications for euer, *f* for reward.

f *A most euident place, that the keping of Gods commandments merite reward, and are righlty obserued in respect of reward.*

Samech. Helpe.

113 † I haue *a* hated the vniust: and I haue *b* loued thy law.

a Not anie mortal man is to be hated, in his person, but his iniquitie, by which he is an enimie to Gods lavv, *b* which euerie iust man loueth.

114 † Thou art my helper, and protectour: and vpon thy word I haue much hoped.

† *c* Depart from me ye malignant: and I wil searche the com- 115
mandmentes of my God.

c Whosoeuer wil seriously and securely search the law of God, must auoide the conuersation of euil men.

† *d* Receiue me according to thy *word, *e* and I shal liue: 116 *eloquiũ
and *f* confound me not of myn expectation.

d A general and very fitte prayer, when we addict ourselues by a firme resolution to serue God, beseching him to receiue vs into his protection: *e* whereby spiritual life is conserued: *f* which we pray with great confidence, because he hath promised to heare those that seeke, aske, and knocke at the dore of his grace.

† *g* Helpe me, and I shal be saued: and I wil meditate in thy 117
iustifications alwayes.

g We must pray also that he suffer vs not to be confounded, or made frustrate of the reward which we expect; for hope confoundeth not, if charitie be powred in our hartes, by the Holie Ghost, which is geuen vs. Rom. 5. v. 5.

† Thou hast *h* despised al that reuolt from thy iudgementes: 118
i because their cogitation is vniust.

h God reiecteth sinners: *i* so long as they thincke peruersly: that is, vntil by his grace, some returne to a better mind, which of themselues they can neuer do.

† Al the sinners of the earth I *k* haue reputed preuaricatours: 119
therfore haue I loued thy testimonies.

k As God accounteth of sinners, so the iust also esteemeth them, conforming his iudgement to Gods.

† *l* Pearse my flesh with thy feare: for I am afrayd of thy 120
iudgementes.

l Seruil feare is profitable as this place maketh euident: though perfect charitie afterwards succeding, expelleth that feare, and moueth to do wel for the loue of God, not for feare of punishment. 1. Ioan. 4.

Ain. A fountaine, or an eye.

† I *a* haue done iudgement and iustice: *b* deliuer me not to 121
them that calumniate me.

a The iust againe in feruent zele, not arrogantly, but confidently professing his innocencie, *b* prayeth to be defended from calumniators.

† Receiue thy seruant *c* vnto good: let not the prowde ca- 122
lumniate me.

c Grant therfore ô God the good, and lawful requeste which I demand.

† Mine eies haue fayled *d* after thy saluation: and for the 123
*word of thy iustice. *eloquiũ

d By *long expecting to be deliuered, and saued from tribulation.*

† Doe with thy seruant according to thy mercie: and teache 124
me thy iustifications.

† I am thy seruant: geue me vnderstanding, that I may know 125
thy testimonies.

† *e* It

126 † *e* It is time to doe ô Lord : *f* they haue dissipated thy law.

e It is time, and hiegh time, saith feruent zele of the iust man, that God deliuer the innocent: *f* vvhen the vvicked haue not only persecuted the good, but haue also contemptuously made houoke of Gods lavv, and true religion.

127 † *g* Therfore haue I loued thy commandementes, aboue gold and topazius:

g For this zele of Gods lavv so despised, and dissiputed, the iust more and more loueth, that vvhich the vvicked so deadly hate.

128 *h* † Therfore was I directed to al thy commandements: *i* al wicked way I haue hated.

h Euen by the mortal hate of the vvicked Hsavv, that Gods lavv is most excellent, and therfore addicted myselfe so much the more to lone it, *i* and to hate al vvicked vvayes.

Phe. Mouth.

129 † Thy *a* testimonies are meruelous: *b* therfore hath my soule searched them.

a Gods meruelous povvre and vvisdom, testified by his vvorkes and commandments, *b* vvorthely inuite iust soules, to meditate and contemplate the same.

* *Sermonum.* 130 † The *c* declaration of thy * wordes doth illuminate: and geueth vnderstanding to litle ones.

c *First entrance into knowlege of holie Scripture, illuminateth the Vnderstanding of the humble, wherby they procede to know more.*

131 † I *d* opened my mouth, and drew breath: becausse I desired thy commandments.

d By this Metaphor, of gaping, or vvide opening the mouth, and dravving breath, the Prophet describeth the great desire of the iust, to knovv and kepe Gods commandments.

132 † Looke vpon me, and haue mercie on me, according to *e* the iudgement of them that loue thy name.

e *According to thy accustomed equitie, in shewing mercie to them that loue thy name.*

* *eloquiũ* 133 † Direct my steppes according to thy * Word: and let not anie iniustice haue domination ouer me.

134 † Redeme me from the calumnies of men: that I may kepe thy commondmentes.

135 † Illuminate *f* thy face vpon thy seruant: and teach me thy iustifications.

f *Let thy diuine Maiestie looke vpon me with fauorable countenance.*

136 † *g* Mine eies haue gushed forth issues of waters: becausse they haue not kept thy law.

g True repentance consisteth not only in purpose to auoide sinne hereafter, vvhich in dede is first required, but also in sorovv and lamentation for sinnes past.

Sade. Iustice.

137 † Thou art iust ô Lord: and *a* thy iudgement is right.

a God being essentially iust of himselfe, maketh men iust according to right iudgement, by geuing them grace of mercie, vvherevvith they cooperating, are iust by iustice in dede inherent

in their soules. not by imputation only: for it vvere not right iudgement to impute, or account man iust, vvho is not so in dede.

† Thou hast commanded *b* iustice thy testimonies: and thy veritie excedingly. 138

b *The same is more confirmed, by these three synonyma, Iustice, Testimonies, Veritie, signifying the law of God, most earnestly commanded.*

† My Zele hath made me to pine away: because mine enimies haue forgotten thy wordes. 139

c Gods lavv is as pure as anie thing purged by fire.

† Thy * word is *c* fired excedingly: and thy seruant hath loued it. 140 *eloquia

† I am *d* a yongman, and contemned: I *e* haue not forgotten thy iustifications. 141

d A iust man is often iudged ignorant, immature, vnexperienced, by the vvorldlie vvise; e but in dede is vvise, in that he forgetteth not to kepe the lavv, vvhich maketh him iust.

† Thy iustice, is iustice for euer: and thy law is veritie. 142

† Tribulation, and distresse haue found me: thy commandments are my meditation. 143

† Thy testimonies are equitie for euer *f* geue me vnderstanding, and I shal liue. 144

f Hauing professed the necessitie of perfect iustice, he concludeth this Octonarie, praying to be illuminated in his vnderstanding, that so he may attaine iustice, and liue therby.

Coph. Vocation.

a Most serious and feruent inuocation of God for his grace, is necessarie, to the fulfilling of his lavv.

† I *a* haue cried in my whole hart, heare me ô Lord: I wil seeke after thy iustifications. 145

† I haue cried to thee, saue me: that I may keepe thy commandmentes. 146

† I haue preuented in *b* maturitie, and *c* haue cried: because I hoped much in thy wordes. 147

b *I haue preuented the mature, and ordinarie time of the night, and haue prayed* c *very attentiuely.*

† Mine eies *d* haue preuented early vnto thee: that I might meditate thy * wordes. 148 *eloquia

d *Againe in the morning I haue preuented the accustomed time of prayer.*

† Heare my voice according to thy mercie ô Lord: and according to thy iudgement quicken me. 149

e According to thy accustomed maner of shevving mercie, shew it me, that therby I may liue.

† They that persecute me haue approched to iniquitie: but from thy law they are made far of. 150

† Thou art *f* nigh ô Lord: and al thy wayes are truth. 151

f *God is alwayes readie to heare al that sincerly inuocate him.*

† *g* From the beginning I knewe of thy testimonies: that thou hast founded them for euer. 152

g *Gods law is the same in substance from the beginning of the world, and wil be for euer.*

Res.

Res. Head.

153 † See *a* my humiliation, and deliuer me: becauſe I haue not forgotten thy law.

a An other prayer of the iuſt in affliction.

*eloquiũ 154 † Iudge my iudgement, & redeme me: for thy * word *b* quicken thou me.

b Conſerue me in thy grace.

155 † Saluation is far from ſinners: becauſe they haue not ſought after thy iuſtifications.

156 † Thy mercies are manie ô Lord: *c* according to thy iudgement quicken me.

c As before v. 149.

157 † There are manie that perſecute me, and afflict me: I haue not declined from thy teſtimonies.

158 † I ſaw the preuaricatours, and I pyned away: becauſe they kept not thy * wordes.

*eloquia

159 † *d* See that I haue loued thy commandmentes ô Lord: in thy mercie quicken me.

d Sincere profeſſion of innocencie is no arrogancy.

160 The *e* beginning of thy wordes is truth: *f* al the iudgementes of thy iuſtice are for euer.

e Gods eſſential veritie is the beginning from vvhence, as from the fountaine al other truthes are deriued: *f* And al commandments proceding from this firſt truth, are for euer immutable.

Sin. Tooth.

161 † Princes haue perſecuted me *a* without cauſe: and my *b* hart hath bene afrayd of thy wordes.

a Potent wicked men perſecute the godlie without cauſe, that is, vvithout anie iuſt reaſon mouing them; & vvithout the effect intended by them vvhich is to drawe Gods ſeruants from truth, and equitie; *b* vvhoſe hart being poſſeſſed vvith the true feare of God, they perſiſt in keping Gods commandments.

*eloquia 162 † I *c* wil reioyce at thy * wordes: as he that findeth manie ſpoyles.

c Yea they alſo reioyce in keping the commandments, vvith ſuch difficultie, as thoſe doe, that gaining the victorie ouer their enimies carie avvay great and rich ſpoyles.

163 † I haue hated iniquitie, and abhorred it: but thy law I haue loued.

164 † *d* Seuentimes in the day I haue ſayd prayſe to thee, for the iudgements of thy iuſtice.

d Euerie day the iuſt praiſe God often, ſignified by the number of ſeuen.

Inſtitution of Canonical Houres by the Church.

From hence alſo the Church of Chriſt tooke example to inſtitute the ſeuen Canonical Houres, vvhich is the ordinarie Eccleſiaſtical Office; conſiſting, as S. Iſidorus, and manie other Fathers teſtifie, of Hymnes, Pſalmes, Canticles, Antiphones, Leſſons, Reſponſories, & other Prayers & Praiſes, diſtributed into diſtinct times, beginning in the night, vvherof that part is called the Nocturne (one or three according to the diuerſitie of the Office) and perteineth to one or more of the foure Vigiles, into vvhich ſouldiars diuide the vvhole night. VVherto alſo the Laudes are added. Then Prime, in the morning. Afterwards, the Third houre, Sixt, Nonth; and in the euening, Euenſongne, and Compline.

Againſt vvhich moſt ancient and religious Conſtitution, eſpecially againſt the

This religious institution reprehended by Drowsie Heretikes. Vigilantians. VVicliffists. Lutherans.

the part called Vigiles, or Nocturnes, certaine Heretikes repined, and calumniated the Churches custome, as superfluous and vnfructful to spiritual worke, violating of Gods ordinance, who made the night for rest, and the day for labour. For which cause they were called Nyctazontes, Somnicolosi, Drowsy heretikes. As the same S. Isidorus testifieth li. 1. c. 22. de Offic. Eccles. S. Ierom Epist. ad Riparium, noteth the same heresie in Vigilantius, calling him Dormitantius, because he reprehended holie Vigiles, as if it were better to sleepe, then wake in time of Diuine seruice. VViclif also raised vp the same heresie, as witnesseth Thomas VValdensis. To. 3. Tit: 3. c. 21. Lastly Luther and al his broode. But the holie obseruation of Canonical Houres is proued, by manie ancient Fathers to be altogether agreable to the holie Scriptures, both of the old and new Testament. So S. Beda. in 18. Luc. & li. 4. c. 7. Hist. Angl. S. Gregorie the Great li 3. Dialogi. c. 14. S. Augustin (Ser. 55. de temp.) exhorting the people to rise early to the Vigiles (or Nocturnes) and in anie wise to come to the Third houre, Sixt, and Ninth. Let none (saith he) withdraw himselfe from the holie vvorke, but vvhom either sicknes, or publique vtilitie, or perhaps some great necessitie holdeth backe. S. Ierom. Epist. 22. ad Eustoch, & in Epitaph. Paule. c. 10. maketh expresse mention of the Third houre. Sixt, Ninth, Morning, and Euening; also of Midnighst, adding that no Religious is ignorant that sometimes they must rise to Diuine Seruice, twvise, yea thrise in the night. S Basil, in Regulis fusius disput. ad Interrog 37. & de Instit. Monachorum. first. sheweth this ordinance to be agreable to the holie Scriptures, and namely to this place of the Psalmist. S. Cyprian in fine exposit. Orat. Domini. affirmeth that besides the three houres in vvhich Daniel and his felovves prayed, the Church of Christ hath added more. And (as manie suppose) S. Clement. li: 8. Constitut. Apostol c. 40. shevveth the sette Houres of prayers, and the reasons therof: Make your prayers Early in the morning, at the Third houre; Sixt, Ninth; Euening; and at the Time of cocke crovving Early geuing thankes because our Lord hath illuminated vs, the night being passed, & the day coming in; the Third, because that houre our Lord receiued Pilats sentence; the Sixt houre, because then he was Crucified; the Ninth, because al thinges were moued, when our Lord was crucified, abhorring the audacitie of the wicked, & not bearing the ignominie of our Lord; at Euening, geuing thankes, for that God hath geuen vs the night for rest of dayes labours: at the Cocke crovving, because at that time the coming of the day is denounced, to exercise the vvorkes of lighst, thus S. Clement. Touching the distinct and sette times of publique prayer, the continual practise by tradition teacheth, that Mattines vvith Laudes vvere said in the night, about the first Cockcrovving. Prime early in the morning. The other partes in the day time: At euening Euensongue, and last of al Compline. And touching the place: If for the infidels (saith the same holie Father) there be not accesse to the Church, the Bishop must geather the Assemblie at home, that the godlie may not enter into the Church of the vvicked: for the place doth not sanctifie man, but man the place. VVherfore if the vvicked occupie the place, that place is to be shunned, because it is prophaned by them: for as Priestes de sanctifie holie thinges, so the vvicked do contuminate them. If one by himselfe sing, read, pray, or tvvo or three be geathered together. For vvhere tvvo or three are geathered in my name (saith Christ) there am I, in the middes of them. Let not the godlie pray with an heretike, no not at home. For vvhat societie is there of light vvith darknes?

VVhy publike prayer is constituted at these houres.

Not lavvful to goe to Church, nor to pray vvith Infidels.

Nor vvith Heretikes.

Mat. 18. 2. Cor. 6.

† There

165 † There is *e* much peace to them that loue thy law: & *f* there is no scandal to them.

e Amongst other benefites, it is a special commoditie, that those which perfectly loue Gods law, haue alwayes peace in their owne conscience: *f* and are neuer scandalized, that is, do not fal nor committe sinne, by anie occasion whatsoeuer geuen them by others. For it is a general assured doctrine, that the perfect are not scandalized, because they are constant in vertue, and not moued by anie example, perswasion, prouocation, or other meanes to offend God: but only the weake and vnperfect are moued, and drawne to sinne by occasions geuen them, who otherwise would not haue sinned. Neither is he excused that falleth by such occasions, because he ought to be constant.

166 † I expected thy saluation ô Lord: and haue loued thy commandmentes.

167 † My soule hath kept thy testimonies: and *g* hath loued them exceedingly.

g *Not of seruile feare, but of true charitie & filial loue.*

168 † I haue kept thy commandmentes, and thy testimonies: because al my waies are in thy sight.

h *Because whatsoeuer I do is in thy sight, whom I wil in no case offend.*

Tau. Signe.

169 † Let my petition approch in thy sight ô Lord: according to thy word giue me *b* vnderstanding.

a In this last Octonarie, and conclusion of this Psalme, the faithful seruant of God prayeth, *b* not for humane knowlege, or other temporal thinges, but to vnderstand Gods law.

170 † Let my requeſt enter in thy sight: *c* according to thy word *d* deliuer me.

c Thou that hast promised to heare al that inuocate thee, *d* voutsaffe to deliuer me in time of tribulations and tentations.

171 † My lippes shal vtter an hymne, when thou shalt teach me thy iustifications.

Eloquiũ 172 † My tongue shal pronounce thy * word: *e* because al thy commandmentes are equitie.

e *God geuing grace, it behoueth his seruants thankefully to serue, and praise him.*

173 † *f* Let thy hand be to saue me: because I haue chosen thy commandmentes.

f Though man be indued with grace, yet he nedeth more grace, that by Gods hand and powre, not by his owne, he may resist tentations.

174 † I haue coueted thy saluation ô Lord: and thy law is my meditation.

178 † *g* My soule shal liue, and shal prayse thee: and thy iudgementes shal helpe me

g *By this assistance of grace, the soule continueth in spiritual life, and praiseth God.*

176 † *h* I haue strayed, as a sheepe, that is lost: *i* seeke thy seruant, *k* because I haue not forgotten thy commandmentes.

h Al mankind, and vniuersally euerie one hath bene as a lost sheepe, *i* and Christ came into this world to seeke and saue al: *k* but effectually findeth and saueth those only, that forgete not to kepe his commandments.

A BRIEFE NOTE CONCERNING the Gradual Psalmes.

VVhy the 15. Psalmes following are called Gradual Canticles.

Here folow in order fifetene Psalmes intitled Gradual Canticles. The Hebrew word Mahaloth signifieth Steppes, or Ascensions. The reason wherof Aadias, and some other Rabbins yeld, for that they were songue with higheſt eleuated notes, that can be in Musike. The Talmud saith they are so called, because they were songue in the fifetene steppes going vp into the Temple. But S. Augustin, S. Basil, and other Christian Fathers expound them according to the historie, and immediate prophetical sense, of the deliuerie of the Iewes from captiuitie of Babylon, ascending into Ierusalem: which is so situated on montaines, that the way from al partes was by ascending vnto it. According to the Mystical sense, of ascending spiritually by vertues to perfection, and to eternal felicitie. For the way tending to vertue (saith S. Basil) is like to certaine steppes (or degrees) by litle and litle bringing the man that loueth wisdome vnto heauen. These Canticles therefore are prayers, mixed with consolations, for the ioyful deliuerie of Gods people, from that great captiuitie in Babylon, which the Psamist King Dauid saw in prophetical spirite, and which his posteritie felt, and sometime indured. VVhich againe as a figure signifieth the returne and ascending of mankind from sinne to grace, and from the miserable state of this world into heauen. VVherupon S. Augustin interpreteth this prophecie of the ascension, or eleuation of the hart, from the vaile of teares. In the meane time, whiles we are in this world, these Psalmes are consolatorie prayers, and prophetical assurance, that Gods people, Catholique Christians shal be deliuered from thraldom, and persecution of Paganes, Turkes, and Heretikes. As partly we see by the deliuerie from the Romane persecuting Emperors, from the Vandals, Gothes, and Hunnes: & therfore with assured confidence we hope and expect the like deliuerie from Turkes, and al Heretikes of Luthers broode.

The historical sense.

The mystical sense.

These Psalmes are consolatorie prayers and prophecies.

PSALME. CXIX.

Prayer in tribulation. the 7. key.

The Iewes in captiuitie of Babylon, Christians in persecution, or other great tribulation, pray with confidence to be deliuered from danger, and slander of wicked tongues, 5. lamenting their long indurance.

A gradual Canticle. 1

VVHEN I was in tribulation I cried to our Lord: and *a* he heard me.

a Former experience of Gods mercie in hearing the prayers of those that inuocated him, geueth hope that he wil heare in like case.

† O Lord deliuer my soule from *b* vniust lippes, and from a 2 deceiptful tongue.

b Nothing is more dangerous then vntrue and deceiptful tongues, nothing more damage then to diminish, and detract from the good fame of the iust: and therfore this is a most necessarie prayer, that God wil deliuer vs, from the wicked tongues of. Turkes, Heretikes, and other wicked men.

c *What punishment is great ynough for wicked tongues?*

† *c* What may be geuen thee, or what may be added vnto thee 3 to a deceiptful tongue?

† The

4 † *d* The sharpe arrowes of the mightie, with coales of desolation.

d *Surely the malice of wicked tongues deserueth sharpest punishments to be afflicted by strong handes.*

5 † *e* Woe is to me, that my seiourning is prolonged: I haue
6 dwelte with the *f* inhabitantes of Cedar: † My soule hath bene long a seiourner.

e Iewes lamented their long absence from the holie land, especially from Ierusalem, and the Temple. Christians mourne for their restraint from Gods Seruice, and long perigrination from heauen. *f* Of Cedar the sonne of Ismael, came Mahomet, the Turkes false prophet, whose tyrannie is great and long. The name Cedar is interpreted, blackenes, and obscuritie, which signifieth darkenes of error, and sinne.

7 † With them, that hated peace, I was peaceable: when I spake to them, they impugned me *g* without cause.

g *The wicked afflict those that geue no cause of offence.*

PSALME. CXX.

The iust reioyce that their prayer is heard, and that God continually protecteth them. Gods protection. the 3. key.

1 A gradual Canticle.

I HAVE lifted vp mine eies vnto *a* the mountaines, *b* from whence helpe shal come to me.

a Towardes Ierusalem, and towards heauen. *b* Al helpe cometh from heauen, that is, from God, who of his diuine ordinance especially heareth prayers made in holie places. 3. Reg. 7.

2 † My helpe is from our Lord, who made heauen and earth.
3 † Geue he not *c* thy foote to be moued: neither doe he slumber that keepeth thee.

c The iust speaketh and wisheth wel to his owne soule. Especially the vvhole Church reioyceth in Gods assured protection.

4 † Loe he shal not slumber nor sleepe, that kepeth *d* Israel.
5 † Our lord kepeth thee, our Lord is thy protection, vpon thy right hand.
6 † By day *e* the sunne shal not burne thee: nor *f* the moone by night.
7 † Our Lord doth kepe thee from al euil: our Lord kepe *g* thy soule.
8 † Our Lord kepe thy coming in, and thy going out: from hence forth now, and for euer.

d The militant Church.

e Prosperitie, *f* nor aduersitie can ouerthrow the Church.

g spiritual life.

PSALME CXXI.

Vnder the figure of returne to Ierusalem, vehemently desired by the Iewes in captiuitie, the Psalmist describeth the desire, and hope of the iust to possesse heauen. Ioyes of heauen promised to the iust the 10. key.

A gradual Canticle. 1

I REIOYCED in theſe thinges, which *a* were ſayd to me: We
shal goe into the houſe of our Lord.

a Diuers Prophetes told the Iewes in captiuitie, that they ſhould returne to Ieruſalem Al Prophetes, Chriſt alſo, and his Apoſtles, and Prieſtes preach the entrance, and ioyes of heauen to the iuſt. Al vvhich the Pſalmiſt ſavv in prophetical ſpirite, and reioyced.

† *b* Our feete were ſtanding, in thy courtes ô Ieruſalem 2

b The Ievves cõſider that ſometimes they vvere ioyful in the Temple of Ieruſalem: Chriſtians reioyce in the comforte they haue in the militant Church.

† Ieruſalem, which is built as a citie: whoſe *c* participation 3
is together in it ſelf.

c Communitie and participation of ſpiritual graces, is a great ioy to Catholiques, vvherof the ſame Prophet ſpeaketh, Pſal 118. v. 63. and often els vvhere.

† For *d* thither did the tribes aſcend, *e* the tribes of our 4
Lord: the teſtimonie of Iſrael to confeſſe vnto the name of
our Lord.

d Al the tvvelne Tribes frequented Ieruſalem, *e* and al nations of the vvorld do come to the Catholique Church.

† Becauſe ſeates *f* ſate there in iudgement, *g* ſeates vpon the 5
houſe *h* of Dauid.

f Seates of Iudgement vvere placed in Ieruſalem, *g* and ſeates of Iudgement in the Catholique Church *h* of Chriſt.

† *i* Aske ye the thinges that are for the peace of Ieruſalem: 6
and *k* abundance to them that loue thee. Matt. 21. v. 22.

i Chriſt exhorteth to aske, *k* and promiſeth to geue that is rightly asked; Chriſtians alſo inuite each other to pray for the Church.

† Peace be made in thy ſtrength: and abundance in thy 7
towers.

† *l* For my bretheren, and my neigbours ſakes, *m* I ſpake 8
peace of thee:

l Chriſt prayeth for his Church, *m* and gaue his peace to the Apoſtles, and in them to their ſucceſſors.

† For the houſe of our Lord God, I haue ſought *n* good 9
thinges to thee.

n For in heauenlie Ieruſalem, al good thinges are prepared, & are geuen to Sainctes reigning there for euer.

PSALME. CXXII.

A prayer in affliction. the 7. key.

A feruent and attentiue prayer, to be deliuered from captiuitie, or anie other affliction.

A gradual Canticle. 1

TO thee haue I lifted vp mine eies, which dwelleſt in the
heauens.

† Behold

2 † Behold as the eies *a* of seruantes, are on the handes of their masters,

a Seruantes expecting necessaries at their masters handes, are commonly very attentiue to receiue that vvhich they hope for: so must the faithful praying God, be very attentiue, and not distracted in their prayers.

As the eies *b* of the handmaide on the handes of her mistresse:
so are our eies to our Lord God vntil he haue mercie on vs.

b *An other example of handmaides, who generally are more diligent then men.*

3 † Haue mercie on vs ô Lord, haue mercie on vs: because we are *c* much replenished with contempt.

c Though God suffer his seruantes to sustaine some affliction and reproch, yet he heareth and deliuereth them before they be oppressed.

4 Because our soule is *d* much replenished: reproch to them that abund, and contempt to the prowde.

d Seing persecution stil increase, or continevv long, the faithful are then specially to conceiue hope of speedie reliefe.

PSALME. CXXIII.

The whole Church, and euerie iust person, gratfully confesseth, that by Gods protection they are secure, without which none could escape ruine.

Gods protection. the 3. key.

1 A gradual Canticle.

2 BVT that our Lord *a* was in vs, let Israel now say: † but that our Lord was in vs,

a If God had not sent his helpe, and defence to vs,

3 *b* When men rose vp against vs, † *c* perhaps they had swalowed vs *d* aliue:

b we could not haue escaped the force of our enimies. *c* The vvord [perhaps] doth not here import a doubt, or vncertanitie, but in modest maner of asseueration, leaueth the iudgement of the euent that should hapen (if God did not protect his seruantes) to their ovvne consideration: vvhich is an vsual phrase in most langnages. *d* So sudainly should the vveake, vvithout Gods protection, be destroyed, as men are deuoured & svvalovved vp by rauening vvild beasts, euen before they be throughly dead So vvas Ionas svvalovved into the vvhales bellie.

4 When their furie was angrie against vs, † perhaps *e* water had swalowed vs.

e Furious persecution.

5 † Our soule hath passed through *f* a torrent: perhaps our soule had passed through an intolerable water.

f Suddaine great trubles.

6 † Blessed be our Lord which hath not geuen vs, for a pray to their teeth.

g Mans subtelte often deceiueth an other man, but there is no counselable to circumuent God.

7 † Our soule as a sparow is deliuered from the snare of the fowlers:
The snare is *g* broken, and we are deliuered.

8 † Our helpe is in the name of our Lord, who made heauen and earth.

PSALME CXXIIII.

Gods protection. the 3. key.

The Church, and holie members therof, are alwayes protected by God: 5. The wicked being suffered for a while, are at last punished.

1 A gradual Canticle.

THEY *a* that trust in our Lord, as mount Sion: he shal not be moued for euer, *b* that dwelleth † in Ierusalem. 2

a Those that confidently trust in God, are in such securitie as is mount Sion, which is a hil, defended also with other hilles round about. *b* An other thing required to this securitie, is to dwel within Ierusalem, not the terrestrial citie, for (as S. Augustin obserueth) the Iewes that dwelt therin are destroyed or made captiues, and hitherto reiected of God, but in the Catholique Church.

Mountaines round about it: and our Lord round about his people, from hence forth now and for euer.

c God wil not alwayes, nor finally leaue his seruants in tribulation, but only a while for their good. 3 † Because our Lord *c* wil not leaue the rod of sinners vpon the lote of the iust: that the iust reach not their handes to iniquitie.

4 † *d* Doe wel ô Lord to the good, and right of hart.

d This prayer is also an assueration, for it is certaine that God wil defend, and reward the good, and right of hart:

5 † But *e* those that decline into obligations, our Lord wil bring with them that worke iniquitie: *f* peace vpon Israel.

e And no lesse assuredly God wil punish not only the notorious wicked, and principal auctors of wickednes, but also al those that for feare or for commoditie, or for anie other cause, decline into obligations, bondes, couenants, or anie way consent, in external shew with the wicked against God: as in outward profession of Heresie, or Schisme, though such temporizers do not thincke in their hart, that the pretended religion is true, wherto they are drawne to yeld external conformitie. For, as the Psalmist here teacheth, our Lord wil bring al such accessarie offenders, to the same iudgement and punishment, with the principal workers of iniquitie. *f* Al which being punished, then Ierusalem, the Catholique Church, shal haue peace.

PSALME CXXV.

The deliuered from captiuitie reioyce. the 7. key.

Israelites released from captiuitie of Babylon, much more the blessed both of the old and new testament deliuered by Christ from captiuitie of sinne, do reioyce: 5. Who nevertheles must passe through tribulation to eternal felicitie.

1 A gradual Canticle.

WHEN our Lord turned the captiuitie of Sion: we were made as *a* men comforted.

a The Iewes released from captiuitie, were exceedingly, and almost incredibly comforted, as men for great, and vnexpected & sundaine ioy thinke it rather a dreame, then a truth that they are deliuered from miseries. So S. Peter when he was deliuered out of prison by an Angel. *Act.* 12. thought

thought it rather a vision, then a true deliuerie. Such spiritual ioy deuoute soules haue vvhen they are deliuered from sinne.

2 † Then was our mouth replenished with ioy: and our tongue with exultation.
Then *b* shal they say among the Gentiles: Our Lord hath done magnifically with them.

b VVheras in the tvvo former verses (and very commonly) the Prophet speaketh in the preter tense, for the assurance of that he foreshevveth, as if it vvere already donne, yet here he vtereth his prophecie in the future tense, that the Gentiles wil confesse that God dealeth magnifically vvith his people.

3 † *c* Our Lord hath done magnifically with vs: we are made ioyful.

c The people also themselues gratfully confesse that God dealeth magnifically vvith them.

4 † *d* Turne our captiuitie ô Lord, *e* as a torrent in the South.

d The Prophet forseing al this in spirite, prayeth for the performance hereof. *e* And that it may spedely be done, as a torrent that runneth in the south part of the vvorld is commonly very great, much desired, but scarse expected.

5 † *f* They that sow in teares, *g* shal reape in ioyfulnesse.

f This is the ordinarie disposition of God, that his seruants shal make their seeding, vvhich is, doe good vvorkes (saith S. Augustin) vvith teares, in tribulation vpon earth: *g* and reape a plentiful haruest, the revvard of their suffering and vvel vvorking, in the next life. In assured hope vvherof the Pfalmist, and the vvhole Church ioyfully conclude this Psalme vvith the tvvo verses folovving.

6 † Going they went and wept, casting their seedes.

7 † But coming they shal come with exultation, carying their sheaues.

PSALME CXXVI.

Neither house nor citie can be built, or kept without Gods special prouidence and helpe, 3. those that trust in him shal prosper in their endeauours.

Gods helpe in al good vvorkes. the 3. key.

1 A gradual Canticle *a* of Salomon.

a God not permitting Dauid to build the Temple, promised that his sonne should build it; and therfore besides other good admonitions, geuen to his sonne Salomon, he directeth this Psalme to him, to be songue vvith others in the dedication of the Temple. 3. Reg. 8. 2. Par. 5.

VNLESSE *b* our Lord build the house, they haue laboured in vayne that build it.
Vnlesse our Lord kepe the citie, he watcheth in vayne that kepeth it.

b Vnlesse God be the principal Agent, no vvorke can prosper.

2 † It is vaine for you to rise *c* before light: *d* rise ye after ye haue sitten, which eate *e* the bread of sorow.

c It is vaine to atempt anie thing vvithout Gods grace assisting: *d* they that so doing, & thincking they haue done something, rest *e* after their painful trauel, must rise againe & beginne anevv, because that vvhich they seme to haue done vvel, is nothing vvorth, nor shal haue revvard.

† *f* When

† *f* When he shal giue *g* sleepe to his beloued: behold *h* the 3
inheritance of our Lord *i* are children: *k* the reward, the
fruite of the wombe.

f Contrarivvise vvhere God geuing grace, those that truly loue him, do good vvorkes, *g* vvith great ease, and dilight, as they take their sleepe, *h* they merite inheritance in heauen, *i* for their good vvorkes. *k* the revvard is promised to the true children of God, borne to him in the vvombe of the Catholique Church.

† As *l* arrowes in the hand of the mightie: so are the *m* chil- 4
dren of them that are shaken.

l Moreouer as a strong archer striketh deepe with his arrovves; so they that patiently suffer much in this vvorld, *m* do multiplie good vvorkes.

n Such shal be very happie, & very easily answver al that can be obiected against them

† *n* Blessed is the man that hath filled his desire of them: he 5
shal *o* not be confounded when he shal speake to his enemies
p in the gate.

p in the day of Iudgement.

PSALME CXXVII.

Feare of God the vvay to happines. the 7. key.

Happines both of this life and of the next, is obtayned by fearing, and sincerely seruing God.

A gradual Canticle. 1

BLESSED are al that feare our Lord, that walke in his
wayes.

† Because thou shalt eate the labours of thy handes: blessed art 2
thou, and it shal be wel with thee.

† Thy *a* wife as a fruitful vine, in *b* the sides of thy house. 3

a If such seruants of God be maried, they shal ordinarily haue issue, and succession in their familie; but especially the soules of such shal bring forth manie meritorious vvorkes, *b* in the bosome of the Catholique Church, vvhich vvas founded in Christs side.

c Children also signifie good workes.

c Thy children as young plantes of oliuetrees, round about
thy table.

† Behold so shal the man be blessed, that feareth our Lord. 4

† Our Lord out of Sion blesse thee: and that thou mayst see the 5
good thinges of Ierusalem al the dayes of thy life.

d Revvard in heauen for good vvorkes in earth.

And that thou mayst see thy *d* childrens children, peace vpon
Israel.

PSALME CXXVIII.

The Church stil firme in persecution. the 6. key.

The Church often (3. and much) impugned, is not ouertome. 4. Her persecuters are destroyed, 6. contemned, 8. and cursed.

A gradual Canticle. 1

Often

a OFTEN haue they impugned me *b* from my youth, let Israel now say:

a Israel vvhich is the Church of God, reioycing saith: that enimies haue often, *b* euen from the beginning of the world, persecuted me, as when Cain persecuted Abel, other wicked persecuted Seth, Enoch, Noe: the Chalders persecuted Abraham: the Ægyptians persecuted the Israelites: and so in other generations.

2 † Often haue they impugned me from my youth: *c* but they haue not preuailed against me.

c But they haue neuer ouercome me. So the Psalmist testifieth for al times past, & prophecieth the same for times to come.

3 † Sinners *d* haue builded vpon my backe: they haue *e* prolonged their iniquitie.

d Persecuters not being able to ouerthrow, or suppresse the Church, haue laide great weightie burdens of tribulations vpon her backe, which she hath patiently and strongly borne, *e* they haue stil persisted, one sorte after an other, but with longanimitie the Church hath stood fast, and constantly passed through al distresses. In moral sense sinners build iniquitie vpon the back of the Church, yea and vpon Gods back, when they presume to sinne, trusting in the end to be absolued by vertue of holie Sacraments left in the Church. Likewise when they excuse their sinnes, imputing the cause to other creatures of God, vvherby they are allured. vvhich is in effect (saith S. Augustin) to accuse God, and to build iniquities on Gods back, vvho made those creatures.

4 *f* † Our iust Lord wil cut the neckes of sinners: † let them
5 al *g* be confounded and *h* turned backward, that hate Sion.

f God therfore who is iust, vvil at last cast such presumptuous sinners from his back, and breake their stiffe neckes: *g* then shal they be confounded, *h* separated eternally from God, become like fruitles, and vvithered grasse, cast avvay, despised, yea cursed of al, and blessed by none, as the Prophet denounceth in the next verses.

6 † Let them be made as grasse in the toppes of houses: which is withered before it be plucked vp.

7 † Wherof the reaper hath not filled his hand, and he that gathereth the sheaues his bosome.

8 † And they sayd not that passed by: The blessing of our Lord be vpon you: we haue blessed you in the name of our Lord.

PSALME CXXIX.

The Iewes, or other people in tribulation for sinne, or temporal captiuitie, crie to God to be deliuered: 4. trusting, and encoreging eche other in Gods accustomed mercie, assuredly hoping that he wil redeme & deliuer them.

The sixth penitential Psalme. the 7. key.

1 A gradual Canticle.

2 FROM *a* the depthes I haue cried to thee ô Lord: † Lord heare my voice:

a This prayer agreeth to al true penitents, crying to God for helpe, being either in depth of sorovv for sinne, and so it is one of the Penitential Psalmes. or the depth of feruent desire to ascend tovvards perfection in vertue, and from this vaile of miserie into heauen, and so it is a Gradual Psalme. or in the depth of temporal paines, and so it is a spezial prayer for soules in Purgatorie, offered by the Church in their behalfe.

Let thine eares be intent, to the voice of my petition.

b None is able to abide the rigour of Gods iustice.

† If thou shalt obserue iniquities ô Lord: Lord *b* who shal 3
susteyne it?

† Because with thee there is *c* propiciation: and for *d* thy law 4
I haue expected thee ô Lord.

c But al must relie vpon his mercie.

d For thy promises made in the law, that thou wilt remitte sinnes to the penitent, geue more grace to them that seeke it, and mitigate also the paines due for sinnes.

My soule hath expected in his word: † my soule hath hoped in 5
our Lord.

† From *e* the morning watch euen vntil night let Israel hope 6
in our Lord.

e The hope of penitents is like to the watches of the day time, from morning vntil night, vvhich are more comfortable, then vvatches of the night:

† Because with our Lord there is mercie: and with him 7
f plenteous redemption.

f The greatest comforth is in Christ our Redemer, vvhose plentiful Redemption bringeth more abundance of grace.

† And he shal redeme *g* Israel, from al his iniquities. 8

g Christs Redemption being sufficient for al the vvorld, is effectual only to true liuing members of the Catholique Church.

PSALME CXXX.

Confidence of innocencie. the 7. key.

Anie iust soule in humble confidence offereth his innocencie, as a spiritual and gratful sacrifice to God, 3. exhorting al Gods seruants euer to hope in him.

A gradual Canticle of *a* Dauid. 1

a Dauid by Gods special grace hauing a sincere minde towards al men, euen towards his enimies, and an humble hart, not desiring anie thing ambitiously, but al to the honour of God, proposeth his owne example, for others to imitate: that they may vvith him offer the sacrifice of humilitie, and innocencie vnto God, from vvhom al good thinges procede.

b Al this vvith a thankful mind to God vvho gaue this grace.

LORD my hart is not exalted: *b* neither are mine eies loftie. Neither haue I walked in great matters: nor in meruelous thinges aboue me.

† If I was not humbly mynded: but exalted my soule: 2
As *c* the weaned childe is toward his mother, *d* so retribution in my soule.

c As children after they are vveaned come stil vvillingly to their mother, so doth the childe of God relie vpon Gods helpe, though he alvvayes feele not the same svvetnes: *d* & according to his demaneur herein, he expecteth revvard.

† *e* Let Israel hope in our Lord, from henceforth now and 3
for euer.

e King Dauid, or anie other being for his vertue aduanced, and revvarded by God, is a good example to moue others to do the like, so shal they receiue like revvard.

PSALME

PSALME CXXXI.

The Psalmist earnestly prayeth God to geue him leaue, & to shew him where, to build a Temple. But more especially prayeth for, and prophecieth the coming of Christ, the promised Sonne of Dauid, 14. signifying Gods promise therof, and of establishing his Church. Christs coming to restore man. the 5. key.

1 A gradual Canticle.

2 REMEMBER *a* Dauid ô Lord, and al his meekenes:

a It is an vsual thing that Dauid, Moyses, & other Prophetes speake of themselues in the third person.

† As he sware to our Lord, *b* vowed a vowe to the God of Iacob.

b King Dauid desiring, and so farre as lay in him, promising to build a Temple to God, vvith great instance prayed that he might performe the same. But God disposing othervvise, that not he, but his sonne should build it, he neuertheles prepared the matter, vvorkemen, and money, shevved the forme, and disposed the Leuites hovv to serue therin.

3 † *c* If I shal enter into the tabernacle of my house, if I shal ascend into the bed of my couch.

c Moreouer by vovv depriued himself of entering into his ovvne house, or taking his ordinarie rest, til he might (if it so pleased God) knovv the place vvhere it should be built.

4 † If I shal geue sleepe to mine eies, and slumbering to mine eie liddes:

5 † And rest to my temples: vntil I finde a place for our Lord, a tabernacle for the God of Iacob.

6 † Behold we haue heard of it *d* in Ephrata: we haue found it in *e* the fildes of the wood.

d It vvas reueled to Dauid, that the Temple should be built, in that part of Ierusalem, vvhich looketh tovvards Bethleem (othervvise called Ephrata) vvhere our Sauiour vvas borne.

e VVithin Ierusalem, vvhich is compassed vvith vvoodes. In this vision also the vvhole forme of the Temple vvas reueled vnto him, as he testifieth. 1. Par. 28. v. 19. All thinges, quoth he, came vvritten vvith the hand of our Lord vnto me: that I might vnderstand al the vvorkes of the paterne.

7 † *f* We wil enter into his tabernacle: we wil *g* adore in the place where his feete stood.

f Holie Dauid moued vvith exceding deuotion, repared to the place, vvhere Gods Temple should be built, *g* & adored God, vvhere the Propitiatorie, as a foote stoole representing Gods presence, should stand VVhat meruel then if deuotion moue Christians, to visite the holie places, vvhere our Sauiour, God and Man vvas Incarnate, vvas borne, suffered death, vvas buried, ascended into heauen, or anie other place vvhere his feete stood.

8 † *h* Arise Lord into thy rest, thou and *i* the arke of thy sanctification.

h O God, leauing Silo, Gabaon, and the like places, come into thy holie Temple. *i* VVith the Arke of couenant, vvhere thou sanctifiest thy people. And here againe the Prophet illuminated vvith a higher Mysterie, and inflamed vvith more deuotion, prayeth for Christes coming into the vvorld, and that after his Passion he vvil rise, not only in glorie of soule, but also of bodie, prefigured by the Arke of testimonie, vvhich vvas in the tabernacle, and after in the Temple.

† Let thy Prieſtes be clothed with *k* iuſtice: & let thy *l* ſainctes 9
reioyce.

k Grant therfore that thy Prieſtes, vvhich muſt offer ſacrifice in this ſacred place, be indued vvith vertues, and good life vvorthie of their degree: *l* and the Leuites vvho are ordained to ſerue there, be likevviſe made fitte for their diuers functions, both in the old and nevv Teſtament.

† *m* For Dauid thy ſeruants ſake, *n* turne not away the face 10
of thy Chriſt.

m And ſeing thou haſt geuen ſuch meeknes, deuotion, zele, ſinceritie, and other vertues making him a man according to thyne ovvne hart, and therupon promiſed to eſtabliſh his ſede, *n* differ not to ſend thy promiſed Meſſias, Chriſt our Redemer.

† Our Lord *o* hath ſworne truth to Dauid, and *p* he wil not 11
diſapoint it: *q* Of the fruite of thy wombe I wil ſet vpon thy
ſeate.

o Henceforth to the end of this Pſalme, the Prophet relateth Gods reuelation to him: That he hath truly promiſed vvith an oath, *p* and vvil performe, *q* to ſette one of Dauids ſonnes vpon his Throne: vvhich vvas not only fulfilled in Salomon, vvho reigned in great peace, and builded the Temple, but eſpecially in Chriſt the Sonne of Dauid, to vvhom our Lord God gaue the ſeate of Dauid his father, & he ſhal reigne in the houſe of Iacob for euer, and of his kingdom there ſhal be no end. Luc. 1. v. 32. 33. By this promiſe S. Peter alſo proueth Chriſts Reſurrection. Act. 2 v. 30.

† *r* If thy children ſhal keepe my teſtament, and theſe my 12
teſtimonies which I wil teach them:

r Concerning the children of Chriſt, members of his kingdom the Church, the promiſe is conditional, if they obſerue Gods commandments, they ſhal ſit vpon his ſeate: be coheyres of his kingdom. Rom. 8 v. 17.

Their children alſo euen for euer, ſhal ſit vpon thy ſeate.

† Becauſe our Lord hath choſen Sion: he hath choſen it for an 13
habitation to himſelf.

† This is my *ſ* reſt for euer and euer: here wil I dwel becauſe I 14
haue choſen it.

ſ Sion, the Catholique Church, is a perpetual place where God dwelleth.

† Bleſſing I wil bleſſe her *t* widow: her *v* poore I wil fil 15
with breades.

t The Church vvanting Chriſts viſible preſence, is repleniſhed vvith manie bleſſinges, *v* and al her humble children are releeued vvith holie Sacraments.

† Her *w* Prieſtes I wil clothe with ſaluation: and her 16
x ſainctes ſhal reioyce with ioyfulnes.

w The Church hath alwayes ſome holie Prieſtes, x *and ſome holie people.*

† *y* Thither wil I bring forth a horne to Dauid, I haue prepared 17
z a lampe to my Chriſt.

y Of this Church, elected by God, Chriſt is the Protector, and ſtrong defence. *z* and the ſame Church ſhalbe a perpetual lampe, vvherby others may come to him.

† His enemies I wil clothe with confuſion: but vpon him ſhal 18
my ſanctification florish.

PSALME

PSALME CXXXII.

Fraternal concord is commended to al in the Church, as neceſſarie and delectable in it ſelf, and bleſſed of God. Fraternal concord. the 7. key.

1 A gradual Canticle *a* of Dauid.

a Dauid being a moſt peaceable man, euen towvard his enimies, is added by Eſdras in this title, as an example for others to imitate.

BEHOLD *b* how good, and how pleaſant a thing it is, for brethren to dwel in one:

b That concord is both good and pleaſant, nedeth no other proofe, but only to conſider, & to behold the fruict therof in euerie communitie, and eſpecially in the Church of God.

2 † *c* As oyntement on *d* the head, which ranne downe vpon the beard, *e* the beard of Aaron, which ranne downe vnto *f* the hemme of his garment:

c The ointment, vvherevvith Aaron, and other High Prieſtes vvere conſecrated, vvas precious, and moſt odoriferous, ſignifying grace bought by Chriſts blood, and producing vertues, vvhich make ſvvete ſaueure: *d* vvas povvred vpon the High Prieſts head, vvho being head of the Church, *e* vnitie and concord deſcended from him to other Prieſtes, *f* and ſo to the people, euen to the lovveſt, and meaneſt in Gods Church.

3 † *g* As the dew of Hermon, which runneth downe vpon mount Sion.

g An other ſimilitude to declare the excellencie of concord: As the devv of mount Hermon, vvhich is perpetually couered vvith ſnovv, that falleth from the heauen, thence deſcending refresheth & fructifieth the hil of Sion: ſo mutual concord, and fraternal charitie amongſt the faithful, nouriſheth each other, making them fructful in al good vvorkes.

Becauſe *h* there hath our Lord commanded bleſſing, and life euen for euer.

h VVhere there is vnitie God geueth abundance of grace, as vvhere the Apoſtles vvith other faithful vvere geathered, and continued in prayer, the Holie Ghoſt came vpon them al. And the multitude of beleuers [then increaſing] had one hart and one ſoule. Act 2. &. 4. v. 32.

PSALME CXXXIII.

Al, and eſpecially clergie men that ſerue the Church, are inuited to prayſe God by day and by night, ſo shal they be bleſſed of God. God continually to be praiſed. the 1. key.

1 A gradual Canticle.

LOE *a* now bleſſe our Lord, al ye the ſeruantes of our Lord:

Which ſtand in the houſe of our Lord, in the courtes of the houſe of our God.

a This laſt Gradual Pſalme, as a concluſion exhorteth al to praiſe God: *b* for to this end he made al creatures in heauen & in earth.

2 † In the nightes lift vp your handes vnto the holie places, and bleſſe ye our Lord.

3 Our Lord out of Sion bleſſe thee, who *b* made heauen and earth.

PSALME CXXXIIII.

Gods perfection and goodnes: the 1. key.

God who only is omnipotent, and fountaine of al goodnes, is of al to be praised, 3. He is the special protector of his elected people. 15. Contrariwise false goddes are impotent, vaine, and can not helpe those that serue them. 19. Only the Church doth rightly praise him.

Allelu ia. 1

a Gods seruantes.

PRAYSE ye the name of our Lord, *a* ye seruantes prayse our Lord.

b Clergie that serue in the Temple, *c* and ye Laitie that attend to his seruice, must praise him for these causes. *d* his goodnes. *e* his benignitie.

† Ye *b* that stand in the house of our Lord, in *c* the courtes of 2
the house of our God.
† Prayse ye our Lord, because our Lord is *d* good: sing ye to 3
his name, because it is *e* sweete.
† Because our Lord *f* hath chosen Iacob to himself, Israel for 4
his owne possession.
† Because I haue knowne that our Lord is *g* great, and our 5
God aboue al goddes.
† Al thinges whatsoeuer our Lord would he hath done, in hea- 6
uen, in earth, in the sea, and in al the depthes.
† Bringing forth clowdes from the vttermost of the earth: 7
lightenings he hath turned into rayne.
Who bringeth forth the windes out of his treasures: † who 8
stroke the first begotten of Ægypt from man euen to beast. Exo. 11.
† He send forth signes, and wonders in the middes of thee ô 9
Ægypt: vpon Pharao, and vpon al his seruantes.
† Who stroke manie nations: and slew stronge kinges: 10 Ios. 12. Num. 21. Ios. 13.
† Sehon the king of the Amorrheites, & Og the king of Basan, 11
and al the kingdomes of Chanaan.
† And he gaue their land for inheritance, for an inheritance to 12
Israel his people.
† Lord thy name is for euer: Lord thy memorial is vnto gene- 13
ration and generation.
† Because our Lord shal iudge his people: and wil be intreated 14
toward his seruantes.
† The idoles of the Gentiles are siluer, and gold, the workes 15 Psal. 113.
of mens handes.
† They haue mouth, and shal not speake: they haue eies, and 16
shal not see.
† They haue eares, and shal not heare: for neither is there 17
breath in their mouth.

† Let

18 † Let them that make them become like to them: and al that haue confidence in them.

19 † Ye houſe of Iſrael bleſſe our Lord: ye houſe of Aaron bleſſe our Lord.

20 † Ye houſe Leui bleſſe our Lord: you that feare our Lord, bleſſe ye our Lord.

21 † Bleſſed be our Lord out of Sion, who dwelleth in Ieruſalem.

PSALME. CXXXV.

God being meruelous in himſelf, 4. hath shewed his powre and goodnes in his workes, as wel in general to al the world, 10. as in particular towards his elected people.

Gods meruelous workes. the 2. key.

1 Allelu ia.

CONFESSE ye to our Lord *a* becauſe he is good: *b* becauſe his mercie is for euer.

a VVhoſe goodnes is incomparable *b* This ſecond part of euerie verſe, firſt pronounced by the Prieſtes, confeſſing & praiſing Gods mercie aboue al his workes, was ſtil repeted by muſicians, or other aſſiſtants, in maner as now in Litanies [ô Lord deliuer vs] and [VVe beſech theeto heare vs] And as Gloria Patri &c. is added in the end of Pſalmes, and our Lords prayer, and the Angelical ſalutation are often repeted in diuers Offices, and in the Roſarie.

2 Confeſſe ye to *c* the God of goddes: becauſe his mercie is for euer.

3 † *d* Confeſſe ye to *e* the Lord of lordes: becauſe his mercie is for euer.

c VVhoſe diuine powre created al other thinges. *e* VVhoſe dominion is ouer al the world.

d By this inuitation to praiſe our Lord God, thriſe repeted, we profeſſe the Bleſſed Trinitie, who is one God in ſubſtance, and three Diuine Perſons.

4 † Who *f* onlie doth great meruels: becauſe his mercie is for euer.

5 † Who made the heauen *g* in vnderſtanding: becauſe his mercie is for euer.

6 † Who eſtabliſhed *h* the earth ouer the waters: becauſe his mercie is for euer.

7 † Who made the great lightes: becauſe his mercie is for euer.

8 † The ſunne to rule the day: becauſe his mercie is for euer.

9 † The moone, and ſtarres to rule the night: becauſe his mercie is for euer.

10 † Who ſtroke Ægypt with their firſtbegotten: becauſe his mercie is for euer.

f Only God can do true miracles; to-wit, workes aboue the courſe of al nature. *g* In admirable wiſdom. *h* Made the waters aboue nature to remaine vvithin their bondes, & not to couer the earth.

† Who

† Who brought forth Israel out of the middes of them: because his mercie is for euer. 11 Exo. 13.

† In a mightie hand, and loftie arme: because his mercie is for euer. 12

† Who diuided the Read sea into diuisions: because his mercie is for euer 13

† And brought forth Israel through the middes therof: because his mercie is for euer. 14

† And he ouerthrew Pharao, and his host in the Readsea: because his mercie is for euer. 15 Exo. 14.

† Who led his people through the desert: because his mercie is for euer. 16 Num. 21.

† Who stroke great kinges: because his mercie is for euer. 17

† And slewe strong kinges: because his mercie is for euer. 18

† Sehon the king of the Amorrheites: because his mercie is for euer. 19

† And Og the king of Basan: because his mercie is for euer. 20

† And he gaue their land for an inheritance: because his mercie is for euer. 21

† For an inheritance to Israel his seruant: because his mercie is for euer. 22

† For in our humiliation he was mindful of vs: because his mercie is for euer. 23

† And he redemed vs from our enemies: because his mercie is for euer. 24

i Al Gods benignitie, as wel of particular benefites towards his people, as general to them and al others

† Who geueth foode to *i* al fleshe: because his mercie is for euer. 25

† Confesse ye to the God of heauen: because his mercie is for euer. 26

Confesse ye to the Lord of lordes: because his mercie is for euer.

procedeth from his mercie.

PSALME CXXXVI.

The Iewes lamentation in captiuitie. the 4. key.

The Prophet describeth how lamentably the people in captiuitie of Babylon, wil bewaile the want of meanes to serue God, and of their native soyle: 7. with iust desire of their enimies punishment.

A Psalme of Dauid *a* for Ieremie.

a By adding to this title [for Ieremie] the Septuagint Interpreters signifie that this Psalme treateth of the same captiuitie, in which Ieremias writte his Lamentations.

Vpon

1 VPON the riuers *b* of Babylon, there we *c* sate and wept: whiles we *d* remembred Sion.

b Nere the riuers in Chaldea, wherof Babylon was the head citie, *c* the Iewes remained mourning, *d* remembring the holie rites and seruice of God, which had bene in Sion, wherof they were depriued in the captiuitie.

2 † On the willowes in the middes therof, we hanged vp *e* our instrumentes.

e Al their musical instruments, as hauing no vse of them.

3 † Because there they that led vs captiue, *f* demanded of vs wordes of songes.

f Either in earnest, or in scorne the Chaldees willed them to sing, as they were accustomed in their countrie.

And they that led vs away: Sing ye an hymne to vs of the songes of Sion.

4 † *g* How shal we sing the song of our Lord in a strange land?

g They excused themselues, and refused to sing sacred Psalmes before prophane people, neither had they mind to sing in that mourning state of captiuitie.

5 † *h* If I shal forget thee ô Ierusalem, let my right hand be forgotten.

h The people shew not only their feruent present desire to serue God in Ierusalem, but also their firme purpose stil to desire the same, wishing that if they forget it, or lose this affection, their right handes, or what soeuer is most deare, or necessarie for them, may be forgotten, not conserued, but suffered to perish,

6 † *i* Let my tongue cleaue to my iawes, if I doe not remember thee:
If I shal not set Ierusalem in the beginning of my ioy.

i If I lose this affection, let me also lose the vse of my tongue.

7 † Be mindful ô Lord of *k* the childrem of Edom, in *l* the day of Ierusalem:

k The Idomeans incensed the Chaldees to be cruel against the Iewes, wherof they pray for iust reuenge, and withal the Psalmist prophecieth that it wil be reuenged, which Isaias also prophecieth, c. 21. v. 11. l. for their reioycing in Ierusalems miserie.

m That say: Rase it, rase it, euen vnto the foundation therof.

m *The voice of the Idumeans, inciting the Babylonians vtterly to destroy Ierusalem.*

8 † *n* Daughter of Babylon miserable: blessed is he, that shal repay thee thy payment, which thou hast payed vs.

n A prophecie that the people of Babylon should also be punished, for their crueltie against the Iewes, wherof Isaias likewise prophecieth c. 13.

9 † Blessed is he, *o* that shal hold, and *p* shal dash thy litle ones against the rocke.

o God wil blesse, or reward them that shal seuerly afflict the Babylonians, *p* not sparing their children. Morally he is blessed, that mortifieth his owne passions, cutteth of first il motions, or punisheth venial sinnes, that they grow not strong within his soule, and so draw it to committe mortal sinne. S. Aug. hic. & S. Greg. in fine expos. Psal. 4. pœnit.

PSALME. CXXXVII.

Thankes to God for benefites. the 7. key.

The whole Church, or anie iust person, rendreth thankes to God for his benefites 4. praying that al kinges and kingdomes may do the same, 4. because God being high respecteth, and aduanceth the humble.

To *a* Dauid him self. 1

a This Psalme is a fitte forme of thankes for Danid, or anie other seruant of God.

b I vvil render thankes and praise.

I wil *b* confesse to thee ô Lord in my whole hart: *c* because thou hast heard the wordes of my mouth.

c God euer heareth the prayer that is rightly made, for vvhich the supplicant is therfore to geue thankes.

In *d* the sight of Angels I wil sing to thee: † I wil adore *e* toward thy holie temple, and wil confesse to thy name. 2 1. *Cor.* 11. *v.* 10.

d Angels are present vvhere the faithful pray, obserue our prayers, and offer them to God, if they be sincere, as the prayers of Tobias, and Cornelius. *e* VVhen there vvas not accesse to the Temple, yet the Ievves praying in captiuitie, turned themselues tovvards the Temple. *Tob.* 12. *Act.* 10. *Psal.* 24. *v.* 10.

For thy mercie, and thy truth: becausse thou hast magnified aboue euerie thing *f* thy holie name.

f The Name and Maiestie of GOD, The VVORD (which is the Sonne of God) also the name of IESVS, is magnified aboue al names, or temporal thinges:

† In what day soeuer I shal inuocate thee, heare me: thou wilt multiplie strength in my soule. 3

† Let *g* al the kinges of the earth ô Lord confesse to thee: because they haue heard al the wordes of thy mouth: 4

g Sovvner or later Kinges and Princes of al kingdomes and nations, haue bene or shal be converted to Christ.

† And let them sing in the wayes of our Lord: because great is the glorie of our Lord. 5

† Because our Lord is high, and he beholdeth low thinges: and high thinges he knoweth *h* far of. 6

h God knovveth proud men, not as his freindes or seruants, but farre of, as strangers and enimies.

† If I shal walke in the middes of tribulation, thou wilt quicken me: and vpon the wrath of mine enimies thou hast extended thy hand, and thy right hand hath saued me. 7

† Our Lord wil repay for me: ô Lord thy mercie is for euer: despise not the workes of thy handes. 8

PSALME CXXXVIII.

Gods special prouidence of his seruantes. the 3 key.

Gods knowlege, 7. and presence (10. without the helpe, or hinderance anie thing) extendeth to al thinges, times, and places. 17, he geueth exceding great honour to his saincles, 20, the wicked, as enimies to God are iustly hated, 23. the iust pray for Gods perpetual direction.

Vnto

1 Vnto *a* the end, a Psalme of Dauid.

a By this part of the title [to the end] is signified (as is noted Psal. 4.) that the matter conteined in the Psalme, perteyneth to the newe Testament.

2 LORD thou *b* hast proued me, and hast knowen me:
† thou hast knowen my sitting downe, and my rising vp.

b God who knoweth al thinges most absolutly and perfectly, without discourse or searching, yet, as it were, maketh experimental trial of his seruants, to make them in some sorte to know him, and to knowe themselues. And so here, holie Dauid or other faithful man, acknowlegeth Gods Omniscience, that is, perfect knowlege of al thinges, without exception, past, present, & to come: al workes, wordes, thoughtes, and what soeuer can be, though it neuer was nor shal be, in general and in particular.

3 † Thou hast vnderstood my cogitations far of: my path, and *c* my corde thou hast searched out.

c The vttermost measure and reach of myne intention.

4 † And thou hast foresene al my wayes: because there is not a word in my *d* tongue.

d *The word holden in by the tongue, and not vttered by mouth, is not hidden from God.*

5 † Behold ô Lord thou hast knowen al the last thinges, & them of old: thou hast formed me, and hast put thy hand vpon me.

6 † Thy knowledge is *e* become meruelous of me: it is made great, and I can not reach to it.

e By experiēce we see that Gods knowlege excedeth our reach.

7 † *f* Whither shal I goe from thy spirit? and whither shal I flee from thy face?

f As Gods knowlege comprehendeth al thinges, so his presence extendeth it selfe to al places, neither is conteined in place, but excedeth al place, in his diuine immensitie.

8 † If I shal ascend into heauen, thou art there: if I descend into hel, thou art present.

9 † If I shal take my winges early, and dwel in the extreme partes of the sea:

10 † Certes thither also shal thy hand conduct me: and thy right hand shal hold me.

11 † *g* And I sayd: Perhaps darknes shal treade ouer me: and the night is mine illumination in my delightes.

g The Prophet also in the person of anie curious imaginatiue man, examineth and findeth that no darknes, nor couer can hide anie thing from God.

12 † For darkenes shal not be darkened from thee, and the night shal be lightened as the day: as the darkenes therof, so also the light therof.

13 † Because thou hast possessed *h* my reynes: thou hast receiued me from *i* my mothers wombe.

h Nothing semeth more hidden, then a mans entrals.

i or a child in the mothers wombe.

14 † I wil confesse to thee, because thou art terribly magnified: thy workes are meruelous, & my soule knoweth excedingly.

† My *k* bone is not hid from thee, which thou madest in secrete: and my substance in the lower pattes of the earth. 15

† *l* Mine *imperfection thine eies haue sene, & in thy booke* al shal be written: *m* daies shal be formed, & no man in them. 16

† *n* But to me thy :: frendes ô God are become honorable excedingly: their principalitie is exceedingly strengthned. 17

n Aboue al considerations it most excedeth, that God so high and infinite, honoreth his humble people seruants so exceedingly, that it semeth to themselues, farre more then can be due. For he reward-eth euen ouer & aboue merites; which merites also are founded in Gods mercie geuen vvithout merite.

† *o* I wil number them, and they shal be multiplied aboue the sand: *p* I rose vp and I am yet with thee. 18

o The number also of Saintes vvhom God hath chosen, called, iustified and vvil glorifie, excede mans conceipt. Apoc. 7. *p* Inceased vvith this excellent glorie, and desiring to be of this innumerable multitude, by thy grace I haue risen from sinne, and in confidence of thy perpetual helpe, I stand and hope to perseuere in thy seruice.

† *q* If thou shalt kil sinners ô God: *r* ye men of blood depart from me. 19

q And if it be so, yea seing it is so, that as thou ô God doest exalt thy Saincts, to exceding and vnspeakable honour: so thou hast also decreed to punish obstinate sinners, vvith eternal death and damnation: *r* I renounce al vvicked association, gette ye avvay from me al cruel bloudie men, that vvould dravv me into euerlasting torments.

† *s* Because you say in thought: they *t* shal receiue thy cities in vayne. 20

s Avvay from me, you that thinke, *t* the glorious mansions in heauen, prepared and promised to the iust, are vaine hopes, and in vaine expected.

† *v* Did not I hate them, that hate thee ô Lord: and *w* pyned away because of thine enemies? 21

v This hate of such sinners the iust shal confidently plead, and happie are they that shal be able truly to alleage for themselues in the day of iudgement, that they hated al, vvhom God hateth, *vv* yea hated them vvith feruent zele, that are Gods enimies.

† *x* with perfect hatred did I hate them: they are become *y* enemies to me. 22

x Stil the Prophet inculcateth this necessarie perfect hatred, *y* and emnitie tovvards Gods enimies.

† *z* Proue me ô God, and know my hart: examine me, and know my pathes. 23

z For that none in this life (without special and extraordinarie reuelation) knoweth certainly their owne state, whether they be worthie of Gods loue or hatred (Eccle. 9.) the iust submitte themselues to Gods examination of their hart and actions:

And *a* see, if the way of iniquitie be in me: *b* and conduct me in the euerlasting way. 24

a humbly praing God, that if they be in the way of iniquitie, *b* he vvil vouchsafe to reduce and guid them into the right way of euerlasting life.

k Or bones in the flesh.
l Or mans bodilie imperfection before his birth, *m* dayly formed by God, not by man. Iob. 10. v. 8. 2. Mac. 7. v. 22, 23.
:: Nevv translaters peruert this place, translating [thoughts] for [frendes] contrarie to the Hebrevv, Greke, and Latin, and al ancient Fathers, only pretending that the same vvord in the Chaldee tongue also signifieth thoughts.
* *Golem, Embryonem.* * *Of knovvledge.*

PSALME

PSALME CXXXIX.

The iust diuerſly afflicted by the wicked, pray to be defended, 7. repoſe their confidence in God, 10. who wil adiudge the reprobate to eternal punishment, 13. and reward the good with the fruition of himſelf.

Eternal paine of the wicked, and ioy of the bleſſed. the 10. key.

1 Vnto the end, a Pſalme of Dauid.

2 DELIVER mè ô Lord from the euil man: from the vniuſt man reſcue me.

3 † Which *a* haue deuiſed iniquitie in their hart: *b* al the day they did appoint battels.

4 They haue whet their tongues as that of a ſerpent: † the venome of aſpes is vnder their lippes.

5 † Kepe me ô Lord from the hand of the ſinner: and from vniuſt men deliuer me.

6 † Who haue deuiſed to ſupplant my ſteppes: † the proude haue hid a ſnare for me:
And they haue ſtreched out ropes for a ſnare: they haue layd * a ſtumbling blocke for me nere the way.

a Vnquiet euil diſpoſed men ſtil deuiſe wicked plottes
b. and neuer ceaſe to make diſcord and debates.

Scanda lum.

7 † *c* I ſayd to our Lord: Thou art my God: heare ô Lord the voice of my petition.

8 † O Lord, Lord *d* the ſtrength of my ſaluation: *e* thou haſt ouershadowed my head in the day of battel.

9 † Yeld me not ô Lord from *f* my deſire, to the ſinner: they haue deuiſed againſt me, forſake me not, *g* leſt they perhaps be proude.

c In time of tentation prayer is moſt nec ſſarie.
d Man is not able to reſiſt tentations,
e vnleſſe God by his grace, as by a helmet, defend him from yelding conſent.

f Suffer me not to fal from that which I now deſire (which is to be conſtant in vertue) not to conſent to ſinners perſwaſions. *g* VVho then would triumph ouer me.

10 † *h* The head of their compaſe: *i* the labour of their lippes *k* ſhal couer them.

h The ſumme of their miſcheuous deuiſes, *i* conſiſting in their ſuttle perſuaſions with ſwete wordes, *k* ſhal ouerwhelme, and bring themſelues to perdition.

11 † *l* Coales ſhal fal vpon them, *m* thou ſhalt caſt them downe into fyre: in miſeries *n* they ſhal not ſtand vp.

12 † A man ful of tongue ſhal not be directed in the earth: euils ſhal take the vniuſt man into deſtruction.

13 † *o* I haue knowne that our Lord wil do the iudgement of the needie: and the reuenge of the poore.

l Hel fire ſhal be their lote,
m into which they ſhal fal,
n & euer be in intolerable torments.

o I haue lerned by good inſtructions, and by experience, that in the end thou ô God wilt comfort the iuſt, who are now afflicted; and puniſh the vniuſt, that liue in temporal delightes, as it happened to Lazarus, and the glutton.

p Eternal glorie consisteth in seeing God.

† But as for the iust, they shal confesse to thy name: and the 14
righteous shal dwel with *p* thy countenance.

PSALME CXL.

The Church prayeth and preuaileth the 6. key.

The Church prayeth that her children may auoide sinful wordes, 4. not make excuses of sinnes committed, not communicate with others in sinne, nor to harken to flatterers: 6. but to pray that they may amend (the Psalmist by the way prophecieth that manie shal be conuerted) 8. though sometimes persecution be great, the Church faileth not.

A Psalme of Dauid 1

LORD I haue cried to thee, heare me: attend to my voice, when I shal crie to thee.

a In these wordes the Church prayeth, offering incense in her solemne Offices.

† :: Let my prayer be directed as *a* incense in thy sight: the 2
eleuation of my handes as *b* euening sacrifice.

a As the fume of incense is swete and ascendeth vpwards: so the Church prayeth that her petitions may be gratful, and ascend to God. *b* In the old testament morning sacrifice was rather more solemne, and more frequeut, but the Prophet semeth to allude vnto Christs Sacrifice, which he was to offer towards euening on the Crosse; and the same also in vnbloudie maner, the euening before his Passion, in the Eucharist.

† Set ô Lord *c* a watch to my mouth: and *d* a doore round 3
about to my lippes.

c A iust care and consideration what to speake, before the mouth be opened. *d* lippes must not be alwayes stopt, for it is a sinne sometimes not to speake, but as a dore that is to be opened, and shut at due seasons, for example, opened to confesse our sinnes, and Gods truth:

e shutte from wordes of malice, and from excusing sinnes committed.

† Decline not my hart *e* into wordes of malice, to make 4
excuses in sinnes.

With men that worke iniquitie: and I wil not communicate with the chiefe of them.

† The iust shal rebuke me in mercie, and *f* shal reprehend 5
me: but let not the oyle of a sinner *g* fatte my head.

f Admonition of the iust is a profitable reprehension, *g* but the fawning of flatteters is pernicious.

Because *h* yet also my prayer is in their *i* good pleasures: 6

† *k* their iudges are swalowed vp ioyned to the rocke.

h The Church ceaseth not to pray for sinners, *i* though as yet they take pleasure in their sinnes, *k* but the very chiefest of them, which seme most potent, if they remaine obstinate to their death, shal then perish, as men throwne against rockes.

l They shal heare my wordes *m* because they haue preuailed: 7

† *n* as the grossenes of the earth is broken out vpon the earth.

l They shal then heare and vnderstand, that the prayers of the Church *m* are effectual, obtaining grace of constancie to her children, not to feare anie persecution, nor anie kind of death,

death; obtayning also iustificatiō of their cause, vvhen the persecuters shal see that the wordes, and doctrin of the Church are true, and preuaile in true iudgement, as true, modest, peaceable, not sedicious, turbulent, nor against the commonwealth.

n As much earth sticking togither is made fructful, by breaking it into smal mould, so the children of the Church by persecution, bring forth more fruict then before. S. Aug.

8 Our *o* bones are dissipated *p* nere to hel: † *q* for to thee ô Lord, Lord are mine eies; in thee haue I hoped, take not away my * soule.

life

o Some persecuters are so cruel as to rage against the bones, and other reliques of Martyrs,
p casting them into the vilest places they can, willing if they could, to throw them into hel,
q but the Church and al her members repose confidence in God.

9 † Keepe me from *r* the snare, which they haue set for me: and from *s* the scandals of them that worke iniquitie.

r Therfore she prayeth that her children be not entrapped by guilful deceiptes, *s* nor ouerthrowne by anie stumbling blocke cast in their way.

10 † *t* Sinners shal fal in his net: *v* I am alone vntil I passe.

t In the end, al persecuters and other wicked shal be caught in their owne nette of perdition,
v the Church is singularly protected euen to the end.

PSALME CXLI.

Holie Dauid being fled into a caue, and beseeged round about by Sauls armie, explicating his distresse, 6. prayeth to be delinered.

Dauids prayer in extreme distresse. the 8. key.

1 Of *a* vnderstanding to Dauid, when he was in the caue, a prayer. 1. Reg. 24.

a This Psalme in forme of a prayer, shevveth vvhat cogitations Dauid had in extreme danger.

2 VVITH my voice I *b* haue cried to our Lord: with my voice I haue prayed to our Lord:

b *Not with exterior voice, for so he should haue detected himselfe, but with fernoure of spirite.*

3 † I powre out my prayer in his sight, and I pronounce my tribulation before him.

4 † *c* When my spirit faileth of myself, and *d* thou hast knowne my pathes.

c VVhen by reason of extremitie, I vvas not able to thinke hovv to helpe my selfe, *d* thou ô God knovving my actions and demaneur, didst deliuer me.

In this way, which I walked, they hid a snare for me.

5 † I looked toward *e* the right hand, and *f* saw: and *g* there was none that would know me.

e I looked for helpe, *f* and diligently looked about me, *g* but none vvould seme to knovv me, vvhen I required their helpe.

h Flight hath failed me: and there is none to require my soule.

h Endeuoring to saue my self by flight, I found no secure place, for being in a caue or hole of a montaine, the vvhole armie beseeged me; al seeke to take avvay my life, none to saue it.

† *i* I haue

† *i* I haue cried to thee ô Lord, I haue sayd: Thou art *k* my hope, *l* my portion *m* in the land of the liuing. 6

i Thus leift desolate of al mans helpe, and destitute of al vvorldlie shift, I cried to thee ô Lord, *k* my only hopeful refuge, *l* neither do I desire to liue for anie vvorldlie respect, but hauing chosen thee ô God for my portion, and inheritance, *m* I desire to be out of this desert place, and to be in the land, vvhere is right vse of religious diuine seruice.

† Attend to my petition: because I am *n* humbled exceedingly. 7
Deliuer me from them that persecute me: because they are made strong ouer me.

n afflicted.

† Bring forth my soule out of prison, *o* to confesse vnto thy name: *p* the iust expect me, *q* til thou reward me. 8

o Dauids desire of libertie, was especially to this end, that he might haue conuenient place, and other meanes to serue and praise God: *p* the good, and vvel dispo ed people of Israel, can not now serue thee as they desire, but expect me, *q* whom thou ô Lord, vvilt aduance to the kingdom, that then vve may serue thee, more freely and more commodiously.

The prophetical sense of this Psalme.

Al this happened in figure of Christ, of vvhom prophetically S. Augustin S. Hilarie, Cassiams, Cassiodorus, and others expound the vvhole Psalme. Amongst others S. Beda briefly in these vvordes. VVheras in the title, Vnderstanding is premised to Prayer, therby is signified, that Dauid in his distresses, and in the deune whither he fled, vnderstood vvhat our Lord should suffer of the Ievves, and hovv he vvould pray to his Father. In the first part our Lord crieth to his Father, complaining of the detestable deceiptes of Iudas the persecutor. In the second he prayeth to be deliuered from the prison of hel (Limbus, vvhere he vvas free) because the faith of al the Sainctes depended on his Resurrection.

PSALME CXLII.

The seuenth penitential Psalme. the 7. key.

King Dauid (or anie other) in spiritual or temporal tribulation, not trusting in his owne iustice, layeth open his calamitie, 5. considering Gods benignitie, 6. prayeth to be speedely deliuered; 11. and confidently assureth himselfe therof.

A Psalme of Dauid, when Absalom his sonne persecuted him. 1 2.Reg.17

a God hauing so promised is bond by his truth, *b* and his iustice, to heare penitents praying for remission of sinnes.

LORD heare my prayer: with thine eares receiue my petition in *a* thy truth: heare me in *b* thy iustice.

† And *c* enter not into iudgement with thy seruant: *d* because no man liuing shal be iustified in thy sight. 2

c Deale not vvith me in rigour of iustice, *d* for no mortal man is able of himselfe to be iustified, abstracting from Gods mercie.

† Because the enemie *e* hath persecuted my soule: he *f* hath humbled my life in the earth. 3

e sought my life, *f* and brought it into great danger. Spiritually, the diuel as a roring lion stil seeking vvhom he may deuour, hath temp ed me vehemently.

g He hath set me in obscure places as the dead of the world: † and my spirit is in anguish vpon me, within me my hart is troubled. 4

g I am pressed with great calamities, temporal or spiritual.

† *h* I was

5 † *h* I was mindful of old dayes, I haue meditated in al thy workes: in the factes of thy handes did I meditate.

h In this case I consider, how God hath hertofore shewed his goodnes towards me, and others.

6 † I haue *i* stretched forth my handes to thee: my soule is *k* as earth without water vnto thee.

i Stretching forth handes a ceremonie in prayer, wherby the supplicant is made more attentiue, and also indureth some paine for part of satisfaction. *k* mans mind vvithout Gods illumination is drie and barren.

7 † Heare me *l* quickly ô Lord: my spirite hath faynted.

l In great tentations Gods grace and helpe is more presently nedeful to preuent our weaknes, lest vve yeld consent.

Turne not away thy face from me: *m* and I shal be like to them that descend into *n* the lake.

m If God leaue man vvithout special and continual grace, he vvil fal, *n* into sinne, as into a deepe lake, from vvhence vvithout helpe he can not rise vp againe.

8 † Make me heare thy mercie *o* in the morning: becaus I haue hoped in thee.
Make the way knowen to me, wherein I may walke: *p* becaus I haue lifted vp my soule to thee.

o In the first assault of tentation.

p Seing by thy grace I haue begunne to pray vnto thee.

9 † Deliuer me from mine enemies ô Lord, to thee I haue fled:
10 † teach me to doe thy wil, becaus thou art my God.
11 Thy *q* good spirite wil conduct me into the right way: † for thy name sake ô Lord thou wilt quicken me, in thine equitie.
12 Thou wilt bring forth my soule out of tribulation: † and in thy mercie thou wilt destroy mine enemies.
And thou wilt destroy al, that afflict my soule: becaus I am thy seruant.

q The penitent thus humbling himselfe and praying may assuredly trust that God doth remitte his sinnes by the holie Sacramente, and iustifieth him, protecteth him, and wil bring him out of al dangers of spiritual or temporal enemies.

PSALME CXLIII.

The royal Prophet thanketh God, for al his victories, and possession of the kingdom. 3. Admiring Gods benignitie towards man, 5. prayeth to be stil defended from al enimies, 9. promiseth a new songue of prayse, 11. describeth the vanitie of worldlie men, 15. concluding that true felicitie is in seruing God.

King Dauid praise h God for his victories the 8. key.

1 A Psalme of Dauid, *a* against Goliath.

a Becaus this vvas Dauids first, and a very notable victorie, the Septuagint Interpreters make mention of Goliath in this title.

BLESSED be our Lord my God, who *b* teacheth my handes to battel, and my fingers to warre,

b God made Dauid a warier, and victorer against Goliath, without anie former training in armes.

† My mercie, and my refuge: my defender, and my deliuerer. 2
My protectour, and I haue hoped in him, who *c* subdeweth my people vnder me.

c Made him afterwards king of a great people.

† Lord *d* what is man, that thou art *e* made knowne to him? 3
or the sonne of man, *f* that thou estemest him?

d Al mankind was vnvvorthie before Christ, *e* that God should be reueled vnto them, *f* especially that he should haue care of the progenie of men, after their sinne.

† *g* Man is made like to vanitie: his dayes passe as a shadow. 4

g In dede man in himselfe, in his ovvne nature and frailtie, is but a vaine and transitorie creature, passing from life to death, as a shadovv that can not consist of it selfe, neither can man vvithout God.

† *h* Lord incline thy heauens, and descend: touch the mountaynes, and they wil smoke. 5

h By a poetical description he prayeth for Gods helpe, as if God should make the heauens to bovv, and so descend; or make the montaines smoke, as vvhen Moyses receiued the lavv; or declare himselfe by Meteors, as folovveth:

† Lighten lightening, and thou shalt disperse them: shoote 6
out thine arrowes, and thou shalt destroy them.

i Tribulations or tentations.

† Send forth thy hand from on high, take me out, and deliuer 7
me from manie *i* waters: from the hand *k* of children *l* strangers.

k Children of the Church, *l* but of euil life

† Whose mouth hath spoken *m* vanitie: and their right hand 8
is the right hand of iniquitie.

m *They speake in vanitie that promise to kepe Gods law, and performe it not.*

n In that principal instrument, apt for a new songue, and for extraordinarie benefites.

† O God I wil sing to thee a new song: in *n* the psalter of ten 9
stringes, I wil sing to thee.

† Who geuest saluation to kinges: who hast redemed Dauid 10
thy seruant from the malignant sword: † deliuer me. 11
And rescue me out of the hand of *o* children strangers, whose mouth hath spoken vanitie: and their right hand, is the right hand of iniquitie.

o Both Ievves & Christians that liue not vvel, are as strangers that frame to themselues such a false felicite, as is here described: making riches or vvorldlie pleasures their God.

† Whose sonnes, are as new plantes in their youth. 12
Their daughters comly trimmed: decked about after the similitude of a temple.

† Their storehouses ful, flowing out of this into that. 13
Their ewes ful of yong, abunding in their going forth: † their 14
oxen are fatte.
There is no ruine of wal, nor * passage, nor crie in their streates.

* *transmigration.*

p True happines consisteth not in vvorldlie thinges.

q But in preferring God before al.

† They haue said, that it is a happie people, which hath these 15
things: *p* blessed is the people, whose *q* God is our Lord.

PSALME

PSALME. CXLIIII.

God is, and for euer ought to be praised, 3. for his immensitie, infinite, glorious Maiestie, meruelous workes, merciful benefites; for his powre, wisdom, iustice, 19. who wil reward the good, and destroy the wicked.

God: Maiestie excelleth al thinges. the 1. key.

1 *a* Prayſing, to Dauid himſelfe.

a By this title, Eldras ſignifieth that the Holie Ghoſt, vvho indited al the Pſalmes to Gods praiſe, more ſpecially in theſe ſeuen laſt ſuggeſted to Dauid, and by him to al Gods ſeruants, that al their other ſeruice muſt tend, and be directed to the praiſe of God: and that therin vve muſt continevv, and finally reſt, as in the ſabbath of the ſeuenth day, ſignified (as S. Beda ſuppoſeth) by theſe ſeuen laſt Pſalmes of praiſe, eternally praiſing our Lord God. For vvhich principal end both Angels and Men, yea and al other creatures vvere made.

I " Wil exalt thee my God *b* the king: and I wil bleſſe thy name *c* for euer, and *d* for euer and euer.

b King, is the proper epitheton of Chriſt, the Sonne of God, to whom, in his humanitie, God the Father promiſed the Church of al nations for his kingdom. Pſal. 2. in vvhom alſo the vvhole Bleſſed Trinitie is praiſed. *c* Al the time of this vvorld they praiſe God, *d* & after in eternitie.

2 † Euerie day wil I bleſſe thee: and wil praiſe thy name for euer, and for euer and euer.

3 † Great is our Lord and exceding laudable, and of his greatnes there is no end.

4 † Generation and generation shal praiſe thy workes: and they shal pronounce thy powre.

5 † They shal ſpeake the magnificence of the glorie of thy holines: and shal tel thy meruelous workes.

6 † And they shal tel the force of thy *e* terrible thinges: and shal declare thy greatnes:

7 † They shal vtter the memorie of the abundance of thy ſwetnes: and in thy iuſtice they shal reioyce.

8 † Our Lord is pitiful and merciful: patient and very merciful.

9 † Our Lord is ſweete to al: and his *f* commiſerations are ouer al his workes.

10 † Let al thy workes ô Lord confeſſe to thee: and let thy *g* ſainctes bleſſe thee.

e Of vvonderful and miraculous thinges, vvhich ſtrike terrour into mens mindes. *f* The effectes of Gods mercie in redeming, and recallidg ſinners, are eminent aboue al other workes.

g Therfore the ſanctified haue ſpecial cauſe to praiſe God.

11 † They shal tel the glorie of thy kingdom: and shal ſpeake thy might.

12 † That they may make thy might knowne to the children of men: and the glorie of the magnificence of thy kingdom.

13 † Thy kingdom is a kingdom *h* of al worldes: and thy dominion in al generation and generation.

h Chriſts kingdom the militant Church is magnifical, but much more the triumphant vvhich is eternal.

† " Our Lord is faithful in al his wordes : and holie in al his workes. 14

i God is readie of his part to lift vp al.

† Our Lord *i* lifteth vp al that fal : and setteth vp al that are bruised. 14

† The eies of al hope in thee ô Lord : and thou geuest their meate in time conuenient. 15

k He geueth necessarie thinges to al liuing creatures, euen to brute beastes.

† Thou openest thy hand : and fillest *k* euerie liuing creature with blessing. 17

† Our Lord is iust in al his wayes : and holie in al his workes. 18

† Our Lord is neere to al that inuocate him : to al that inuocate him in truth. 19

† He wil doe the wil of them that feare him, and wil heare their prayer ; and saue them. 20

† Our Lord keepeth al that loue him : and he wil destroy al sinners. 21

† My mouth shal speake the prayse of our Lord : and let al flesh blesse his holie name for euer, and for euer and euer. 22

ANNOTATIONS PSALME CXLIIII.

The seuen last Psalmes perteyne more specially to prayses. This Psalme and other six are composed in order of the Alphabet.

I will exalt thee] As this Psalme is the first of the seuen, which conteyne more particular instruction of perpetually praising God : so it is the seuenth of those, which are composed in order of the Alphabet, to wit, the 24. 33. 36. 110. 111. 118. and this 144. Of which the three former want some letters : signifying (as Cassiodorus interpreteth) such in Gods Church, as sing his praises, but with some imperfections : the other foure haue the perfect Alphabet, signifying those, that sing Gods praises with perfect deuotion. Which only foure S. Ierom calleth Alphabetical Psalmes. *Epist. ad Paulam Urbicam, & Proem. in Lament. Ierem.*

It is probable that the Hebrew text now wanteth a verse in this Psalme. And therfore is not more certaine then the Greke or Latin.

14. Our Lord is faithful.] This verse is not now in the ordinarie Hebrew text, and therfore either the same is defectiue, or els this Psalme should seme not to be composed with a perfect Alphabet in the fountaine tongue. For here it wanteth the letter Nun. But seing S. Ierom counteth this one of the foure Alphabetical Psalmes, omitting the other three, which consist of vnperfect Alphabets, it is very probable that this verse was once in the Hebrew text, as it is both in Greke & Latin. Wherby amongst other places, appeareth, that there is no certaintie, to correct the Greke, or Latin Bible by the Hebrew, which is now extant ; but rather by them that may be supplied, which the Hebrew wanteth.

PSALME CXLV.

Al are exhorted to praise God and trust in his assured prouidence. the 3. key.

The Psalmist exciteth himself, and al others to praise God for his singular regard, and prouidence of al that trust in him : 3. shewing that neither princes, nor other men are able to helpe, 5. but God can and doth continually relieue al sortes of necessities.

Alleluia,

1 Alleluia, *a* of Aggæus, and Zacharie.

a The Septuagint added the names of these two Prophetes, for the like reason as they added Ieremie, Psal. 36. because Aggæus and Zacharias prophecying in the reduction of the people from captiuitie, exhorted them, as here the Psalmist doth, to trust in Gods prouidence, and preferre his seruice before vvorldlie cares.

2 MY soule prayse thou our Lord, I wil praise our Lord in my life: I wil sing to my God as long as I shal be.

3 Put not confidence in princes: † in *b* the sonnes of men, in whom there is no saluation.

b In one Sonne of Man [Christ] is saluation (saith S. Augustin) and in him, not because he is the sonne of man, but because he is the Sonne of God.

4 † His spirit shal goeforth, and he shal returne into *c* his earth: in that day al their cogitations shal perish.

5 † Blessed is he, whose helper is the God of Iacob, his hope in

6 our Lord his God: † who made heauen and earth, the sea, and al thinges, that are in them.

7 † Which keepeth truth for euer, doth iudgement for them that suffer wrong: geueth foode to the hungrie.

8 Our Lord looseth the fettered: † our Lord illuminateth the blind.

Our Lord lifteth vp the bruised, our Lord loueth the iust.

9 † Our Lord keepeth strangers, the pupil, and widow he wil receiue: and the wayes of sinners he wil destroy.

10 † Our Lord wil reigne for euer thy God ô Sion, in generation and generation.

c He saith not, that the spirit or soule shal turne into the earth, but the soule shal depart from the bodie, and so euerie one (in whom worldlie men put their trust) shal according to the bodie, returne into his earth.

PSALME CXLVI.

God is also to be praised by his peculiar people, for particular benefites. 4. & for his omnipotent powre, wisdom, goodnes, in creating, and gouerning this whole world, 11. and most special benignitie towards those that trust in him.

Gods excellencie in creating and gouerning the vvorld.

1 Alleluia. the 2. key.

PRAYSE ye our Lord becausse Psalme *a* is good: to our God let there be pleasant, and comelie praise.

a It is good to sing Psalmes of praise to God.

2 † Our Lord building vp Ierusalem: *b* wil gather together the dispersions of Israel.

b A prophecie of the restauration of Ierusalem after the captiuitie.

3 † Who *c* healeth the contrite of hart: and bindeth vp their sores.

c Remitteth sinnes to the penitent.

4 † Who *d* numbereth the multitude of starres: and *e* geueth names to them al.

d Besides experience of euerie one, that shal behold the firmament in a clere night, the holie Scripture (Gen. 15. v. 5.) sheweth, that the starres are innumerable to man. For albeit Ptolomæy

other Astronomers numbereth certaine more notorious starres, which serue especially for some knowlege in the science of Astronomie, numbering 349. such in the Zodiach; 316 in the South part therof; and 360. on the North part; which are in al 1025. Yet al acknowlege that no man can come nere to anie probable coniecture of the whole number, nor is able to attaine anie perfect knowlege of their natural influences, and special proprietes. And therfore the Psalmist propoſeth here the admirable, and vnſearchable knowlege of God: who both most exactly knoweth the number, *e* and so perfectly their nature, that his diuine Omniſcience geueth to euerie ſtarre a proper name, according to their ſingular differences and proprieties.

† Great is our Lord, and great is his ſtrength: and of his 5
wiſdom there is no *f* number.

† Our Lord receiuing the meeke: & humbling ſinners euen 6
to the ground.

† Sing ye to our Lord in confeſſion: ſing ye to our God on 7
harpe.

† Who *g* couereth the heauen with cloudes: and prepareth 8
rayne for the earth.

Who bringeth forth graſſe in the mountaines: and herbe for
the ſeruice of men.

† Who geueth to beaſtes their foode: and to *h* the young 9
rauens that cal vpon him.

f Thinges ſubiect to Gods knowlege and wiſdom are inaumerable.

g Al theſe and the like benefites do ſhewe Gods incomparable greatnes, wiſdom, and goodnes.

h Both ſacred and prophane auctors teſtifie, that rauens ſeing their yong ones, either vvithout fethers, or to haue vvhitiſh, vnlike to theirs, as ſuſpecting that they are not their ovvne birdes, but of ſome other kinde, leaue them deſtitute of meate; therfore God the auctor of nature, and conſeruer of al kindes of creatures, by his ſpecial prouidence, feederh them: either by a certaine dew hanging nere them in the ayre, as Iſidorus ſuppoſeth; or by litle beaſtes, or flees, ſent by Gods prouidence, vvhich they catching into their mouthes, are nouriſhed and brought vp, as S. Chryſoſtom teacheth, ſer. in Heliam; or by vvhat other meanes ſoeuer, al agree that yong rauens are neglected by their parents, and are fedde meruelouſly by Gods ordinance; by vvhich example the Pſalmiſt ſheweth, that much more God hath care of men: eſpecially of ſuch men (ſaith S. Chryſoſtom.) as honour him vvith hymnes and praiſes, vvhom alſo he hath called to be his peculiar people, and his ovvne portion or inheritance. *Ho. in hunc Pſalm.*

† He ſhal not haue pleaſure in the ſtrength of an horſe: nor in 10
the legges of a man ſhal he be wel pleaſed.

† Our Lord is wel pleaſed toward them that feare him: and in 11
them, that hope vpon his mercie.

PSALME CXLVII.

Gods prouidence eſpecially tovvards the Church. the 6. key.

Againe God is to be praiſed for his goodnes towards his peculiar people, 4 yea towards al the world: 7. but moſt abundantly towards his Church.

Alleluia.

The Hebrews ioyne this Pſalme vvith the precedent.

O *a* Ieruſalem praiſe our Lord: praiſe thy God ô Sion. 1

a Ieruſalem in the latter part of Dauids time, al the time of Salomon, and part of other kings reignes til the captiuitie, had peace & proſpered.

Againe

Againe after the captiuitie, the Citie was repared, the Temple reedified, and the whole land receiued and enioyed manie blessinges. But al this was no more then a figure of the excellent benefites here prophecied, and more euidently verified in Christs Catholique Church: partly here militant in the whole world, and especially in the glorious Ierusalem, and Sion, the perfect vision of peace, and contemplation of God, in eternal life.

2 † Because he *b* hath strengthened the lockes of thy gates: he *c* hath blessed thy children in thee.

b In comparison of other cities, and peoples of the world, the gates of Ierusalem were strongly fensed, *c* and the citizens blessed: much more the Church of Christ is built vpon a sure rock, her faithful children indued with al spiritual graces; and most of al, he auen it selfe is free from al danger of calamitie, and the Saincles are most secure & most happie, enioying eternal fruition of God.

3 † Who *d* hath set thy borders peace: and filleth thee with *e* the fatte of corne.

d Hath geuen peace in thy borders, *e* and the very best corne, and al other fruictes: wine, oyle, milke, honey, and the rest. Allegorically in the Church, reconciliation with God, by remission of sinnes, and peace of conscience, in the Sacraments of Baptisme & Penance; with the most spiritual food of Christs Bodie and Bloud in the Eucharist, and graces of other Sacraments. In heauen most assured peace and ioy without end.

4 † Who sendeth forth *f* his speach to the earth: his word *g* runneth swiftly.

f This perteyneth most specially to Euangelical doctrine, preached *g* and quickely receiued in al the world. Rom 10. v. 18.

5 † Who geueth *h* snow as wool: scatereth *i* mist as ashes.

h Snow nourisheth the earth, making it vvarme by Antiperistasis, as is euident in natural Philosophie, *i* and noysome ayre is changed into clere vveather. In the Church by penance & austere life men are purged from sinnes and vices, euil spirites are also driuen avvay. If your sinnes shal be as scarlet, they shal be made vvhite as snovv, and if they be redde as vermilion, they shal be vvhite as vvool. Isaie. 1. v. 18.

6 † He casteth *k* his crystal as morseles: before the face of his cold *l* who shal endure?

k Yea some that are hardned in sinne, as yse, or chrystal, shal be melted, broken, or made fitte to be ingraffed in Gods Church. So S. Peter vvas admonished by a vision (Act. 10. v. 13.) to kil and eate. Othervvise vvithout Gods grace geuing remorse and sorovv, no man can ouercome his ovvne vices.

7 † He *m* shal sendforth his word, and shal melt them: *n* his spirit shal blowe, and *o* waters shal flowe.

m But Gods vvord preached, *n* and his grace touching mens hartes, *o* innumerable are conuerted.

8 † Who declareth his word to *p* Iacob: his iustices, and iudgements to Israel.

p The Church only enioyeth these spiritual benefites.

9 † He hath *q* not done in like maner to anie nation: and his iudgements he hath not made manifest to them. *r* Allelu-ia.

q Considering that al mankind vvas in the masse of sinne, and that God letteth manie iustly perish, those to whom he geueth his grace to iustification, are specially bond to praise him. *r* And therfore the Prophet concludeth this Psalme, and the rest folovving, vvith Alleluia.

PSALME

PALMES CXLVIIII.

Our Creator to be praised by al creatures the 2. key.

Al creatures spiritual and corporal, are inuited to praise God, their Creator and Conseruer, 13. as incomparably excellent.

1

Alleluia.

PRAYSE ye our Lord *a* from the heauens: praise ye him in the high places.

a Al ye heauenlie spirites praise God for the excellencie of your nature.

† Prayse ye him al his Angels: prayse ye him *b* al his hostes: 2

b And for your innumerable multitude.

† Prayse ye him *c* sunne and moone: prayse him al ye starres, 3 and light.

c Al creatures, wanting sense or reason, shewforth the Maiestie and excellencie of their Creator.

† Prayse him ye heauens of heauens: and the waters that are 4 aboue the heauens, † let them praise the name of our Lord. 5

Because he sayd, and they were made: he commanded, and they were created.

† He established them for euer, and for euer and euer: he put 6 a precept, and it shal not passe.

† Prayse our Lord from the earth: ye dragons, and al depthes. 7

† Fyre, haile, snow, yse, spirit of stormes: which doe his 8 worde:

† Mountaines, and al litle hilles: trees that beare fruite, and 9 al ceders.

† Beastes, and al cattel: serpentes, and fethered fowles: 10

d Againe God is to be praised for the diuersitie of states in men, wherby the whole communitie, is conserued & gouerned

† *d* Kinges of the earth, and al peoples: princes, and al iudges 11 of the earth.

† Yongmen, and virgins: old with yong let them prayse the 12 name of our Lord: † because the name of him *e* alone is 13 exalted.

e God only, & no false imagined god made & disposed al thinges in order.

† The confession of him aboue heauen, and earth: and he 14 hath exalted *f* the horne of his people.

f More especially for that God hath so fortified his Church.

An hymne to al his *g* saincts: to the children of Israel, a people *h* approching vnto him. *i* Alleluia.

g Sanctified children, *h* that by grace and free wil, which he geueth them, approch vnto him, *i* Al this considered the Psalmist concluding with Alleluia, inuiteth al to praise our Lord.

PSALME CXLIX.

The Church must euer praise God. the 6 key.

The Church is most singularly bond to praise God, 4. for the grace, sanctitie, victorie, glorie, 7. and iudicial powre, which he geueth to his Saincts.

1

Alleluia.

a God our Lord whom al creatures

SING ye to our Lord a new song: let his prayse be in *a* the Church of saincts.

† Let

2 † Let Israel be ioyful in him, that made him : and let the children of Sion reioyce in their king.

are bond to praise, only accepteth those mens praises, that liue in his holie Church.

3 † Let them praise his name in quire : on tymbrel, and psalter let them sing to him :

4 † Because our Lord is wel pleased in his people : and he wil exalt the meeke vnto saluation.

5 † The saincts shal reioyce in glorie : they shal be ioyful in *b* their beddes.

b eternal rest.

6 † The *c* exaltations of God in their throte : and *d* two edged swordes in their handes.

c Hiegheſt praises of God shal be continually vttered by Saincts in glorie : for stil as praises passe by their tongues and mouthes, more like praises shal succede from their throte, and hartie affection, so out of the abundance of the hart their mouth shal stil speake Gods praise. *d* Glorified Saincts shal also haue iudiciarie powre. First, al in general shal like and approue Gods iustice in punishing the vvicked. Secondly the vvicked shal be iustly condemned in comparison of the blessed, vvho passed through, and ouercame the like, yea and greater tribulations and tentations then those, by vvhich the damned vvere ouercome. Thirdly, certaine more excellent Saincts, namely the Apostles, and al those that forsaking proprietie of temporal goodes, geue that they haue to the poore, as some religious Orders doe; or into a Communitie as the Apostles, and manie primitiue Christians did (Mat. 4. v 20. cap. 19. v. 27. Act. 4. v. 34. 1. Cor. 6. v. 3.) shal sitte in iudgement seates, assessorie iudges with Christ, and iudge those that render account, of wel or euil spending the temporal landes or goodes, which they possessed in this vvorld. So teach S. Augustin S. Ierom. S. Beda, and others.

In Psal. 121. v. 5. li. 3. in Mat. 19. ho. in Nat. S. Benet.

7 † To doe reuenge in the nations : chastisements among the peoples.

8 † To binde their kinges in fetters : and their nobles in yron manicles.

e Decreed by God.

9 † That they may doe in them the iudgement that is *e* written : *f* this glorie is to al his saincts. Alleluia.

f This iudicial powre is part of Saincts glorie.

Psalme. CL.

God absolutly most excellent is to be praised, 3. with al sortes of instruments, and by al other meanes.

God most excellent and most laudable. the first key.

1 Alleluia.

Prayse ye our Lord *a* in his holies : prayse ye him in *b* the firmament of his strength.

a Al ye Angels and men that are in the holie and higheſt heauen praise our Lord.
b Al ye creatures that are in, and vnder the first moueable firmament praise our Lord.

2 † Prayse ye him in *c* his powers : prayse ye him *d* according to the multitude of his greatnes.

c And you especially (Gods peculiar people) amongst whom, and for whom, diuine miracles haue bene wrought praise our Lord, *d* with al your possible endeuoure, for though his infinite Excellencie excedeth the powre of al creatures to praise him sufficiently, yet it resteth that you may infinitly extend your wil and desire to praise our Lord, according to the multitude of his greatnes.

† *e* Prayse ye him *f* in the sound of trumpet: prayse ye him on 3
psalter, and harpe.

e Out of this your great and infinite desire, let your tongues sound and sing diuine praises, as wel vvith voice, as musical instruments. *f* VVherof six most vsual in the Tabernacle and Temple vvere these: Trumpet, Psalter, Harpe, Timbrel, Organ and Cymbal.

† Prayse ye him on timbrel and *g* quire: prayse ye him on 4
h stringes, and organ.

g By the vvay the Psalmist interposeth agane tvvo especial thinges, vvhich make perfect harmonie, vvithout vvhich no instrument is gratful to God. Vnitie amongst his seruants, signified by the Quire of consonant voices: *h* and mortification of passions, signified by Stringes, vvhich are made of dead beastes bovvels.

† Prayse ye him on wel sounding cymbals: prayse ye him on 5
cymbales of iubilation: † let euerie *i* spirit prayse our Lord. 6
Alleluia.

i Man created of corruptible bodie and immortal soule, is finally admonished to praise our Lord, ouer and aboue the praises of al other corporal creatures; vvho also is more especially bond therto then Angels, because God hath vouchsafed to make himselfe Man, to redeme man that vvas lost by sinne, and to endew him vvith nevv grace, and so bring him to euerlasting glorie, vvhere vvith holie Angels, men also for euer & euer shal praise our Lord, vvith hart, voice, and iubilation of spirite, singing as the Psalmist concludeth, Alleluia.

ANNOTATIONS. PSALME CL.

The number of Psalmes signifieth the agrement of the old and nevv Testament.

S. Augustin in the conclusion of his Enarrations, or Sermons vpon the Psalmes, explicateth a mysterie in the number of an hundred and fiefte, signifying the concord of the two Testaments. For in the old testament they kept the Sabbath, which is the seuenth day: in the new we kepe our Lords day, after the sabbath, that is, the eight: which seuen and eight (making fiefteene) multiplied by tenne, signifying the Law of tenne commandments, rise vnto 150.

Three fifeties signifie Penance. Mercie vvith iustice, and Praises of God.

Againe seuen multiplied by seuen make 49. vvherto one (to witte the eight) being added make fiefte, which multiplied by three, signifying the B. Trinitie, make 150. Neither semed it without cause to this great Doctor, that the first fiefte end with a Psalme of Pœnance, crauing mercie & remission of sinnes: the second with Mercie and Iustice, which God ioyneth in the Redemption, Iustification, and Saluation of men: the last with Diuine Praises, signifying, that by condemning sinnes in our selues, through Gods mercie we may be iustified, and so beginne in this life, which is to be perfected in the next, to praise our Lord, as S. Paul admonisheth with Psalmes, Hymnes, and Spiritual Songues. Concluding with the tvvo verses, appointed by S. Damasus Pope, to be added in the end of al Psalmes, and is obserued euer since his time by tradition in the vvhole Church: *Colloss. 3. Circa An. Do. 380.*

Gloria Patri added by tradition.

Glorie to the Father, and to the Sonne, and to the Holie Ghost:
As it was in the beginning, and now, and euer, and into worldes of worldes [in eternitie vvithout end] Amen.

THE THIRD PART OF THE OLD TESTAMENT, CONTEINING SAPIENTIAL BOOKES.

The argument of Sapiential Bookes.

HItherto the Law, *and* Hiſtorie of Gods peculiar people *are ſet forth in the former partes of the holie Bible: after which folowed the* Booke of Pſalmes, *which in maner of ſtile, being al in verſe, is a diſtinct part, but in ſubſtance of matter, is* an Epitome *or briefe Summe* of al holie Scripture: *moſt conueniently therfore placed in the middes of the reſt, as the Sunne amongſt other Planetes, a ſhining great light in a large houſe. Now enſueth the third part, conteining* Diuine Inſtructions, *or* Rules of good life. *A doctrine moſt agreable to Gods hiegh wiſdom, and moſt fitly commended to Man, his reaſonable creature in earth. But beſides this principal ſubiect, as before is noted (that each part participateth with others in their proper contents) ſo here be manie* precepts of the Law renewed; *ſundrie* examples *of men, and thinges paſt* repeted; *and diuers* propheciesvttered *of thinges to come: though in this part more ſpecially is ſhewed* the ground, *and as it were, the very* life or ſoule of the Law, *which is* Reaſon, *the true Rule or Directorie wherin al good lawes are grounded.*

The cohe-rence of th's part with the reſt.

The contents of Sapiential bookes.

Preface. before Ioſue.

For it both ſheweth what ought to be done, or auoided, & directeth mans iudgement to embrace that is good, and to flee from al euil, not only illuminating the vnderſtanding to ſee that is right and iuſt, but alſo diſpoſing the internal affection to deſire, loue, chooſe, and preferre the right path of Gods law, before whatſoeuer otherwiſe ſemeth pleaſant or profitable: & ſo, notwithſtanding al dangers, difficulties, diſtreſſes, worldlie calamites, and death itſelf, effectually perſwading to perſeuere to the end in holie conuerſation. Al which by a general name is called Wiſdom: compriſing *in one word,* al good deſires, holie vertues, ſupernal giftes, godlie endeuoures, and the whole meanes wherby God is rightly knowen, & duly ſerued; *wherof theſe fiue* Bookes, *teaching this moſt excellent and moſt neceſſarie maner of life,* are called Sapiential. *Neuerthles foure of them haue alſo other particular names, as appareth in their titles. Only the fourth is called the* Booke of Wiſdom, *by appropriation of the general name.*

Why they are ſo called.

They are al Canonical Scripture.

Al fiue *are* Canonical *and assured holie* Scripture: *as is shewed before*: *and may be further proued of the two later, which Protestants denie. It is also euident that King* Salomon *was* Auctor of the three former: *as S. Ierom, S. Augustin, and other Fathers proue by the holie text it selfe. As it is likewise certaine that he either writte, or at least by diuine inspiration vttered, much more then is now extant.* Proem. Annot. Prefac. Tobia.

Salomon is auctor of the three first.

Other bookes of Salomon not extant.

For the holie Scripture (*3. Reg. 4.*) *testifieth, that he spake* three thousand Parables: *and* his Songes *were* a thousand and fiue. *He disputed of the trees from the ceder that is in Libanus, vnto the hyssop which cometh out of the wal: and he discoursed of beastes, and foules, and creeping wormes, and fishes. Iosephus* (*li. 8. c. 2. Antiq.*) *following some other Edition, saith his songes were fiue thousand, and parables* (*as the ordinarie text hath*) *three thousand. For he deduced a parable* (*saith Iosephus*) *through out euerie kinde of trees, from the hyssop to the ceder. In the same maner he treated of beastes, and other liuing creatures of the earth, water, and ayre. For he was not ignorant of ante natural thing, neither omitted to treate therof, but clerly explicated al their natural proprieties. Most briefly* S. *Ierom declareth both the Auctor, and matter of these three bookes, saying:* Salomon the Peaceable, and amiable of our Lord *a* correcteth maners: *b* teacheth the nature *(of creatures)* *c* ioyneth the Church and Christ; and singeth the swete bridal song of the holie Mariage. S. Ierom in proem. S. Aug. li. 17. c. 20. ciuit. Prologo galeato.

A briefe summe of these three: *a* Prouerbs, *b* Ecclesiastes, *c* Canticles.

THE ARGVMENT OF THE PROVERBES

VVhy this booke is called Prouerbes and Parables.

THE *first booke called* Prouerbes, *that is*, common & vsual pithie sentences, *shorte in wordes, ample in sense*; *and* Parables, *signifying likenes or* similitudes, *wherby more important thinges are vnderstood then expressed*; *instructeth and exhorteth new beginners, to lerne, and practise al sortes of vertues, the only right way to true Wisdome and eternal happines.*

The contents.

Diuided into foure parts.

It may be diuided into foure partes. In the first nine chapters the auctor interposing certaine general preceptes, produceth wisdom her selfe inuiting al men to seeke her, for the spiritual profite, they shal therby enioy. From thence to the 25. chap. he geueth sundrie more particular precepts, as wel for embracing vertues, as shunning of vices. In the next fiue chapters, more like precepts of the same auctor, are added by the care of King Ezechias. In the two last chapters, either an other Auctor, or rather the same vnder an other title, commendeth to al men certaine most excellent precepts, receiued of his mother; Wherto he adioyneth the praise of a right wise woman: prophetically the Catholique Church.

THE

THE BOOKE OF PROVERBES, WHICH THE HEBREWES CAL MISLE.

CHAP. I.

Parables are profitable to those that loue and will lerne wisdom. 10. All are admonished not to folow the alurements of sinners: 20. but to embrace wisdome; 24. and ruine is threatned to the contemners.

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1 THE Parables of Salomon, the sonne of Dauid,
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3 pline: † to vnderstand the wordes of prudence:
and to receiue instruction of doctrine, iustice, and
4 iudgement, and equitie: † that *b* subtilitie may be geuen to
little ones, knowlege and vnderstanding to the youngman.
5 † The *c* wise man hearing shal be wiser: and he that vnder-
6 standeth, *d* shal possesse gouernementes. † He shal vnderstand
a parable, and interpretation, the wordes of the wise, and their
7 darke sayings. † *e* The feare of our Lord is the begynning of
8 wisdom. Fooles despise wisedom and doctrine. † My sonne,
f heare the discipline of thy father, and leaue not the lawe of
9 thy mother: † that grace may be added to thy head, and a
10 cheyne of gold to thy necke. † My sonne, *g* if sinners shal
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with vs, let vs lye in waite for bloud, let vs hide snares against
12 the innocent without cause: † let vs swalow him aliue as hel,
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14 precious substance, we shal fil our house with spoiles. † Cast in
15 thy lot with vs, let there be one purse of vs al. † My sonne,
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17 their feete runne to euil, and make haste to shede bloud. † But
h a nette is cast in vayne before the eies of them that haue
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a By these sentencious similitudes the studious may better conceiue and vnderstand true vvisdom, and the vertues belonging therto.

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Proem. *Annot. Prefac. Tobiæ.*

Other bookes of Salomon not extant.

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e Feare of our Lord, that is, reuerence of his diuine Maiestie vvith

desire duly to serue him, and neuer to offend him, is the first degree in ascending to perfect vvisdom: vvhich consisteth not only in the vnderstanding but also in action.

bloud & practise deceites against their owne soules. † So the 19
pathes of euerie couetous man, take violently the soules of
the possessors. † Wisdom preacheth abrode, she geueth her 20
voice in the streates: † In the head of multitudes she cryeth, 21
in the doores of the gates of the citie she vttereth her wordes,
saying: † O children how long doe you loue infancie, and 22
fooles couet those thinges, which are hurtful to them selues,
and the vnwise hate knowlege? † Turne ye at my correption: 23
behold I wil vtter my spirite to you, and wil shewe you my
wordes † " Because I called, and you refused: I streched 24
out my hand, and there was none that regarded. † You haue 25
despised al my counsel, and haue neglected my reprehensions.
† I also wil laugh in your destruction, and wil scorne, 26
when that shal come to you, which you feared. † When
sodeu calamitie shal fal on you, and destruction, as a tempest 27
shal be at hand: when tribulation, and distresse shal come
vpon you: † Then shal they inuocate me, and I wil not 28
heare: in the morning shal they arise, and shal not finde me:
† for that they haue hated discipline, and not receiued the 29
feare of our Lord, † nor consented to my counsel, & detracted 30
from al my correption. † They shal eate therefore the fruites 31
of their way, and shal be filled with their owne counsels.
† The auersion of litle ones shal kil them, and the prosperitie 32
of fooles shal destroy them. † " But he that shal heare me, 33
shal rest without terrour, and shal enioy abundance, feare of
euils being taken away.

f The first precept is to lerne of our elders.

g The second to resist euil suggestions.

h The proper remedie against such alurements is to be vvatchful, and to flee from them.

ANNOTATIONS. CHAP. I.

2 *Wisdom.*] As wel in these Sapiential bookes, as in other holie Scriptures, and sacred writers, the vvord vvisdom hath three significations. Sometimes it importeth the Diuine Attribute called Gods wisdom; sometimes supernatural wisdom geuen to men by the Holie Ghost; and sometimes it signifieth mere humane vvisdom, gotten by the natural light of reason and mans industrie. The first, as likevvise other Diuine Attributes, Gods Povvre, Goodnes, Iustice, Truth, Mercie and the like, are not qualities, or other accidents in God, as the same termes signifie in creatures. For in God there is no Accident, but al in him is this Diuine Substance and Essence, vvhose diuers Excellences are called by such names as mans capacitie can better conceiue: and so Gods vvisdom is God himselfe: and is appropriated to the second Person of the blessed Trinitie, as Povvre is appropriated to God the Father, and Goodnes to the Holie Ghost. In this sense: chap. 3. v. 16. is saide: *Our Lord by vvisdom founded the earth* &c. The second is called (Sap. 7. v. 25.) *the vapore of Gods povvre, and a pure emanation* (or influence) *of the glorie of Almightie God*, and so is a participation of Diuine increate wisdom called also diuine, according to a certaine anologie, or similitude of Gods owne wisdom, and is the principal gifte of the Holie Ghost,

Three kindes of vvisdom.

Diuine Attributes are not qualities in God, but his substance.

VVisdom increated is God himselfe.

VVisdom the gifte of the Holie Ghost.

Ghoſt, by vvhich God is righſtly knovvne, and duly ſerued, including al other ſupernal giftes and vertues, vvherof is treated in theſe bookes, and ſo vvhich al men are inuited, vvith aſſured promiſe of celeſtial and eternal revvard. The third vviſdome is mere humane, gotten by natural vvitte and ſtudie, ſuch as Philoſophers haue, knovving manie truthes, but mixt vvith manie errors, and much ignorance, truly called vvorldlie vviſdom, ſeruing only for this vvorld. But the ſecond kind, vvhich is as aſparkecle of Gods vviſdom, maketh men, othervviſe ignorant and of ſmal capacitie, rightly vviſe in dede, the true ſeruants of God, and enheriters of the kingdom of heauen, as theſe bookes do moſt copiouſly teach. Humane vviſdom.

24. *Becauſe I called and you refuſed*] God vouchſafeth foure benefites of grace to euerie man, al neceſſarie and ſufficient for his ſaluation: 1. He calleth al by preaching, or good inſpiration. 2. He offereth helpe. 3 He inſtructeth the ignorant what is good, that they may chooſe it if they wil. 4 And reprehendeth euil, that they may ſhunne it. They therfore that neglect this manifold grace in this life, ſhal without al remedie be damned, being to late to repent in an other world. For then they ſhal crie and not be heard. v. 28. :: Four benefites of God Vocation, Helpe. Inſtruction, Reprehenſion.

33. *But he that ſhal heare me*] Contrariwiſe thoſe that accept Gods grace, and cooperate therwith, ſhal haue eternal reſt and ioy. The very ſame, which S. Paul teacheth, 2. Cor. 5. v. 10. Euerie one ſhal receiue the proper thinges of the bodie, according as he hath done, either good or euil. Reward of workes.

CHAP. II.

Gaining of wiſdom bringeth much good, 10. and auoydeth much euil: 16. deliuering from error of Idolaters and Hæretikes.

1 † MY ſonne, *a* if thou wilt receiue my wordes, and wilt
2 hide my commandments with thee, † that thyne
eare may heare wiſdom: incline thyne hart to knowe pru-
3 dence. † For if thou shalt cal for wiſdom, and incline thyne
4 hart to prudence: † If thou shalt ſeeke her *b* as money, and
5 as treaſures shalt dig her vp: † then shalt thou vnderſtand the
feare of our Lord, and shalt finde the knowlege of God.
6 † Becauſe our Lord geueth wiſdom: and out of his mouth
7 prudence and knowlege. † He wil keepe the ſaluation of
8 the righteous, & protect them that walke ſimply † Keeping
Sap. 3. v. 32. 10. v. 9. 9 the pathes of iuſtice, & garding the wayes of ſaints. † Then
shalt thou vnderſtand iuſtice, and iudgement, and equitie, and
10 euerie good path. † If wiſdom shal enter into thy hart, and
11 knowlege pleaſe thy ſoule: † counſel shal keepe thee, and
12 prudence shal preſerue thee, † that thou mayſt be deliuered
from the euil way, and from the man, that ſpeaketh peruerſe
13 thinges: † " who *c* leaue the right way, and walke by darke
14 wayes: † " who are glad when they haue done euil, and
15 reioyce in moſt wicked thinges: † whoſe wayes are peruerſe,
16 and their ſteppes infamous. † That thou mayſt be deliuered
from

a This frequent maner of propoſing the way and meanes to vviſdom If thou vvilt receiue my vvordes, &c. ſhevveth moſt euidently the povvre of mans free vvil.

b Not euerie deſire, or ſleightſeeking of vviſdom ſufficieth, but ſuch laborious ſeeking is required, as a couetous man ſeeketh treaſure vvhich he knoweth

to be hid in the ground.

from " the strange woman, and from the forener, which mollifieth her wordes, † forsaketh the guide of her youth, 17
† and hath forgotten the couenant of her God. For her house 18
is bowed downe to death, and her pathes to hel. † Al " that 19
goe in vnto her, shal not returne neither shal they apprehend
the pathes of life. † That thou mayst walke in a good way: 20
and mayst keepe the pathes of the iust. † For they that are 21
right, shal dwel in the earth, and the simple shal continue
in it. † But the impious shal be destroyed from the earth: 22
and they that doe vniustly shal be taken away from it.

c A description of peruers sinners especially of heretikes.

ANNOTATIONS CHAP. II.

Foure markes of an heretike.

13. *Who leaue the right vvay.*] Generally this description of wicked men, agreeth to al that committe and persist in mortal sinne, whether they walked right at anie time before or no; but most especially sheweth the properties of heretikes: who forsake and leaue the direct, ancient, beaten, knowne vvay of the Catholique Church, and teach newe obscure doctrines, not heard of, or not approued in our forefathers time. Secondly (v. 14.) they glorie in their owne deuises, and reioyce in most vvicked thinges, as in seducing multitude of peoples, to rebel against their Catholique Princes, and other Superiors spiritual and temporal, in breaking vowes; in despising good vvorkes; trusting to only faith, and that not the Catholique faith of al true Christians, but euerie one his particular perswasion, that himself is iust, & shal be saued, vvhich by their owne doctrin, none is bond to beleue of an others state, but of his owne only. In so much that the chiefest point of a Protestants imagined faith, is not a general Article, which al do or should beleue, but a most particular and singular phantasie, which each one must conceiue of himself, or herself. Thirdly (v. 16.) Heresie, called here the strange and forrene woman, tempereth her vvordes, to please the itching eares of her auditorie, framing her doctrine to the humour of those, vvhom she seeketh to peruert. The same vvich the Apostle saith in other vvordes, by svvete speaches and benedictions they seduce the hartes of innocents. Fourthly (v. 19.) Those that do enter into error of heresie, shal not returne, that is, very hardly and rarely returne into the right vvay of life; the reason whereof the same Apostle yeldeth, because an heretike is condemned by his owne iudgement. For being in error, and admitting no iudge but himself, he parteth from the Church, excludeth the meanes of better instruction, & through his erronious iudgement, remaineth in damnable opinion, and so in the state of damnation.

Isaie. 35. v. 8.

Rom. 16 v. 18.

Tit. 3. v 11.

1. He forsaketh the knowen faith.

2. He glorieth in his owne inuention.

3 Teacheth pleasing thinges.

4 Admitteth no iudge but himself.

CHAP. III.

Wisdom exhorteth to kepe Gods law (geuing long life) to obserue mercie, and truth. 5. to confide in God, 7. to feare, 9. and honour him, 11. to take his correction gladly (13. for al good thinges folow wisdom) 27. to releue the needie without delay, 30. not to contend with the wicked, nor to imitate them. 33. The euil shal faile, and the godlie shal prosper.

a Trauaileth litle to heare good instru-

MY sonne, *a* forget not my law, and let thy *b* hart keepe 1
my precepts. † For they shal adde to thee length of 2
dayes

3 dayes, and yeares of life, and peace. † Let not *c* mercie and
truth leaue thee, put them about thy throte, and write them in
4 the tables of thy hart: † and thou shalt finde grace, and good
5 discipline before God and men. † *d* Haue confidence in our
Lord with al thy hart, and leane not vpon thyne owne pru-
6 dence. † In al thy wayes thinke on him, and he wil direct thy
7 steppes. † Be not wise in thyne owne conceipte: feare God,
8 and depart from euil: † for it shal be health to thy nauil,
9 and watering of thy bones. † Honour our Lord with thy
10 substance, and geue to him of the first of al thy fruites: † and
thy barnes shal be replenished with fulnes, and thy presses shal
11 runouer with wine. † My sonne, cast not away the discipline
of our Lord: neither doe thou faint when thou art chastened
12 of him: † *e* for whom our Lord loueth he chasticeth: and as
13 a father in the sonne he pleaseth himself. † Blessed is the man
14 that findeth wisdom, and floweth with prudence: † better is
the purchasing therof then marchandise of siluer, and her
15 fruite then chiefe and the purest gold: † she is more precious
then al riches: and al thinges that are desired, are not able to be
16 compared with her. † *f* Length of dayes in her right hand,
17 & in her left hand *g* riches and glorie † Her wayes are beau-
18 tiful wayes, and al her pathes peaceable. † She is a tree of
life to them that shal apprehend her: and he that shal hold her
19 is blessed. † Our Lord by wisdom founded the earth, establi-
20 shed the heauens by prudence. † By his wisdom the depthes
haue broken forth, and the cloudes waxe thicke with dew.
21 † My sonne, let not these thinges depart from thyne eies:
22 kepe the law & counsel: † and there shal be life to thy soule,
23 and *h* grace to thy iawes. † Then shalt thou walke confi-
24 dently in thy way, and thy foote shal not stumble: † if thou
sleepe, thou shalt not feare: thou shalt rest, and thy sleepe
25 shal be sweete. † Dread not at soden terrour, and the power
26 of the impious falling vpon thee. † For our Lord wil be at
thy side, and wil keepe thy foote that thou be not taken.
27 † Doe not prohibite him to doe good, that is able: if thou
28 be able, thy selfe also doe good. † Say not to thy frend: goe,
and returne; and *i* to morow I wil geue to thee: wheras thou
29 mayest geue forthwith. † Practise not euil against thy freind,
30 when he hath affiance in thee. † Contend not against man
31 without cause, wheras he hath done thee no euil. † Doe not
32 enuie an vniust man, nor imitate his waies: † because euerie

c tions, except we kepe them in memorie.
b not in bookes only but in the hart:
c and put them in execution.
d knovv also that al thy streing his in God, in whom thou maist securely trust, not in thyne ovvne prudence.
e Chastisment and tribulation in those that endeuour to serue God, is a signe of his fauour tovvards them; and therfore his other promises vvhich seme to be temporal, are to be vnderstood of the next life.
f God revvardeth as it vvere vvith both handes promising eternal life,
g and competent meanes in this life.
h Merite for the wordes of thy mouth.
i Almes in season is duble vvorth to that vvhich is differred long.

deluder is an abomination of our Lord, and his communication is with the ſimple. † There is pouertie from our Lord in the houſe of the impious: but the habitations of the iuſt ſhal be bleſſed. † He ſhal delude the deluders, and to the milde he wil geue grace. † The wiſe ſhal poſſeſſe glorie: the exaltation of fooles ignominie. 33 34 35

CHAP. IIII.

The wiſeman exhorteth others by his owne example to ſeeke wiſdom, 14. to decline from the wicked, and to imitate the iuſt, 23. to guide wel the hart, mouth, and feete.

CHILDREN heare ye the fathers diſcipline, and attend that you may knowe prudence. † I wil geue you a good gift, forſake not my law. † For :: I alſo was the ſonne of my father, tender and as onlie begotten in my mothers ſight: † and he taught me, & ſayd: Let thy hart receiue my wordes, kepe my preceptes, and thou ſhalt liue. † Poſſeſſe wiſedom, poſſeſſe prudence: forget not, neither decline from the wordes of my mouth. † Leaue her not, and she wil keepe thee: loue her, and she wil preſerue thee. † :: The beginning of wiſdom, poſſeſſe wiſdom, and in al thy poſſeſſion purchaſe prudence: † take quickly, and she wil exalt thee: thou ſhalt be glorified of her, when thou ſhalt embrace her. † She wil geue to thy head increaſe of graces, and with a noble crowne she wil protect thee. † Heare my ſonne, and receiue my wordes, that yeares of life may be multiplied to thee. † The way of wiſdom I wil ſhew to thee, I wil leade thee by the pathes of equitie. † Which when thou ſhalt haue entered, thy ſteppes ſhal not be ſtraytened, and running thou ſhalt not haue a ſtumbling blocke. † Hold diſcipline, leaue it not: kepe it, becauſe the ſame is thy life. † Be not delighted in the pathes of the impious, neither let the way of the euil pleaſe thee. † Flee from it, neither paſſe thou by it: goe aſide, and forſake it. † For they ſleepe not vnleſſe they haue done il: and they take no ſleepe vnleſſe they ſupplant. † They eate the bread of impietie, and drinke the wine of iniquitie. † But the path of the iuſt, as ſhyning light proceedeth euen to perfect day. † The way of the impious is darkeſom: they know not where they fal. † My ſonne, heare my wordes, and incline thyne eare to my ſayinges. † Let them not depart from thyne eies, kepe them in the middes of thy hart. † For they are life to

1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22

:: As Salomon was inſtructed by his father king Dauid ſo he teacheth others, the right order hovve to lerne vviſdom.

:: The firſt part of wiſdom is to deſire it. For nothing hindereth from being iuſt but that iuſtice is not deſired. S. Aug. in Pſal. 118. v. 20.

23 life to those that finde them, and health to al flesh. † With al
garde keepe thy :: hart, because life proceedeth from it.
24 † Remoue from thee a froward mouth, and let detracting
25 lippes be far from thee. † Let thyne eies see right thinges,
26 & let thine eielidds goe before thy steppes. † Direct the path
27 to thy feete, and al thy wayes shal be established. † Decline
not to the right hand, nor to the left: turne away thy foote
28 from euil. † For our Lord knoweth the wayes that are on the
right hand: but those are peruers, which are on the left hand.
29 † But he wil make thy courses right, and thy wayes he wil
bring forward in peace.

:: As the hart is the principal part of the bodie, so the vvil is the chiefest powre of the soule: from vvhich good or euil procedeth.

CHAP. V.

Againe wisdom dehorteth from fornication (carnal and spiritual) 6. shewing that in the end sinners shal see and feele the effect of their follie: 20. which God seeth and wil punish.

1 MY sonne, attend to my wisdom, and to my prudence in-
2 cline thyne eare, † that thou mayst keepe *a* cogita-
3 tions, and thy lippes preserue discipline. † Attend not to
the deceipt of a *b* woman: for the lippes of an harlot are as a
4 hony combe distilling, and her throte netter then oyle. † But
her later endes are bitter as wormewood, and sharpe as a two
5 edged sword. † Her feete goe downe into death, and her
6 steppes penetrate vnto hel. † They walke not by the path of
7 life, her steppes are wandering, and vnsearcheable. † Now
therfore my sonne heare me, and depart not from the wordes
8 of my mouth. † Make thy way far from her, and aproch not
9 to the doores of her house. † Geue not thy honour *c* to stran-
10 gers, and thy yeres to the *d* cruel. † Lest perhaps strangers be
filled with thy strength, and thy labours be in an other mans
11 house, † and thou mourne in the end, when thou shalt haue
12 spent thy flesh and thy bodie, and say: † Why haue I detested
13 discipline, and my hart consented not to reprehensions, † nor
I heard the voice of them that taught me, and haue not incli-
14 ned mine eare to masters? † I haue almost bene in al euil, in
15 the middes of the church and of the synagoge. † Drinke
water of thyne owne cesterne, and the stremes of thy wel:
16 † *e* Let thy fountaines be deriued abrode, and in the streates
17 diuide thy waters. † *f* Haue them alone, neither let strangers
18 be partakers with thee. † Let thy vayne be blessed, and re-
19 ioyce with the woman of thy youth: † a hinde most deare, and

a To auoide al impietie it is first of al necessarie, not to thinke, speake, nor heare vnlawful thinges.
b By woman is generally vnderstood concupiscence of vvhat sinne soeuer, as. ch. 1. v. 10. & ch 3. v. 33. chap. 4. v. 14.
c The vvorld the flesh and the diuel are strangers.
d And cruel enemies that tender for reward eternal damnation.
e Good doctrine is to be imperted to men of sincere intention.
f not to contemners and

obstinate infidels.

a most grateful fawne: let her breastes inebriate thee at al time, in her loue be thou delighted continually. † Why art thou seduced my sonne of a strange woman, and art cherished in the bosome of an other? † Our Lord beholdeth the wayes of a man, and considereth al his steppes. † His owne iniquities take the impious, and he is fast bonde with the ropes of his sinnes. † He shal die because he hath not had discipline, and in the multitude of his folie he shal be deceiued.

20 21 22 23

CHAP. VI.

He that is suretie for an other, must haue care to discharge that he promiseth. 6. The slouthful must lerne diligence of the emmotte. 12. The description of an Apostata. 16. Aboue other six bad thinges, God detesteth the sower of discord. 20. Al are exhorted to kepe Gods law, 24. namely to flee fornication, and al occasions therof.

The vvisman doth not absolutly dissvade from al maner of suretishippe, but from rashly, or vnadui sedly answering for others. And especially exhorteth to vse al diligence in performing, or causing others to performe that vvhich is promised or couenanted.

MY sonne, :: if thou shalt be suretie for thy freind, and 1
hast made fast thy hand to a stranger, † thou art en- 2
trapped with the wordes of thy mouth, & caught with thyne owne wordes. † Doe therefore my sonne that which I say, 3
and deliuer thyselfe, because thou art fallen into the hand of thy neighbour. Runne diuers wayes, make hast, rayse thy freind: † Geue not sleepe to thine eies, neither let thine eie- 4
liddes slumber. † Deliuer thyselfe as a litle doa from the hand, 5
and as a bird from the hand of the fowler. † Goe to the em- 6
mote ô sluggard, and consider her wayes, and lerne wisdom. † Who wheras she hath no guide, nor master, nor captaine, 7
† prepareth meate for herselfe in the summer, and gethereth 8
in the haruest for to eate † How long wilt thou sleepe ô slug- 9
gard? when wilt thou rise out of thy sleepe? † Thou shalt 10
sleepe a litle, a litle shalt thou slumber, a litle shalt thou ioyne thy handes to sleepe: † and penurie shal come to thee, as a 11
wayfaring man, and pouertie as a man armed. But if thou be not sluggish, thy haruest shal come as a fountaine, and penurie shal flee farre from thee. † A man that is an :: Apostata, a 12
man vnprofitable, goeth with peruerse mouth, † winketh 13
with the eies, treadeth with the foote, speaketh with the finger, † with wicked hart he deuiseth euil, and at al time he 14
soweth brawles. † To him his destruction shal come forth- 15
with, and he shal sodenlie be destroyed, neither shal he haue remedie any more. † Six thinges there are, which our Lord 16
hateth, and the seuenth his soule detesteth: † Lostie eies, a 17

:: Euerie one that sinneth vvittingly and of malice refusing to obey God, imployeth his mouth, eyes, feete, handes and al partes vvith a

lying

18 lying tongue, handes that shede innocent bloud, † a hart
that deuiseth most wicked deuises, feete swift to runne into
19 euil, † a deceitful witnesse that vttereth lies, and him that
20 among brether :: soweth discordes. † My sonne keepe the
precepetes of thy father, and leaue not the lawe of thy mother.
21 † Bynde them in thy hart continualy, and put them about
22 thy throte. † When thou shalt walke, let them goe with
thee: when thou shalt sleepe, let them kepe thee, and awaking
23 talke with them. † Becausse the commandment is a lampe,
and the lawe a light, and the way of life the increpation of
24 discipline: † that they may kepe thee from the euil woman,
25 and from the faire spoken tongue of the stranger. † Let not
thy hart couet her beautie, be not caught with her beckes:
26 † for the price of an harlot is scarse worth one loafe: but a
27 woman catcheth the precious soule of man. † :: Can a man
hide fyre in his bosome, that his garmentes burne not?
28 † Or walke vpon hote coales, that his soales be not burnt?
29 † so he that goeth in vnto his neighbours wife, shal not be
30 cleane when he shal touche her. † It is :: no greate fault,
when a man shal haue stollen: for he stealeth to fil his
31 hungrie soule: † also being taken he shal restore seuenfold,
32 and shal geue vp al the substance of his house. † But he that is
an aduouterer, for penurie of hart shal destroy his owne
33 soule: † shame and ignominie he gethereth to himsefe, & his
37 reproch shal not be blotted out. † Becausse the zele and furie
35 of the husband wil not spare in the day of reuenge, † neither
wil he yeld to any mans prayers, neither wil he take for
redemption verie many giftes.

vvicked hart and intention to peruerte others: most proper to heretikes, apostates from the faith.

:: The former six are al damnable, but this seuenth is most detestable, becausse it is opposite to the chief vertue charitie, & it breaketh vnitie, & is the proper sinne of the diuel.

:: Al occasions of sinne, especially probable are to be shunned.

:: Theift is also mortal sinne, against the seuenth cõmandment, but not so great as adulterie.

CHAP. VII.

He further exhorteth younqmen to seke wisdom, 5. especially to flee from the intisements of harlots, largely describing the same, 22. and the ruine of them that are so deluded.

1 MY sonne, :: keepe my wordes, and my preceptes hide
2 with thee. Sonne, † keepe my commandmentes, and
3 thou shalt liue: and my law as the apple of thine eie: † binde
4 it on thy fingers, write it in the tables of thy hart. † Say to
5 wisdom, thou art my sister: & cal prudence thy freind, † that
she may keepe thee from the strange woman, and from the
6 forenrer which maketh her wordes sweete. † For out of the
7 window of my house I looked out through the lattise, † and

:: Becausse tentations stil occurre in this life, and man is fraile, good exhortations, and earnest admonitions must also be continually incul-

cated, as here the vvisman often repeteth and much vrgeth the same good and necessarie aduises to embrace vvisdom and to vvalke stil in the vvay of vertue, especially to flee from vices, and dangers of sinne.

I see litle ones, I behold a foolish youngman, † which passeth 8
through the streates by the corner, and goeth nigh the way
of her house, † in the darke the day being toward euening, 9
in the darkenes of the night, and dimnes, † And behold 10
the woman meeteth him in harlotes atyre, prepared to de-
ceiue soules: babling and wandering, † impatient of rest, not 11
able to consist in the house on her feete, † now abrode, 12
now in the streates, now lying in wayte neere the corners.
† And taking the youngman she kisseth him, and with male- 13
pert countenance speaketh fayre, saying: † I vowed victi- 14
mes for welfare, this day I haue payed my vowes. † Therfore 15
I am come forth to meete thee, desirous to see thee, and I
haue found thee. † I haue wouen my bed with cordes, 16
I haue adorned it with tapestrie pictured out of Ægypt. † I 17
haue sprinkled my bed with myrrhe, aloes, and cinamome.
† Come let vs be inebriated with brestes, and let vs enioy 18
desired embracings, til the day appeare. † For my husband is 19
not at home, he is gone a very long iourney. † he caried with 20
him a bagge of money: in the day of the ful moone he wil
returne to his house. † She intangled him with many wordes, 21
and with flatterie of lippes drewe him. † Immediatly he folo- 22
weth her :: as an oxe led to be a victime, & as a lambe playing
the wanton, and not knowing that he is drawen as a foole to
bondes, † til the arow pearse his liuer: as if a birde should 23
make haste to the snare, and knoweth not that his life is
in danger. † Now therfore my sonne, heare me, and attend 24
to the wordes of my mouth. † Let not thy mind be drawen 25
away in her wayes: neither be thou deceiued with her pathes.
† For she hath cast downe manie wounded, and al the most 26
strong are slaine by her. † Her house the wayes of hel, pene- 27
trating to the inner partes of death.

:: Sinners after consent geuen to tentations, are as inconsiderate of their owne state, & of their perile and ruine, as an oxe, vvhen he is ledde to the shamles, or a bird allured vvith a bate, that flieth into the snare or nette.

CHAP. VIII.

Wisdom is preached in conspicious and most frequented places, that none may pretend wante of admonition, 7. her doctrin is true, godlie, profitable, & necessarie to al sortes of men. 12. wisdom (increated which is God himselfe) is eternal. 32. and bringeth eternal happines.

DOTH not wisdom crie, and prudence geue her voice? 1
† Standing :: in the high & loftie toppes ouer the way, 2
in the middes of the pathes, † beside the gates of the citie in 3
the

:: True vvisdom directing to good life &

4 the verie doores she speaketh, saying: † O men, to you I crie,
5 and my voice is to the children of men. † O litle ones vnder-
6 stand subtiltie, and ye vnwise marke. † Heare ye, because I
wil speake of great thinges: and my lippes shal be opened to
7 preach right thinges. † My throte shal meditate truth, and my
8 lippes shal detest the impious. † Al my wordes are iust, there
9 is no wicked, nor peruerse thing in them. † They are right to
them that vnderstand, and iust to them that finde knowlege.
10 † Receiue ye discipline, & not money: choose doctrine rather
11 then gold. † For wisdom is better then al most precious riches:
12 and whatsoeuer is to be desired can not be compared to it. † I
:: wisdome dwel in counsel, and am present in lerned cogitati-
13 ons. † The feare of our Lord hateth euil: arrogancie, and
pride, and wicked way, and a duble toungued mouth I doe
14 detest. † Myne is counsel & equitie, prudence is mine, strength
15 is mine. † By me kinges doe reigne, and the makers of law
16 decree iust thinges. † By me princes rule, and the mightie
17 decree iustice. † I loue them that loue me: and they that
18 watch toward me shal finde me. † With me are riches, and
19 glorie, glorious riches, and iustice. † For my fruite is better
then gold, and precious stone, and my blosomes then chosen
20 siluer. † I walke in the wayes of iustice, in the middes of the
21 pathes of iudgement, † that I may enriche them that loue
22 me, and may replenish their treasures. † Our Lord possessed
me in the beginning of his wayes, before he had made
23 any thing from the beginning. † From eternitie I was orday-
24 ned & of old before the earth was made. † The depthes were
not as yet, and I was now conceiued, neither had the foun-
25 taines of waters as yet gushed forth: † the mountaines with
heauie hugenesse stoode not as yet: before the litle hilles I
26 was brought forth: † he had not yet made the earth, and the
27 riuers, and the poles of the round world. † When he prepared
the heauens, I was present: when with a certaine law, and
28 circuite he compassed the depthes: † When he established the
29 firmament aboue, & poysed the fountaines of waters: † when
he compassed the sea with her limites, and set a law to the wa-
ters that they should not passe their boundes: when he han-
30 ged the foundations of the earth. † I was with him framing
al thinges: and was delighted euetie day, playing before him
31 at al time; † playing in the world: & :: my delights to be with
32 the children of men. † Now therfore children heare me:

so to eternal saluation, is only found in the visible Church standing vpon a mountaine, not hidde in corners or obscure places.

:: These singular praises perteine to the increated wisdom, God himself, from whom proceedeth wisdom geuen to men by the Holie Ghost. See Annot. ch. 1. v. 2.

:: God much preferreth man before al other corporal creatures.

Blessed

blessed are they, that keepe my wayes. † Heare ye discipline, and be wise, and reiect it not. † Blessed is the man that heareth me, & that watcheth at my doores dayly, & wayteth at the postes of my doore. † He that shal finde me, shal finde life, and shal draw saluation of our Lord: † but he that shal sinne against me, shal hurt his owne soule. Al that hate me, loue death.

33 34 35

CHAP. IX.

Wisdom hauing built her house with seuen pillers, inuiteth al to a prepared banquette, 11. promising to multiplie ioyful dayes. 13. Folie inciteth to her contrarie banquet of stollen water and hidde bread.

† WISEDOME hath built herself an house, she hath cut out seuen pillers. † She hath immolated her victimes, mingled her wine, and set forth her table. † She hath sent her handmaides to cal to the towre, and to the walles of the citie: † If any be a litle one, let him come to me. And to the vnwise she spake: † Come, :: eate ye my bread, & drinke the wine which I haue mingled for you. † Leaue infancie, and liue, and walke by the wayes of prudence. † He that teacheth a scorner doth iniurie to himself; and he that rebuketh the impious, purchaseth a blotte to himself. † Rebuke :: not the scorner lest hee hate thee. :: Rebuke a wise man, and he wil loue thee. † Geue occasion to a wise man, and wisdom shal be added to him. Teach the iust, and he shal make haste to take it. † The beginning of wisdom, the feare of our Lord: and the knowlege of the holie, prudence. † For by me shal thy dayes be multiplied, and yeres of life shal be added to thee. † If thou be wise, to thyself thou shalt be: and if a scorner, thou alone shalt beare the euil. † A foolish woman and clamorous, and ful of alurementes, and knowing nothing at al, † sate in the doores of her house vpon a seate in a high place of the citie, † to cal them that passe by the way, and goe on their iourney: † He that is a litle one, let him turne to me. And to the foole she spake: † Stolen waters are sweeter, and hidden bread more pleasant. † and he was ignorant that giantes are there, and her guestes in the depthes of hel

1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18

:: S. Cyprian li. 2. ep. 3. citeth this whole passage of Christs Sacrifice in the formes of bread and wine.

:: Where is no hope of amendment prudence directeth vs not to admonish, nor rebuke sinners, lest without anie fruite we procure enmitie. charitie also requireth rather to expect better opportunitie, lest the offender become worse by our admonition.

:: But when there is hope of good, euerie one is bond, especially superiors to correct offenders. S. Aug. li. 1. c. 9. de ciuit. S. Basil. regulis fusè disput. 158.

ANNO-

ANNOTATIONS CHAP. IX.

1. *VVisdom hath built hevself a house.*] According to the literal sense, wherin the mystical is grounded (both intended by the Holie Ghost) VVisdom which is God himself, Creator & Conseruer of al thinges, whose special good pleasure, and delight is to be with men, built his house the Church, first in the Patriarches, Priestes, Prophetes and his other faithful seruantes in the old Testament; partly before; but more conspicously in the people of Israel, establishing the same with seuen, that is (according to the frequent phrase of holie Scripture) with manie pillers, Pastors and chief gouerners, by whom the whole people were directed in al spiritual causes; as the Psalmist likevvise inuoceth God, saying: I haue confirmed the pillers therof. And as S. Paul afterward calleth S. Peter, S. Iames, and S. Iohn, pillers. In this house vvisdom also prepared a banquette, appointed victimes of diuers sortes, as gratful Sacrifices to God, & therto inuited al men in much better order, and to their more profite, then the adultresse vvoman, follie and vvicked concupiscence, inciteth to her carnal and vvordlie pleasures, vvhich bring to eternal ruine. And for this purpose, God neuer ceased to send Priestes and Prophetes to inuite the people of Israel, to this strong towre fenced vvith vvalles. In the Allegorical sense, the same diuine increated VVisdom, the second Person in the B. Trinitie, the Diuine VVORD coeternal to the Father, built himself a house, his humane bodie in the virgins vvombe, and therunto, as to the head, adioyned the members, his mystical bodie the Church, immolated victimes of Martyrs, prepared the Table in breade and vvine, vvhere also appeareth his Priesthood, according to the Order of Melchisedec, and called therto such as before vvere vnvvise, and of smal vnderstanding: because as the Apostle saith: God chose the vveake of this vvorld to confound the strong. As S. Augustin expoundeth this passage .li. 17. c. 20. de ciuit. & q. 51. veter. & noui. Test. to. 4.

God built his Church with spiritual Pastors & Rites of Religion in the old Testament.

Prou. 8. 7. 31.

Psal. 74.

Galat. 2.

1. Cor. 1.

The same are more excellent in the Church of Christ.

THE PARABLES OF SALOMON.

The second part. Sentencious moral precepts.

This repetition of the title signifieth, that the sentences which foloware more properly called Parables, then the former. From vvhich they also differ in maner of vtterance, by the figure Antithesis, for most part opposing, and comparing contrarie vertues and vices, shevving their contrarie effectes; vvith great elegancie, especially in the original tongue; vvhich could not be so fully expressed in Greke, nor Latin, much lesse in vulgar language. But are the same in sense, though often obscure by reason of the Hebrevv phrase, shortnes of sentences, and so vvithout anie certaine connexion, that we can not with perspicuitie, comprehend the summe therof in briefe contentes, after the ordinarie maner before the chapters. And therfore haue thought it better for the vulgar reader, to set downe in the margent of the twentie chapters next folowing, in briefe termes, the vertues, or other good thinges (rather then the bad, not hauing place for both) commended in euerie sentence. For though the same be not alwayes expressed in the text, yet they may be vnderstood by their opposite vices. VVhosoeuer desireth further explication, may finde manie of these diuine sentences, excellently expounded by S. Ierom, S. Augustin, S. Gregorie and other Fathers in seueral places. Or read S. Bedas Commentaries vpon this whole booke. To. 4. vel apud S. Ierom. To. 7. Or amongst late writers, our lerned countriman D. Radulphus Bainus: Bishop Ianseniius: and F. Peltanus.

How these Parables folowing differ from the former.

VVhy the contents of the twentie chapters folowing are put in the margent.

CHAP. X.

VVisdom in general.

A wise sonne maketh the father glad: but a foolish sonne is the sorow of his mother. 1

Iustice.

† The treasures of impietie shal profit nothing: but iustice shal deliuer from death. 2

Confidence in God.

† Our Lord wil not afflict with famine the soule of the iust, and the deceitful practises of the impious he wil ouerthrow. 3

Industrie.

† The slothful hand hath wrought pouertie: the hand of the strong getteth riches. 4

Truth.

Who so trusteth to lyes feedeth the windes: and the selfe same man foloweth the flying birdes.

Diligence.

He that gathereth in the harueſt, is a wise sonne: but he that snorteth in summer, is the sonne of confusion. 5

Equitie.

† The blessing of our Lord is vpon the head of the iust: but iniquitie couereth the mouth of the impious. 6

Good fame.

† The memorie of the iust is with prayses: and the name of the impious shal rotte. 7

Desire to lerne.

† The wise of hart shal receiue preceptes: a foole is beaten with lippes. 8

Sinceritie.

† He that walketh playnly, walketh confidently: but he that depraueth his wayes, shal be manifest. 9

Vnfained freindshipe.

† He that wincketh with the eye, shal geue sorow: and the foole in lippes shal be beaten. 10

VVholsome talke.

† A vayne of life, the mouth of the iust: and the mouth of the impious couereth iniquitie. 11

Charitie.

† Hatred rayseth brawles: and charitie couereth al sinnes. 12

Prudent speach.

† In the lippes of the wise wisdom is found: and a rod on his backe that lacketh witte. 13

Discretion in speaking.

† Wise men hide knowlege: but the mouth of the foole is next to confusion. 14

Iust gaine.

† The substance of a rich man, is a citie of his strength: the feare of the poore their pouertie. 15

Iust intention.

† The worke of the iust vnto life: but the fruite of the impious vnto sinne. 16

Loue to be corrected.

† The way of life, to him that keepeth discipline: but he that forsaketh reprehensions, erreth 17

Internal and external charitie.

† Lying lippes hide hatred; he that vttereth contumelie is vnwise. 18

Moderate speach.

† In much talke there shal not want sinne: but he that moderateth his lippes is most wise. 19

Sinceritie of hart.

† The tongue of the iust, is chosen siluer: but the hart of the impious is nothing worth. 20

† The

21 † The lippes of the iust teach verie many: but they that are vntaught, shal die in the penurie of witte. — Loue of doctrin.

22 † The blessing of our Lord maketh men rich: neither shal affliction be ioyned to them. — Spiritual riches.

23 † A foole worketh mischeefe as it were by laughter: but wisdom is prudence to a man. — Sorow for sinne.

24 † That which the impious feareth, shal come vpon him: to the iust their desire shal be geuen. — Remorse of conscience.

25 † As a tempest passing the impious shal not be: but the iust as an euerlasting fundation. — Iustice in general.

26 † As vinegre to the teeth, and smoke to the eies, so a sluggard to them, that sent him. — Diligence.

27 † The feare of our Lord shal adde dayes: and the yeares of the impious shal be shortened. — Feare of God.

28 † The expectation of the iust is ioy: but the hope of the impious shal perish. — Pietie.

29 † The strength of the simple the way of our Lord: and feare is to them that worke euil. — Obseruation of Gods lavv, fulfulling al iustice.

30 † The iust for euer shal not be moued: but the impious shal not dwel on the earth.

31 † The mouth of the iust shal bring forth wisdom: the tongue of the froward shal perish. — Speaking and Meditating good thinges.

32 † The lippes of the iust consider grateful thinges: and the mouth of the impious peruerse thinges.

CHAP. XI.

1 A deceitful balance, is abomination before God: and an equal weight is his wil. — Equitie.

2 † Where pride shal be, there shal be contumelie also: but where humilitie, there also wisdom. — Humilitie.

3 † The simplicitie of the iust shal direct them: and the supplanting of the peruers shal waste them. — Sinceritie.

4 † Riches shal not profit in the day of reuenge: but iustice shal deliuer from death. — Spiritual riches.

5 † The iustice of the simple shal direct his way: and the impious shal fal in his impietie. — Pietie.

6 † The iustice of the righteous shal deliuer them: and the vniust shal be caught in their deceitful practises. — Iustice.

7 † The impious man being dead, there shal be no hope any more: and the expectation of the careful shal perish. — Care of the other life.

8 † The iust is deliuered from distresse: and the impious shal be geuen for him. — Future ioy.

Truth in wordes.
† The dissembler with his mouth deceiueth his freind: but the iust shal be deliuered by knowlege. 9

Common good.
† In the good thinges of the iust the citie shal reioyce; and in the destruction of the impious there shal be prayse. 10

Publique ioy.
† With the benediction of the iust the citie shal be exalted: and by the mouth of the impious it shal be subuerted. 11

True freindshipe.
† He that despiseth his freind, lacketh hart: but the wise man wil hold his peace. 12

Fidelitie.
† He that walketh fraudulently, reueleth secretes: but he that is faithful, concealeth the thing comitted of his freind. 13

Good gouernment.
† Where there is no gouernour, the people shal fal: but there is health where is much counsel. 14

Prudence in suretishipe.
† He shal be afflicted with euil, that is suretie for a stranger: but he that is ware of the snares, shal be secure. 15

Diligence.
† A gracious woman shal finde glorie: and the strong shal haue riches. 16

Mercie.
† A merciful man doth good to his kinred also. 17

Iustice.
† The impious maketh an vnstable worke: but to him that soweth iustice, is a faythful reward. 18

Clemencie.
† Clemencie prepareth life: & the pursewing of euil thinges death. 19

Sinceritie.
† A peruers hart is abominable to our Lord: and his wil is in them that walke simply. 20

Iust dealing.
† Hand in hand the euil man shal not be innocent: but the seede of the iust shal be saued. 21

Internal vertue.
† A ring of gold in a swines snoute, a fayre woman & a foole. 22

Expectation of glorie.
† The desire of the iust is al good: the expectation of the impious furie. 23

Almes dedes.
† Some diuide their owne goodes, and are made richer: others take violently not their owne, and are alwayes in pouertie. 24

Beneuolence.
† The soule which blesseth, shal be made fatte: and he that inebriateth himself shal also be inebriated. 25

Care of the poore.
† He that hydeth corne, shal be cursed among the peoples: but blessing vpon the head of them that sel. 26

Good desires.
† Wel riseth he early who seeketh good thinges: but he that is a searcher after euil thinges, shal be oppressed of them. 27

Trust in Gods goodnes.
† He that trusteth in his riches shal fal: but the iust shal spring as a greene leafe. 28

Frugalitie.
† He that troubleth his house, shal possesse the windes: and he that is a foole shal serue the wise. 29

† The

30 † The fruite of the iust man a tree of life: and he that gaineth soules, is wise. Spiritual instruction

31 † If the iust man receiue in the earth, how much more the impious and sinner? Straict way of saluation.

CHAP. XII.

1 HE that loueth discipline, loueth knowlege: but he that hateth reprehensions is vnwise. Loue of discipline.

2 † He that is good, shal draw grace from our Lord: but he that trusteth in his owne cogitation, doth impiously. Progresse in vertue.

3 † Man shal not be strengthened by impietie: and the roote of the iust shal not be moued. Pietie.

4 † A diligent woman is a crowne to her husband: and putrefaction in his bones, she that doth thinges worthie of confusion. Diligent industrie.

5 † The cogitations of the iust are iudgements: & the counsels of the impious are fraudulent. Desire of iustice.

6 † The wordes of the impious lie in wayte for bloud: the mouth of the iust shal deliuer them. Sinceritie in vvordes

7 † Turne the impious, and they shal not be: but the house of the iust shal be permanent. Iustice.

8 † A man shal be knowen by his doctrine: but he that is vaine and foolish, shal lye open to contempt. Sound doctrine.

9 † Better is the poore and sufficient to himself, then he that is glorious and wanteth bread. Contentment of minde.

10 † The iust knoweth the liues of his beastes: but the bowels of the impious are cruel. Compassion.

11 † He that tilleth his land, shal be filled with breads: but he that purseweth idlenes is a verie foole. Diligent trauel.

He that is delighted in much quaffing of wine, leaueth contumelie in his munitions. Temperanee.

* defence 12 † The desire of the impious is the * muniment of the most wicked: but the roote of the iust shal prosper. Iust punishment of the wicked.

13 † For the sinnes of the lippes ruine approcheth to the euil man: but the iust escapeth out of distresse. Guard of the tongue.

14 † Of the fruite of his owne mouth shal euerie man be replenished with good thinges, and according to the workes of his handes it shal be repayed him. Godlie instructions: and good dedes.

15 † The way of a foole is right in his eies: but he that is wise heareth counsels. Yelding to good counsel.

Toletation of iniuries. † A foole by & by sheweth his anger: but he that dissembleth iniuries is wise. 16

True testimonie. † He that speaketh that which he knoweth, is an vtterer of iustice: but he that lyeth, is a fraudulent witnesse. 17

Aduised promising. † There is that promiseth, and is pricked as it were with the sword of conscience: but the tongue of the wise is health. 18

Considerate testimonie. † The lippe of truth shal be stable for euer: but he that is an hastie witnesse, frameth a tongue of lying. 19

Pacification. † Guile is in the hart of them that thinke euil thinges: but ioy foloweth them that geue counsels of peace. 20

Iustice in general. † It shal not make the iust sorie what soeuer shal fal to him: but the impious shal be replenished with euil. 21

Fidelitie. † Lying lippes are an abomination to our Lord: but they that doe faithfully please him. 22

Prudent silence. † A circumspect man concealeth knowlege: and the hart of the vnwise prouoketh folie. 23

Resistance of tentations. † The hand of the strong shal rule, but that which is slothful, shal serue vnder tributes. 24

Alacritie in good workes. † Pensifnesse in the hart of a man shal humble him, & with a good word he shal be made glad. 25

Freindshipe. † He that neglecteth damage for a freind, is iust: but the way of the impious shal deceiue them. 26

Honest industrie. † The fraudulent man shal not finde gayne: and the substance of a * man shal be the price of gold. 27

* a iust man.

Good life. † In the path of iustice, life: but the byway leadeth to death. 28

CHAP. XIII.

Filial feare. A wise sonne, is the doctrine of the father: but he that is a scorner, heareth not when he is rebuked. 1

Sound doctrine. † Of the fruite of his owne mouth man shal be filled with good thinges: but the soule of the preuaricateurs is wicked. 2

Discretion in speach. † He that kepeth his mouth, kepeth his soule: but he that is vnaduised to speake shal feele euils. 3

Constant endeuour. † The sluggard wil and wil not: but the soule of them that worke, shal be made fatte. 4

Truth in wordes and dedes. † The iust shal detest a lying word: but the impious confoundeth, and shal be confounded. 5

Iustice. † Iustice kepeth the way of the innocent: but impietie supplanteth the sinner. 6

True acknowlegement of temporal state. † There is one as it were with riches wheras he hath nothing: and there is as it were poore, wheras he is in much riches. 7

† The

8 † The redemption of a mans life, his riches: but he that is poore, beareth not reprehenſion. Mediocritie of riches.

9 † The light of the iuſt maketh glad: but the candle of the impious shal be extinguished. Sincere conſcience.

10 † Among the prowde there are alwayes brawles: but they that doe al thinges with counſel, are ruled by wiſdom. Humilitie.

11 † Subſtance haſtened shal be diminished: but that which by litle and litle is gathered with the hand, shal be multiplied. Iuſt gaine.

12 † Hope that is differred afflicteth the ſoule: a tree of life the deſire of coning. Speedie performance of promiſe.

13 † Who ſo detracteth from any thing, he byndeth himſelfe for the time to come: but he that feareth the precept, shal conuers in peace. Good reporte.

Guilful ſoules erre in ſinnes: the iuſt are merciful & haue pitie. Plaine dealing.

14 † The law of a wiſe man a fountaine of life, that he may decline from the ruine of death. Good inſtruction.

15 † Good doctrine shal geue grace: in the way of contemners a whirlepoole. True doctrine.

16 † The ſubtel man doth al thinges with counſel: but he that is a foole openeth folie. Prudence.

17 † The meſſenger of the impious shal fal into euil: but a faithful legate, is health. Faithful meſſage.

18 † Pouertie, and ignominie, to him that forſaketh diſcipline: but he that yeldeth to him that rebuketh, shal be glorified. Deſire to lerne.

19 † Deſire if it be accomplished, delighteth the ſoule: fooles deteſt them that flee euil thinges. Hate of ſinne.

20 † He that walketh with the wiſe, shal be wiſe: a freind of fooles shal be made like. Conuerſation with the good.

21 † Euil purſeweth ſinners, and to the iuſt good thinges shal be repayed. Iuſtice.

22 † The good man leaueth heyres, ſonnes and nephewes: and the ſubſtance of the ſinner is kept for the iuſt. Succeſſion.

23 † Much meate in the tilled grownds of the fathers: and to others they are gathered without iudgement. Frugalitie.

24 † He that ſpareth the rod, hateth his childe: but he that loueth him doth inſtantly nurture him. Chatiſment.

25 † The iuſt eateth and filleth his ſoule: but the bellie of the impious vnſatiable. Contentment of ſtate.

CHAP. XIIII.

1 A wiſe woman buildeth her houſe: the vnwiſe wil with her handes deſtroy that alſo which is built. Frugal induſtrie.

† He

Feate of God.
† He that walketh in the right way, & feareth God is despised 2
of him, that goeth an infamous way.

Guard of the tongue.
† In the mouth of a foole the rod of pride: but the lippes 3
of the wise keepe them.

Diligent labores.
† Where oxen are not, the stal is emptie: but where much 4
corne is, there is the oxes strength manifest.

Truth in al speach.
† A faithful witnesse wil not lie: but a deceitful witnesse 5
vttereth a lie.

Seke wisdom modestly.
† A scorner seeketh wisdom and findeth it not: the doctrine 6
of the prudent is easie.

Felowshipe with the wise.
† Goe against a foolish man, and he knoweth not the lippes 7
of prudence.

Knowlege of ourselues.
† The wisdom of a discrete man is to vnderstand his way: and 8
the imprudence of fooles erreth.

Detestation of sinne.
† A foole wil laugh at sinne, & among the iust grace shal abide. 9

Internal comforth.
† The hart that knoweth the bitternes of his soule, in his ioy 10
shal not the stranger be mingled.

Contempt of this world.
† The house of the impious shal be rased: the tabernacles 11
of the iust shal spring.

The Catholique faith.
† " There is a way, which seemeth to a man iust: but the 12
later endes therof lead to death.

Spiritual ioy.
† Laughter shal be mingled with sorow, and mourning 13
occupieth the later endes of ioy.

Reward of workes.
† A foole shal be replenished with his wayes, and the good 14
man shal be aboue him.

Beleue not al reportes.
† The innocent beleueth euerie word: the discrete man consi- 15
dereth his steppes.

Mature consideration.
† A wise man feareth and declineth from euil: the foole 16
leapeth ouer and is confident.

Patience.
† The impatient man shal worke folie: and the subtel man 17
is odious.

Desire of solide knowlege
† The childish man shal possesse folie, and the prudent shal 18
expect knowlege.

1. Cor. 14. v. 20.

Pietie shal be reuvarded.
† The euil shal lie downe before the good, and the impious 19
before the gates of the iust.

Compassion of the poore.
† The poore shal be odious euen to his neighbour: but the 20
freindes of the rich be manie.

Almes dedes.
† He that despiseth his neighbour, sinneth: but he that hath 21
pitie on the poore, shal be blessed.

Mercie and veritie.
† They erre that worke euil: mercie and truth prepare good 22
thinges.

† In

23 † In euerie worke there shal be abundance: but where manie wordes are, there is oftentimes pouertie. — Good dedes with few wordes.

24 † The crowne of the wise, their riches: the follie of fooles, imprudence. — Right vse of riches.

25 † A faithful witnes deliuereth soules: and the * dissembler vttereth lyes. — True testimonie. as v. 5.

* *Versipellis. a turneskynne, or turnecoate.*

26 † In the feare of our Lord is confidence of strength, and to his children there shal be hope. — Feare to offend God preuenteth punishment.

27 † The feare of our Lord a fountaine of life, that he may decline from the ruine of death.

28 † In the multitude of people the dignitie of the king: and in fewnes of people the ignominie of the prince. — Procure loue and fidelitie in subiectes.

29 † He that is patient, is gouerned with much wisdom: but he that is impatient, exalteth his follie. — Patience.

30 † " Health of hart, the life of the flesh: enuie, the putrefaction of the bones. — Sincere intention.

31 † He that doth calumniate the needie, vpbraideth his maker: but he honoreth him, that hath pitie on the poore. — Compassion.

32 † The impious shal be expelled in his malice: but the iust hopeth in his death. — Confidence in iustice.

33 † In the hart of the prudent resteth wisdom, & it shal instruct al the vnlerned. — Instruction of the ignorant.

34 † Iustice aduanceth a nation: but sinne maketh peoples miserable. — Publique iustice.

35 † A seruant that vnderstandeth is acceptable to the king: he that is vnprofitable shal susteyne his anger. — Industrie in euerie man.

ANNOTATIONS. CHAP. XIIII.

12. *A vvay vvhich semeth iust.*] If anie Iewes, Turkes, or Heretikes lead a moral good life in this world, it semeth both to themselues, and to other rude people, that they are in a right way of saluation, but their error in faith leadeth them to eternal damnation. — VVithout true faith none can be saued.

30 *Health of the hart.*] As soundnes of the hart conserueth the rest of the same bodie in life, so a pure intention often excuseth from mortal sinne, as in errours committed of probable, not of grosse, nor affected ignorance. But secrete enuie in the hart infecteth and putrifieth mans actions, and destroyeth the workes that semed good: which can no more endure strict examination in the day of iudgement, then a rotten cloth can abide washing. — Sincere intention excuseth some errors.

S. Greg. li. 5 c. 34. Moral.

CHAP. XV.

1 A soft answer breaketh anger: and a hard word rayseth vp furie. — Meeknes.

2 † The tongue of the wise adorneth knowlege: the mouth of fooles boyleth forth follie. — Discretion.

God's omniscience. † In euerie place the eies of our Lord behold the good and the euil. 3

Caulmnes of speach. † A peaceable tongue is a tree of life: but that which is immoderate, shal breake the spirite. 4

Loue to be corrected. † A foole scorneth the discipline of his father: but he that regardeth reprehensions, shal become more prudent. 5

Desire to fulfil al iustice. In abundant iustice there is greatest force: but the cogitations of the impious shal be rooted out.

Diligence in teaching others. † The house of the iust is very much strength: and in the fruites of the impious is perturbation. 6

† The lippes of the wise shal sow knowlege: the hart of fooles shal be vnlike. 7

Puritie of hart. † The victimes of the impious are abominable to our Lord: the vowes of the iust are acceptable. 8

† The way of the impious is abomination to our Lord: he that foloweth iustice is beloued of him. 9

Lerne of good men. † The doctrine is euil of them that forsake the way of life: he that hateth reprehensions shal dye. 10

Al secretes knowen to God. † Hel, and perdition are before our Lord: how much more the hartes of the children of men? 11

Harken to good admonitions. † The pestilent man loueth not him, that rebuketh him: nor goeth to the wise. 12

A cherful hart is desirous to lerne. † A glad hart cheereth the face: in pensifnes of minde the spirit is cast downe. 13

† The hart of the wise seeketh doctrine: and the mouth of fooles is fed with vnskilfulnes. 14

A quiet mind. † Al the dayes of the poore are euil: a secure minde is as it were a continual feast. 15

Contentment with sufficiencie. † Better is a litle with the feare of our Lord, then great treasures and vnsatiable. 16

† It is better to be called to herbes with charitie: then to a fatted calfe with hatred. 17

Patience. † An angrie man stirreth brawles: he that is patient appeaseth those that are raised. 18

Diligence. † The way of the slothful is as an hedge of thornes: the way of the iust is without offence. 19

Honour of parents. † A wise sonne maketh the father ioyful: and the foolish man despiseth his mother. 20

Discretion. † Follie is ioy to a foole: and the wiseman directeth his steppes. 21

† Follie

22 † Cogitations are dissipated where there is no counsel : but where manie counsellers are, they are confirmed. — Desire to liue wel.

23 † A man reioyceth in the sentence of his mouth : and a word in due time is best. — Counsel in season.

24 † :: The path of life aboue the lerned, that he may decline from the lawest hel. — :: To him that is wel trained in good workes, heauen gates are open.

25 Our Lord wil destroy the house of the proude : and wil make sure the borders of the widow.

26 † Euil cogitations are an abomination to our Lord : and pure speach most beautiful shal be confirmed of him. — Honest thoughts and wordes.

27 † He that pursueth auarice disturbeth his house : but he that hateth giftes shal liue. — A liberal mind

By mercie and faith sinnes are purged : and by the feare of our Lord euerie one declineth from euil. — Mercie and iustice.

28 † The minde of the iust meditateth obedience : the mouth of the impious redoundeth with euils. — Obedience.

29 † Our Lord is far from the impious : and he wil heare the prayers of the iust. — God assisteth the iust.

30 † The light of the eies reioyceth the soule : a good name fatteth the bones. — VVordes of edification.

31 The eare that heareth the reprehensions of life, shal abide in the middes of the wise. — Loue of discipline.

32 † He that reiecteth discipline, despiseth his soule : but he that yeldeth to reprehensions, is a possessour of the hart. — and Admonition.

33 † The feare of our Lord, the discipline of wisdom : and humilitie goeth before glorie. — Humilitie.

CHAP. XVI.

1 IT " perteyneth to man to prepare the hart : and to our Lord to gouerne the tongue — Gods grace necessarie in euerie good action.

2 † Al the wayes of man are open to his eies : our Lord is the weigher of spirites. — Mans iudgement is not secure.

3 † Reueale thy workes to our Lord : and thy cogitations shal be directed. — Commend thyne affayres to God.

4 † Our Lord hath wrought al thinges for himself : the impious also to the euil day. — Gods prouidence.

5 † Euerie arrogant man is an abomination to our Lord : although hand shal be to hand he is not * innocent. — Punishment of sinne.

The beginning of a good way, is to doe iustice : and it is more acceptable with God, then to immolate hostes. — Equitie.

* vnpunished.

Mercie. † By mercie and truth iniquitie is redemed : and in the feare 6
of our Lord euil is auoided.

Deuotion. † When the wayes of man shal pleaſe our Lord , he wil 7
conuert alſo his enemies to peace.

Iuſt gaine. † Better is a litle with iuſtice, then much fruite with iniquitie. 8

Neceſſitie of Gods grace. † The hart of man diſpoſeth his way : but it perteyneth to 9
our Lord to direct his progreſſe.

:: God aſſiſteth ſuperiors in gouerning their ſubiectes. † :: Diuination is in the lippes of the king, his mouth shal not 10
erre in iudgement.

Iuſt balance do pleaſe God & good kinges. † Weight and balance are iudgements of our Lord : and his 11
worke al the ſtones of the bagge.

† They are abominable to the king that doe impiously : 12
becauſe the throne is eſtabliſhed by iuſtice.

Righteouſnes. † The wil of kinges are iuſt lippes : he that ſpeaketh right 13
thinges shal be beloued.

Feare, and reuerence of authoritie. † The kings indignation, meſſengers of death : and the wiſe 14
man wil pacifie it.

† In the cherfulnes of the kings countenance is life : and his 15
clemencie is as the later showre.

Loue of wiſdom. † Poſſeſſe wiſdom , becauſe it is better then gold : and gette 16
prudence, becauſe it is more precious then ſiluer.

Iuſtice in general. † The path of the iuſt auoideth euils : the keper of his ſoule 17
kepeth his way.

Humilitie. † Pride goeth before deſtruction, and before ruine the ſpirit 18
shal be exalted.

Meknes. † It is better to be humbled with the meeke, then to diuide 19
ſpoyles with the proude.

Hope in God. † The lerned in word shal finde good thinges : and he that 20
hopeth in our Lord, is bleſſed.

Mildnes. † He that is wiſe in hart, shal be called prudent : and he that is 21
ſweete in ſpeach shal finde greater thinges.

Teaching others. † A fountaine of life the lerning of him that poſſeſſeth it : 22
the doctrine of fooles foolishnes.

Sincere hart. † The hart of the wiſe shal inſtruct his mouth : and shal adde 23
grace to his lippes .

Sweetnes in conuerſation. † Wel ſet wordes are a honie combe: ſwetnes of the ſoule the 24
health of the bones.

True faith & Religion. † There is a way that ſeemeth to a man right : and the later 25 *ch.* 14. 12.
endes therof lead to death.

Proper induſtrie. † The ſoule of him that laboureth doth labour to himſelf, 26
becauſe his mouth hath compelled him :

† The

27 The impious man diggeth euil, and in his lippes fire burneth. Charitie.
28 † A peruerse man raiseth contentions: and one ful of wordes separateth princes. Common good.
29 An vniust man allureth his frende: and leadeth him by a way not good. True freindshipe.
30 † He that with astoinied eies thinketh wicked thinges, by tyting his lippes bringeth euil to passe. Sincere thoughts.
31 † A crowne of dignitie old age, which shal be found in the wayes of iustice. Holie oldage.
32 † Better is the patient then a strong man: and he that ruleth his minde, then the ouerthrower of cities. Patience.
33 † Lottes are cast into the bosome, but they are ordered of our Lord. Gods prouidence.

ANNOTATIONS. CHAP. XVI.

1. *It perteineth to man to prepare the hart.*] For the better vnderstanding of this and other hard places of holie Scripture, this general rule euer approued by al Christians, is most necessarie, that al holie Scripture is true and certaine, as being al indited by the Holie Ghost, the Spirite of truth: and so one place is neuer contrarie to an other, though at first sight they may so seme to mans vnderstanding. For by this place the Pelagians would proue, that man can of himself, without the helpe of Gods grace, beginne a good thing, though without this helpe he can not performe it, because it is here sayd: that it perteyneth to man to prepare the hart: that is, to beginne a good thing. But S. Augustin sheweth that it may not be so vnderstood: because so it should be contrarie to that saying of our Sauiour: VVithout me you can do nothing; and that of S. Paul VVe are not sufficient to thinke anie thing of our selues, as of our selues: but our sufficiencie is of God. VVhich two euident places, with other like, do shew that this place hath an other different sense, from that which the Pelagians gather. And so S. Augustin, and other Fathers teach, that the wise man here affirmeth not, that man of himself can prepare his hart, or beginne a good worke, but that it perteineth to man to prepare his hart, presupposing helpe of Gods grace, and hauing so begunne, God also gouerneth the tongue, and by more grace directeth it to speake those thinges wel, which the hart purposed, and disposed to be vttered; without which helpe none is able, neither to beginne anie meritorious worke, nor to prosecute, nor perfect that is wel begunne. The like sentence foloweth in the 9. verse: The hart of man disposeth his way: but it perteyneth to our Lord to direct his progresse; signifying in both places, that after a thing is wel begunne (which can not be without the helpe of Gods grace) yet it can not procede wel, without more grace, stil directing and strengthning mans freewil.

A general rule that one place of holie Scripture is not contrarie to an other.

li 2. c. 8. cont duas Epistolas Pelag.
Ioan. 15.
2. Cor. 3.

Gods grace is necessarie both to begine and to prosecute anie good worke.

CHAP. XVII.

1 BEtter is a drie morsel with ioy, then a house ful of victimes with brawling. Peace.

Humilitie. † Before he be broken, the hart of a man is exalted: and before he be glorified, it is humbled. 12

Conſideration in anſwering. † He that anſwereth before he heare, sheweth him ſelf to be a foole, and worthie of confuſion. 13

Quietnes of ſpirite. † The ſpirit of a man vpholdeth his imbecilitie: but a ſpirit that is caſie to be angrie who can ſuſteyne? 14

Deſire to lerne. † A wiſe hart shal poſſeſſe knowlege: and the eare of the wiſe ſeeketh doctrine. 15

Almes dedes. † The gift of a man enlargeth his way, & maketh him roome before princes. 16

Acknowleging offaultes. † The iuſt is firſt accuſer of himſelf: his frend commeth, and shal ſearch him. 17

Vſe of lote to make agreement. † Lotte ſuppreſſeth contradictions, and betwen the mightie alſo it determineth. 18

Fraternal concord. † Brother that is holpen of brother, is as a ſtrong citie: and iudgements are as the barres of cities. 19

Godlie inſtructions. † Of the fruite of mans mouth his bellie shal be filled: and the offſprings of his lippes shal fil him. 20

Right vſe of the tongue. † Death and life in the hand of the tongue: they that loue it, shal eate the fruites therof. 21

A wines vertue is her beſt dowrie. † He that hath found a good wife, hath found a good thing, and hath receiued a pleaſure of our Lord. 22

Meeknes. † The poore ſpeaketh with ſupplications, and the rich wil ſpeake roughly. 23

Amitie with affabilitie. † A man amiable to ſocietie, shal be more frendlie, then a brother. 24

CHAP. XIX.

Honeſt pouertie. BEtter is a poore man, that walketh in his ſimplicitie, then a rich writhing his lippes, and vnwiſe. 1

Knowlege of ourſelues. † Where is no knowlege of the ſoule, is not good: and he that is haſtie with his feete shal ſtumble. 2

Mans owne wil the cauſe of euil. † The follie of a man ſupplanteth his ſteppes: and he boileth in his minde againſt God. 3

Spiritual riches ſecure. † Riches adde manie frendes: but from the poore they alſo which he had are ſeparated. 4

True teſtimonie. † A falſe witnes shal not be vnpunished: & he that ſpeaketh lies, shal not eſcape. 5

Liberalitie. † Manie worshipe the perſon of the mightie, and are frendes of him that geueth giftes. 6

Induſtrious trauel. † The bretheren of the poore man hate him: more ouer alſo his frendes haue departed far from him. 7

He that

8 † He that purseweth wordes only, shal haue nothing: but he that is possessour of the minde, loueth his soule, and the keper of prudence shal finde good thinges. Solide doctrine.

9 † A false witnesse shal not be vnpunished: and he that speaketh lies shal perish. True testimonie.

10 † Delicacies become not a foole: nor a seruant to rule ouer princes. VVise & fitte magistrates.

11 † The doctrine of man is knowen by patience: and his glorie is to ouerpasse vniust thinges. Patience in teachers.

12 † As the roaring of a lion, so also the anger of a king: and as dew vpon grasse, so also his cherefulnes. Loyaltie to kinges, and Princes.

13 † The sorow of the father, a foolish sonne: and roofes continually dropping through, a woman ful of brawling. Domestical peace.

14 † House and riches are geuen of the parents: but of our Lord properly a prudent wife. A good wife is Gods gift.

15 † Slothfulnesse bringeth drousinesse, and a dissolute soule shal be an hungred. Diligence.

16 † He that kepeth the commandement, kepeth his soule: but he that neglecteth his way, shal die. Obedience.

17 † He lendeth our Lord that hath mercie on the poore: and he wil repay him the like. Almes dedes.

18 † Nurter thy sonne, despayre not: but to the killing of him set not thy soule. Moderate chastisment.

19 † He that is impatient, shal susteyne damage: and when he shal take away violently, he shal adde an other thing. Patience.

20 † Heare counsel, and receiue discipline, that thou mayst be wise in thy later endes. Folow good counsel.

21 † Manie cogitations in the hart of a man: but the wil of our Lord shal be permanent. Trust in God.

22 † A needie man is merciful: and better is the poore then the lying man. Good wil to helpe the poore.

23 † The feare of our Lord vnto life: and in fulnes he shal abide, without the visitation most noysome. Feare of God.

24 † The slothful hideth his hand vnder the armehole, neither doth he put it to his mouth. Diligent trauel.

25 † The pestilent man being whipped, the foole shal be wiser: but if thou rebuke a wiseman he wil vnderstand discipline. Iust correction.

26 † He that afflicteth his father, and fleeth from his mother, is ignominious and vnhappie. Honour of parents.

27 † Cease not ô sonne to heare doctrine, neither be ignorant of the wordes of knowlege. Desire to lerne.

True testimonie. † An vniust witnes scorneth iudgement: and the mouth of the impious deuoureth iniquitie. 28

Feare of eternal punishment. † Iudgements are prepared for scorners: & hammers striking for the bodies of fooles. 29

CHAP. XX.

Sobrietie. VVine is a luxurious thing, & drunkenes tumultuous: whosoeuer is delighted therwith shal not be wise. 1

Obedience to Princes. † As the roaring of a lyon, so also the terrour of a king: he that prouoketh him, sinneth also against his owne soule. 2

Concord. † It is honour to a man, that separateth himself from contentions: but al fooles medle with contumelies. 3

Industrie. † Because of cold the slothful would not plowe: he shal begge therfore in the summer, and it shal not be geuen him. 4

Profound counsel. † As deepe water, so counsel in the hart of a man: but a wise man shal draw it out. 5

Fidelitie. † Manie men are called merciful: but a faithful man who shal fynd? 6

Sinceritie. † The iust that walketh in his simplicitie, shal leaue blessed children. 7

Execution of Iustice. † The king, that sitteth in the throne of iudgement, dissipateth al euil with his looke. 8

Necessitie of grace. † Who can say: My hart is cleane, I am pure from sinne? 9

Equitie. † Weight and weight, measure and measure: both are abominable before God. 10

Good towardliues. † By his conuersation a child is perceiued, if his workes be cleane and right. 11

Right vse of senses. † The eare hearing, and the eie seing, our Lord made both. 12

Diligent trauel † Loue not sleepe, lest pouertie oppresse thee: open thyne eies and be filled with breades. 13

Prudence. † It is naught, it is naught, sayth euerie byer: and when he is departed he wil boast. 14

Knowlege is a iewel. † There is gold, and multitude of pearles: but a precious vessel the lippes of knowlege. 15

Securitie in suertiship. † Take his garment, that was the suretie of a stranger, and for strangers take a pledge from him. 16

Truth. † The bread of lying is swete to a man: and afterward his mouth shal be filled with the grauelstone. 17

Counsel in warre. † Cogitations are strengthened by counsels: and battels are to be handled by gouernmentes. 18

† Melde

19 † Medle not with him that reuealeth mysteries, and walketh fraudulently, and dilateth his lippes. — Consult with the faithful.

20 † He that curseth his father, and mother, his lampe shal be extinquished in the middes of darkenes. — Honour of parents.

21 † The inheritance whervnto haste is made in the beginning, in the later end shal lacke blessing. — Lawful gaine.

22 † Say not: I wil requit euil: expect our Lord, and he wil deliuer thee. — Meeknes.

23 † Weight and weight are abomination with our Lord: a deceitful balance is not good. — Equitie.

24 † The steppes of man are directed of our Lord: but who of men can vnderstand his owne way? — Trust in Gods prouidence.

25 † It is ruine to a man to deuoure saintes, and afterward to retracte the vowes. — Performance of vowes.

26 † A wise king dissipateth the impious, and bendeth ouer them a triumphant arch. — Publique iustice.

27 † The lampe of our Lord, the breath of a man, which searcheth al the secretes of the bellie. — Puritie of minde.

28 † Mercie, & truth kepe the king, and his throne is strengthened by clemencie. — Three kinglie vertues.

29 † The ioy of yongmen their strength: and the dignitie of oldmen a gray head. — Prudence with fortitude.

30 † The blewnesse of the wound shal wipe away euils: and stripes in the more secrete place of the bellie. — Punishment of sinnes.

CHAP. XXI.

1 AS diuisions of waters, so the hart of the king is in the hand of our Lord: whither soeuer he wil, he shal incline it. — Gods prouidence.

2 † Euerie way of a man semeth to himself right: but our Lord weigheth the hartes. — ch. 14. v. 12. & 16. v. 2.

3 † To doe mercie and iudgement, doth more please our Lord, then victimes. — Mercie and iudgement.

4 † Exaltation of the eies is the dilatation of the hart: the lampe of the impious sinne. — Humilitie.

5 † The cogitations of the strong are alwayes in abundance: but euerie sluggard is alwayes in pouertie. — Fortitude.

6 † He that gathereth treasures with a lying tongue, is vaine and witles, and shal stumble at the snares of death. — Truth.

7 † The robberies of the impious, shal draw them downe, becausse they would not doe iudgement. — Equitie.

Right in hart. † The peruerse way of a man is strange: but he that is cleane, his worke is right. 8

Domestical peace. † It is better to sitte in a corner of the house toppe, then with a brawling woman, and in a common house. 9

Commiseration. † The soule of the impious desireth euil, he wil not haue pitie on his neighbour. 10

Chastisment of sinne. † The pestilent man being punished, the litle one wil be wiser: and if he folow the wiseman, he wil take knowlege. 11

Charitie. † The iust deuiseth concerning the house of the impious, that he may draw the impious from euil. 12

Almes dedes. † He that stoppeth his eare at the crie of the poore, himself also shal crie, and shal not be heard. 13

Almes in secrete. † A gift hid quencketh angers: and a gift in the bosome the greatest indignation. 14

Iust punishment. † It is a ioy to the iust to doe iudgement: and dread to them that worke iniquitie. 15

Obseruation of orders. † A man, that shal erre from the way of doctrine, shal abyde in the assemblie of giantes. 16

Temperance & parcimonie. † He that loueth good cheere, shal be in pouertie: he that loueth wine, and fatte thinges, shal not be rich. 17

Pietie. † The impious shal be geuen for the iust: and the vniust for the righteous. 18

Domestical peace. † It is better to dwel in a desert land, then with a brawling and angrie woman. 19

Frugalitie. † Treasure to be desired, and oyle in the habitation of the iust: and the vnwise man shal dissipate it. 20

Iustice, and mercie. † He that foloweth iustice and mercie, shal finde life, iustice, and glorie. 21

Fortitude. † The wise hath scaled the citie of the strong, and hath destroyed the confidence therof. 22

Guard of the tongue. † He that kepeth his mouth, and his tongue, kepeth his soule from distresses. 23

Modestie. † The proude and arrogant is called vnlerned, which in anger worketh pride. 24

Diligent trauel. † Desires kil the slothful: for his handes would not worke any thing: † al the day he longeth and desireth: but he that 25 26

Liberalitie. is iust, wil geue, and wil not cease.

Sinceritie in religion. † The hostes of the impious abominable, because they are offered of wickednes. 27

True testimonie, and sound doctrine. † A lying witnes shal perish: an obedient man shal speake victorie. 28

† The

29 † The impious man malepertly hardeneth his countenance: but he that is righteous, correcteth his way. — Amendment of faultes.

30 † There is no wisdom, there is no prudence, there is no counsel against our Lord. — Conformitie to Gods wil.

31 † The horse is prepared to the day of battel: but our Lord geueth saluation. — Gods grace necedarie.

CHAP. XXII.

1 BEtter is a good name, then much riches: aboue siluer and gold, good grace. — Honest fame.

2 † The rich and poore haue mette one an other: our Lord is the maker of both. — Contentment with out state.

3 † The subtel saw euil, and hyd himself: the innocent passed by, and was afflicted with damage. — Prudence.

4 † The end of modestie the feare of our Lord, riches and glorie and life. — Pouertie of spirite.

5 † Armour and swordes in the way of the peruerse: but the keper of his owne soule departeth far from them. — Care of the soules health.

6 † It is a prouerbe: A yongman according to his way, when he is old, wil not depart from it. — Good custome in vertues.

7 † The richman ruleth ouer the poore: and he that boroweth is the seruant of him that lendeth. — Diligent trauel.

8 † He that soweth iniquitie, shal reape euils, and with the rod of his wrath, he shal be consumed. — Equitie.

9 † He that is prone to mercie, shal be blessed: for of his breades he hath geuen to the poore. — Almes dedes.
He that geueth giftes shal purchase victorie and honour: but he that receiueth taketh away the soule of the geuer. — Better to geue then to take.

10 † Cast out the scorner, and brawling shal goe forth with him, and cause shal cease and contumelies. — Expel the incorrigible.

11 † He that loueth cleanes of hart, for the grace of his lippes, shal haue the king his frend. — Cleanes of hart.

12 † The eies of our Lord keepe knowlege: and the wordes of the iust are supplanted. — The godlie prosper.

13 † The slothful sayth: A lyon is without, in the middes of the streates I am to be slayne. — Fortitude.

14 † A deepe pitte the mouth of a strange woman: he with whom our Lord is angrie, shal fal into it. — Care of chastitie.

15 † Follie is tyed together in the hart of a childe, and the rod of discipline shal driue it away. — Chatisment.

Compassion.

† He that doth calumniate the poore, to increase his riches, himself shal geue to a richer, and shal be in neede. 16

:: Rules of wisdom are necessarie, profitable, and vpon practise found pleasant: rightly directing al our thoughtes wordes and dedes.

† :: Incline thine eare, and heare the wordes of wisemen: and set thy hart to my doctrine: † which shal be beautiful for thee, when thou shalt kepe it in thy bellie, and it shal flow in thy lippes. 17 18

† That thy confidence may be in our Lord, wherfore I haue shewed also it to thee this day. 19

† Behold I haue described it to thee three maner of wayes, in cogitations and knowledge: † that I might shew thee the stabilitie, and the wordes of truth, out of these to answer them, that sent thee. 20 21

Care of the poore, because they are deare to God.

† Doe not violence to the poore, because he is poore: neither oppresse the needie in the gate: † because our Lord wil iudge his cause, and wil pearse them, that haue pearsed his soule. 22 23

Flee from euil companie which may corrupt thee.

† Be not frend to an angrie man, nor walke with a furious man: † lest perhaps thou lerne his pathes, and take scandal to thy soule. 24 25

Auoide suretishipe, le t thou fal into distresse.

† Be not with them, that sticke downe their handes, and that offer themselues sureties for debts: † for if thou haue not wherewith to restore, what cause is there, that he should take the couering from thy bed? 26 27

Kepe ancient traditions.

† Trangresse not the ancient boundes, which thy fathers haue put. 28

Diligent trauel.

† Hast thou sene a man quicke in his worke? he shal stand before kinges, neither shal be before the vnnoble. 29

CHAP. XXIII.

Modestie and discretion at the table of great persons.

WHEN thou shalt sitte to eate with a prince, attend diligently what thinges are set before thy face: 1
† and set a knife in thy throte, if notwithstanding thou haue thy soule in thine owne power. † Desire not his meates, in which is the bread of lying. 2 3

Mediocritie of riches, and contentment with meane state.

† Labour not to be rich: but set a meane to thy prudence. 4
† Lift not vp thine eies to the riches, which thou canst not haue: because they shal make to themselues winges as of an eagle, and shal flie into heauen. 5

Eate not with a niggard, lest he be secretly greued, outwardly dissembling,

† Eate not with an enuious man, and desire not his meates. 6
† Because after the similitude of a southsayer, and diuiner, he esteemeth that which he knoweth not. Eate and drinke, wil he say to thee: and his minde is not with thee. 7

† The

8 † The meates which thou hadſt eaten thou shalt vomite vp : and shalt loſe thy beautiful wordes. — and thyſelf repent it.

9 † Speake not in the eares of the vnwiſe : becauſe they wil deſpiſe the doctrine of thy ſpeach. — Aduiſe not the vncapable.

10 † Touch not the boundes of litle ones : and into the filde of pupils enter not. — Hurt not orphanes : for they are deare to God.

11 † For their nerekinsman is ſtrong : and he wil iudge their cauſe againſt thee.

12 † Let thy hart enter into doctrin : and thyne eares to wordes of knowlege. — Diligent ſtudie of wiſdom.

13 † Withdrawe not diſcipline from a childe : for if thou shalt ſtrike him with the rod, he shal not die. — Moderate chatiſment profiteth youth.

14 † Thou shalt ſtrike him with the rod : and deliuer his ſoule from hel.

15 † My ſonne, if thy minde shal be wiſe, my hart shal be glad
16 with thee : † And my reines shal reioyce, when thy lippes shal ſpeake right thinges. — Vertues of children are ioyful to the parentes.

17 † Let not thy hart enuie ſinners : but in the feare of our Lord
18 be thou al the day : † becauſe thou shalt haue hope in the later end, and thyn exaltation shal not be taken away. — Contentment with Gods wil. Hope of reward.

19 † Heare my ſonne, & be wiſe: & direct thy minde in the way. — Lerne and practiſe vviſdom.

20 † Be not in the feaſtes of great drinkers, nor in their comeſſa-
21 tions, which contribute flesh together to eate : † becauſe they that are geuen to drinking, and that pay shottes, shal be conſumed, and drouſines shal be clothed with ragges. — Sobrietie and Temperance.

22 † Heare thy father, that begot thee : and contemne not thy mother when she is old. — Honour of parents.

23 † Bye truth, and ſel not wiſedom, and doctrine, and intelligence. — VViſdom moſt precious.

24 † The father of the iuſt reioyceth with gladnes : he that hath begotten a wiſeman, shal reioyce in him. — See. v. 15. and 16.

25 † Let thy father be glad, and thy mother, and let her reioyce that bare thee.

26 † My ſonne geue me thy hart: & let thyne eies kepe my wayes. — Bodelie and ſpiritual puritie.

27 † For an harlot is a deepe dich: & a ſtrange woman a narrow pitte.

28 † She lyeth in wayt in the way as a robber, and whom she shal ſee not circumſpect, she wil kil. — Sobrietie alvvayes neceſſarie.

29 † To whom is woe? to whoſe father woe? to whom browles? to whom diches? to whom woundes without cauſe? to whom
30 bloud sheeding eies? † Is it not to them that paſſe their time in wine, and ſtudie to drinke out their cuppes? — Deteſt drunkennes.

† Behold

Drunkennes is deceiptful, dangerous, beastlie, hurtful to others. senseleſſe, and vnſatiable.

† Behold not wine when it waxeth yelow, when the colour therof shal shine in the glaſſe: it goeth in pleasantly, † but in the end, it wil bite like a snake, and as a basiliske it wil powre abrode poysones. † Thine eies shal see strange wemen, and thy hart shal speake peruerse thinges. † And thou shalt be as one sleeping in the middes of the sea, and as the gouernour fast a sleepe, the sterne being lost. † And thou shalt say: They haue beaten me, but I was not greeued: they drew me, and I felt not: When shal I awake, and finde wines againe?

31 32 33 34 35

CHAP. XXIIII.

Flee euil companie, lest thou be alured to vice. VVisdom and vertues, not wickednes, do prosper temporally and spiritually. Counsel in warres, and other great affayres. Good purposes. Report wel of others. Fortitude.

EMVLATE not euil men, neither desire thou to be with them: † becauſe their mind doth meditate robberies, and their lippes speake deceites. † By wisedom the house shal be built, and by prudence it shal be strengthened. † In doctrine the cellars shal be replenished with al precious, and most beautiful substance. † A wiseman is strong: and a lerned man, strong and valiant. † Becauſe warre is managed by due ordering: & there shal be saluation where manie counsels are. † Wisedom is high for a foole, in the gate he shal not open his mouth. † He that thinketh to doe euils, shal be called a foole. † The cogitation of a foole is sinne: and a detracter the abomination of men. † If thou despaire being wearie in the day of distresse: thy strength shal be diminished.

1 2 3 4 5 6 7 8 9 10

VVorkes of mercie, according to our habilitie. VVisdom is swete: and geueth hope.

† Deliuer them that are led to death: and those that are drawen to death ceaſe not to deliuer. † If thou say: I am not of force: he that seeth into the hart, he vnderstandeth, and nothing deceiueth the keeper of thy soule, and he shal render to a man according to his workes. † Eate honie my sonne, becauſe it is good, and the honiecombe most sweete to thy throte: † so also the doctrine of wisedom to thy soule: which when thou shalt finde, thou shalt haue hope in the later end, and thy hope shal not perish.

11 12 13 14

Toleration of others imperfections:

† Lie not in wayte, nor seeke impietie in the house of the iust, nor spoile his rest.

15

† For

16 † For " seuen * times shal the iust fal, and shal rise againe: but the impious shal fal into euil.
17 † When thine enemie shal fal, be not glad, and in his ruine let
18 not thy hart reioyce: † Lest perhaps our Lord see, and it displease him, and he take away his wrath from him.
19 † Contend not with the most wicked, nor emulate the im-
20 pious: † because euil men haue not hope of thinges to come, and the lampe of the impious shal be extinguished.
21 † Feare our Lord, my sonne, and the king: & with detracters
22 medle not: † because their perdition shal sodenly rise: and the ruine of both who knoweth?
23 † These thinges also to the wise: to know a person in iudgement is not good.
24 † They that say to the impious: Thou art iust: peoples shal curse them, and tribes shal detest them.
25 † They that rebuke him, shal be praysed: and blessing shal come vpon them.
26 † He shal kisse the lippes, who answereth right wordes.
27 † Prepare thy worke abrode, and diligently til thy ground: that afterward thou mayst build thy house.
28 † Be not witnes without cause against thy neighbour: neither alure any man with thy lippes.
29 † Say not: As he hath done to me, so wil I doe to him: I wil render to euerie one according to his worke.
30 † I passed by the filde of a slothful man, and by the vineyard of
31 a foolish man: † and behold nettels had filled it wholy, and thornes had couered the face therof, and the wal of stones was destroyed.
32 † Which when I had seene, I layd it in my hart, and by the example I lerned discipline.
33 † A litle I say, thou shalt sleepe, a litle thou shalt slumber, a
34 litle shalt thou ioyne thy handes together, to rest: † and as a poste, pouertie shal come to thee, & beggerie as a man armed.

* Often times. S. Aug. li. 11. c. 31. ciuit.

VVithout which none liueth.
Charitie towards enemies.
Haue peace with al: so much as may be.
Loialtie to God & king.
Equitie in iudgement, condemning the guiltie, & deliuering the innocent, is very gratful to al.
Order in al affaires.
Discretion in bearing witnes.
Reuenge not.
Diligent labour, and vigilance to prouide necessaries, and to auoide beggerie.

ANNOTATIONS CHAP. XXIIII.

16. *Seuen times shal the iust fal.*] A iust man, that is to say, Gods true seruant, free from mortal sinne, is subiect during this life, to manie tentations, imperfections, and may often fal into venial sinnes, and not lose iustice, nor the true title of a iust man (as here he is called) nor become the diuels seruant, nor Gods enemie: but through Gods grace helping his weaknes, he riseth againe from smal sinnes, stil perseuering in Gods fauoure: wheras contrariwise the impious falleth into euil, towitte, into more and more sinne, through malice,

A iust man falling into venial sinnes is not therby vniust, nor Gods enimie.

and lacke of grace, & riseth not so easily. And therfore the wisman here admonisheth, not to lie in waite, nor calumniously to seke impietie in the house, (that is, in the soule) of the iust. For though he committe some faultes, yet he riseth againe, and is not impious, vniust, nor guiltie of mortal crime, as the wicked man is.

Al sinnes are not mortal.

CHAP. XXV.

The 2. part. More Parables of Salomon gathered by others.

THese also are the parables of Salomon, which the men of Ezechias king of Iuda wrote out. 1

Gods workes are not al reueled.

† It is the glorie of God to conceale the word, and the glorie of kinges to search the speach. 2

Kinges haue some secretes.

† The heauen aboue, and the earth beneth, and the hart of kinges is vnscrutable. 3

Publique iustice and punishment of sinne.

† Take away the rust from siluer, and there shal come forth a most pure vessel: † Take away impietie from the kings countenance, and his throne shal be established with iustice. 4 5

Modestie, and Humilitie.

† Appeare not glorious before the king, and in the place of great men stand not. 6

† For it is better that it be said to thee: Come vp hither; then that thou be humbled before the prince. 7

Care of others fame.

† The thinges which thy eies haue sene, vtter not quickly in a brawle: lest afterward thou canst not amend it, when thou hast dishonoured thy frend. 8

Compose controuersies secretly, rather then contend in publique court.

† Treate thy cause with thy frend, and reueale not a secret to a stranger: † lest perhaps he insult against thee, when he heareth, and cease not to vpbraide thee. 9 10

Grace and frendshipe deliuer* : which kepe to thyself, lest thou become reprochful.

* From feare.

Speake in due time.

† Apples of gold in siluer beddes, he that speaketh a word in his time. 11

Prudent admonition.

† A golden earlet, and a shining precious stone, he that rebuketh a wiseman, and an obedient eare. 12

Diligence in publique affaires.

† As the cold of snow in the day of haruest, so a faithful legate to him, that sent him, maketh his soule to rest. 13

Performance of promised industrie.

† Cloudes, and winde, and no rayne folowing, a glorious man, and not accomplishing his promises. 14

Meeknes.

† By patience the prince shal be pacified, and a soft tongue shal breake hardnes. 15

Temperance.

† Thou hast found honie, eate that which sufficeth thee, lest perhaps being filled thou vomite it vp. 16

Modestie.

† Withdraw thy foote from the house of thy neighbour, lest some time hauing his fil he hate thee. 17

† A dart,

18 † A dart, and ſword, and a sharpe arrow, a man that ſpeaketh falſe teſtimonie againſt his neighbour. — True teſtimonie.

19 † A rotten tooth, and wearie foote, he that hopeth vpon the
20 vnfaithful in the day of diſtreſſe, † and that loſeth his cloke in the day of cold. — Truſt not a diſſembler.

* A conſuming ſaltish hard earth.

Vineger in * nither, he that ſingeth ſonges to a naughtie hart. As a moth the garment, and a worme the woode: ſo the ſadnes of a man hurteth the hart. — Striue not with the incorrigible. Alacritie.

21 † If thine enemie shal hunger, geue him meate: if he thirſt,
Rom. 12. 22 geue him water to drinke: † for thou shalt heape hote coales vpon his head, and our Lord wil reward thee. — Charitie towards enimies

23 † The northwinde diſſipateth raynes, & a ſad looke the tongue that detracteth. — Heare not detraction.

24 † It is better to ſitte in a corner of the houſe toppe, then with a brawling woman, and in a common houſe. — Domeſtical peace.

25 † Cold water to a thirſtie ſoule, and good tydings from a far countrie. — Ioy of wel doing.

26 † A fountaine trubled with the foote, and a vaine corrupted, the iuſt falling before the impious. — Profeſſion of truth.

27 † As he that eateth much honie, it is not good for him: ſo he that is a ſearcher of the maieſtie, shal be oppreſſed of the glorie. — Humilitie in knowlege.

28 † As a citie being open and without compaſſe of walles, ſo a man that can not repreſſe his ſpirit in ſpeaking. — Gouernment of the tongue.

CHAP. XXVI.

1 AS ſnow in the ſummer, and rayne in the harueſt: ſo is glorie vndecent for a foole. — Aduance not the vicious.

2 † As a birde flying to other places, & a ſparow going whither he liſt: ſo a curſe vttered in vaine shal light vpon ſome man. — Patience in falſe ſclander.

3 † A whippe for a horſe, and a ſnaffle for an aſſe, and a rod on the back of the vnwiſe. — Chaſtiſment.

4 † Anſwer not a foole according to his follie, leſt thou be made like to him. — Anſwer a foole wiſely:

5 † Anſwer a foole according to his follie, leſt he ſeme to himſelf to be wiſe. — detecting his follie.

6 † Lame of feete, and drinking iniquitie, he that ſendeth wordes by a foolish meſſenger. — Place fitte men in office:

7 † As a lame man hath fayre legges in vaine: ſo a parable is vndecent in the mouth of fooles. — VViſe men in authoritie:

8 † As he that caſteth a ſtone into the heape of Mercurie: ſo he that geueth honour to the vnwiſe. — Vertuous in honour: and

Lerned to teach. Make fooles to kepe silence. Returne not to former sinnes. Humble opinion of thy self. Fortitude. Profitable laboures. At least some good worke. Loue not idlenes.

† As if a thorne should grow in the hand of the drunkard: so a parable in the mouth of fooles. 9

† Iudgement determineth causes: and he that putteth a foole to silence, apeaseth angers. 10

† As a dog that returneth to his vomite, so the vnwise that reiterateth his follie. 11 2.Pet.2.

† Hast thou sene a man seeme to himselfe wise? the foole shal haue hope rather then he. 12

† The slothful sayth: A lyon is in the way, and a lyoness in the iourneis: † as a doore turneth on his hinge so the slothful in his bed. 13 14

† The slothful hideth his hand vnder the armehole, and is greeued if he turneth it to his mouth. 15

† The slothful seemeth wiser to himselfe, then seuen men speaking sentences. 16

Intermedle not in brawles Vnfained freindshipe, especially in familiar acquantance. Punish bate-makers. Pacifie the wrathful.

† As he that taketh a dog by the eares, so he that passeth by impatient, and medleth with an other mans brawle. 17

† As he is hurtful that shooteth arrowes, and speares vnto death: † so a man, that hurteth his frende fraudulently: and when he is taken with al sayth: I did it in iest. 18 19

† When wood fayleth, the fire shal be extinguished: and the whisperer taken away, brawles cease. 20

† As coles to burning coles, and wood to fire, so an angrie man rayseth brawles. 21

Heare not whisperers of euil reportes. Flee from hypocrites. Whose flatterie and soft speach are suspicious, they wil fal at last into their owne trappes, truth preuailing.

† The wordes of the whisperer as it were simple, and the same come to the inmost partes of the bellie. 22

† As if thou wouldest adorne an earthen vessel with drossie siluer, so swelling lippes ioyned with a most wicked hart. 23

† An enemie is perceiued by his lippes, when he shal handle deceites in his hart. 24

† When he shal submit his voyce, beleue him not: because there are seuen mischiefes in his hart. 25

† He that couereth hatred fraudulently, his malice shal be reuealed in the counceil. 26

† He that diggeth a pit, shal fal into it: and he that rolleth a stone, it shal returne to him. 27

† A deceitful tongue loueth not truth, and a slipper mouth worketh ruines. 28

CHAP. XXVII.

Trust not to future vncertainties.

BOast not for to morow, being ignorant what the day to come may bring forth. 1

† Let an

2 † Let an other prayse thee, and not thine owne mouth: a stranger and not thine owne lippes.
3 † A stone is heauie, and sand weightie: but the anger of a foole is heauier then both.
4 † Anger hath no mercie, nor furie breaking forth: and the violence of a moued spirit who can susteyne?
5 † Better is manifest correption, then loue hidden.
6 † Better are the woundes of him that loueth, then the fraudulent kisses of him that hateth.
7 † A soule that is ful shal treade vpon the honiecombe: and a soule that is hungrie shal take bitter also for sweete.
8 † As a bird fleeting from her nest, so a man that forsaketh his place.
9 † The hart is delighted with oyntement and diuers odours: and with the good counsels of a frend the soule is sweetned.
10 † Thy frend, and thy fathers frend do not leaue: and goe not into thy brothers house in the day of thyne affliction. Better is a neighbour neere thene a brother far of.
11 Studie wisedom my sonne, & make my hart ioyful, that thou maist make answer to the vpbrayder.
12 † The subtel man seeing euil, hideth himself: litle ones passing through haue susteyned euil detriments.
13 † Take his garment, that hath bene suretie for a stranger: and for alienes take from him a pledge.
14 † He that blesseth his neighbour with a loud voice, rising in the night, he shal be like him that curseth.
15 † Dropping through in the day of cold, and a brawling
16 woman are compared together: † He that reteyneth her, as he that should hold the winde, and shal cal in the oyle of his right hand.
17 † Iron is sharpened with iron, and a man sharpeneth the face of his frend.
18 † He that kepeth the feegtree, shal eate the frute therof: and he that is the keper of his master, shal be glorified.
19 † As in waters the countenance of them that looke therin shyneth, so the hartes of men ate manifest to the prudent.
20 † Hel and perdition are neuer filled: in like maner also the eies of men are vnsatiable.
21 † As siluer is tried in the forge, and gold in the fornace: so a man is proued by the mouth of him that praiseth.

Praise not thyself.
Beware of a fooles wrath: for it hath no mercie.
Loue freindlie seueritie not enemies flatterie.
Temperance in meate.
Iast care of thy familie.
Estemefreindlie counsel.
Old freindes are better, & surer then a kinsman.
Be wise euen for thy fathers sake.
Foresee and preuent dangers. Trust not enimies.
Suspect extraordinarie curtesie.
Tolerate incorrigible brawlers with patience; lest they become worse, by thy striuing to amend them.
Conserue that is good.
Conscience is best witnes.
Contentment with our state.
Humilitie desireth not praise.

Right of hart. The hart of the wicked seeketh after euils, but the righteous hart seeketh after knowlege.

Striue not to teach a foole. † If thou shalt bray a foole in a morter, as when a pestle striketh vpon ptisane, his follie shal not be taken from him. 22

Discharge thy dutie: VVhiles thou art in this life. † Know diligently the countenance of thy cattel, and consider thy flockes: † For thou shalt not haue power alwayes: but a crowne shal be geuen into generation and generation. 23 24

Be content with thinges necessarie, and they shal be geuen to thee. *Mat. 6. v. 33.* † The medowes are open, and the grene herbes haue appeared, and the grasse is gathered out of the mountaines. † Lambes for thy garment: and kiddes the price of the filde. † Let the milke of the goates suffice thee for thy meates, and for the necessities of thy house: and for victual to thy handmaides. 25 26 27

CHAP. XXVIII.

Innocencie is without feare. THE impious fleeth, no man pursewing: but the iust confident as a lyon, shal be without terrour. 1

General pietie of the people procureth Gods fauour. † For the sinnes of the land the princes therof shal be manie: & for the wisedom of a man, & the knowlege of those thinges that are said, the life of the prince shal be longer. 2

Neighbourlie compassion. † A poore man calumniating the poore, is like a vehement showre, wherby famine is gotten. 3

Zele of iustice. † They that forsake the lawe, praise the impious: they that kepe it, are set on fire against him. 4

Remember the day of iudgement. † Euil men thinke not on iudgement: but they that seeke after our Lord, marke al thinges. 5

Honestie and pouertie. † Better is a poore man walking in his simplicitie, then the rich in crooked wayes. 6

No want nor waste. † He that kepeth the law is a wise sonne, but he that feedeth gluttons, shameth his father. 7

Iust gaine in traffike. † He that heapeth togethet riches by vsuries and ocker, gathereth them for him that is liberal to the poore. 8

Obedience to magistrates. † He that turneth away his eares from hearing the law, his prayer shal be execrable. 9

Geue counsel sincerely. † He that deceiueth the iust in a wicked way, shal fal into his destruction: and the simple shal possesse his goodes. 10

Humilitie in authoritie. † The rich man seemeth to him self wise: but the poore man being prudent shal searche him. 11

Place the godlie in office. † In the exultation of the iust there is much glorie: when the impious reigne ruines of men. 12

† He that

13 † He that hideth his wicked deedes, shal not be directed: but he that shal confesse, and shal forsake them, shal obtayne mercie. Acknowlege thy faultes.

14 † Blessed is the man, that is alwayes fearful: but he that is of an obstinate mynde, shal fal into euil. Feare to offend.

15 † A roaring lyon, and hungrie beare, an impious prince ouer the poore people. Clemencie in princes,

16 † A prince lacking prudence, shal oppresse many by calumnie: but he that hateth auarice, his dayes shal be made long. and prudent liberalitie.

17 † A man that doth calumniat the bloud of a soule, if he shal flee into a lake, no man abideth. Reuenge bloudshed.

18 † He that walketh simply shal be saued: he that goeth peruerse wayes, shal fal once. Harmles life.

19 † He that tilleth his ground, shal be filled with breads: but he that purseweth idlnesse, shal be replenished with pouertie. Diligent labour.

20 † A faithful man shal be much praysed: but he that hasteneth to be rich, shal not be innocent. Iust dealing.

21 † He that knoweth a person in iudgement, doth not wel: this man euen for a morsel of bread forsaketh the truth. Iust iudgement.

22 † A man, that hasteneth to be rich, and enuyeth others, is ignorant that pouertie shal come vpon him. Moderate gaine.

23 † He that rebuketh a man, shal afterward find fauour with him more then he, that by flatteries of tongue deceiueth. Freindlie correption.

24 † He that pilfereth any thing from his father, and from his mother: & saith this is no sinne, is the partaker of a mankiller. To robbe parents is a greuous crime.

25 † He that exalteth, and dilateth himselfe, rayseth brawles: but he that trusteth in our Lord, shal be healed. Exalt not thyselfe.

26 † He that hath confidence in his owne hart, is a foole: but who so walketh wisely shal be saued. Trust not thyne owne iudgement.

27 † He that geueth to the poore, shal not lacke: he that despiseth him that asketh, shal susteyne penurie. Almes dedes.

28 † When the impious shal rise, men shal be hid: when they shal perish, the iust shal be multiplied. Godlie magistrates.

CHAP. XXIX.

1 THE man, that with stiffe necke contemneth him that rebuketh, soden destruction shal come vpon him: and health shal not folow him. Loue to be corrrected.

2 † In the multiplication of iust men, the common people shal reioyce: when the impious shal take princedom, the people shal mourne. Choose godlie magistrates.

† A man

Loue wisdom. † A man that loueth wisedom, maketh his father glad: but he 3
that maintaineth harlots, shal destroy his substance.

Iust and liberal magistrates. † A iust king setteth vp the land, a couetous man shal 4
destroy it.

Sincere amitie † A man, that with fayre, and fayned wordes speaketh to his 5
frend, spreadeth a nette to his steppes.

Iust ioy of the wickeds fal. † A snare shal intangle the wicked man sinning: and the 6
iust shal praise and reioyce.

Compassion of the poore. † The iust knoweth the cause of the poore: the impious is 7
ignorant of knowlege.

Care of common good. † Pestilent men dissipate a citie: but the wise turne away furie. 8

Contend not with a foole. † A wise man, if he contend with a foole, whether he be 9
angrie, or whether he laugh, shal not finde rest.

Defend the iust. † Men of bloud hate the simple: but iust men seeke his soule. 10

Discretion in iust anger. † A foole vttereth al his spirit: a wiseman differreth, and reser- 11
ueth til afterward.

Detestation of lying. † A prince that gladly heareth wordes of lying, hath al his ser- 12
uants impious.

Contentment in state of life. † The pooreman and the creditour haue mette one an other: 13
our Lord is illuminatour of both.

Equitie in iudgement. † The king, that iudgeth the poore in truth, his throne shal 14
be replenished for euer.

Chastisment of youth. † Rod and rebuke geueth wisedom: but the childe, that is 15
left to his owne wil, confoundeth his mother.

God neuer permitteth al to be euil. † In the multiplication of the impious, wickednes shal be 16
multiplied, and the iust shal see the ruines of them.

Instruct children. † Nurter thy sonne, and he shal refresh thee, and shal geue 17
delightes to thy soule.

Pray to haue good Pastors. † When prophecie shal fayle, the people shal be dissipated: 18
but he that keepeth the Law, is blessed.

Compel the froward to obey. † A seruant can not be taught by wordes: because he vnder- 19
standeth that which thou sayst, and contemneth to answer.

Consideration in speaking. † Hast thou seene a man swifte to speake? follie is rather to 20
be hoped, then his amendement.

Subdue the flesh to the spirite. † He that nourisheth his seruant delicatly from his child- 21
hood, afterward shal feele him stubburne.

Meekenes. † An angrie man prouoketh brawles: and he that is easie to 22
indignation, shal be more prone to sinne.

Humilitie. † Humiliation foloweth the proude: and glorie shal receiue 23
the humble of spirite.

Participate not with sinne. † He that is partaker with a theefe, hateth his owne soule: he 24
heareth one adiuring, and telleth not.

† He

25 † He that feareth man, shal soone fal: he that trusteth in our Lord shal be lifted vp.
26 † Manie seeke after the face of the prince: & the iudgement of euerie one commeth forth from our Lord.
27 † The iust abhorre an impious man: & the impious abhorre them that are in the right way.
The sonne that keepeth the word, shal be out of perdition.

Feare not men in Gods cause remembring that God is Iudge of al. Hate al wickednes. Obey spiritual and temporal parents.

CHAP. XXX.

A right wiseman thinketh humbly of himself. 4. knowing that Gods workes are inscrutable, and perfect: 8. desireth truth in al things, & mediocritie in riches. 11. Abhorreth certaine sortes of men, 15. & certaine execrable things 18. noteth certaine things hard to be knowen: 21. other things intolerable: 24. others admirable. 32. the tongue dangerous.

The fourth part. Other singular precepts, with prayse of a prudent woman.

1 THE wordes of the Gatherer the sonne of Vomiter. The vision, that the man spake, with whom God is, and who
2 being strengthened by God abiding with him, sayd: † I am :: most foolish of men, & the wisedom of men is not with me.
3 † I haue not learned wisedom, and haue not knowen the sci-
4 ence of saints. † :: Who hath ascended into heauen and descended? who hath conteyned the spirit in his handes? who hath bound the waters together as in a garment? who hath raysed vp al the borders of the earth? what is his name, and
5 what is the name of his sonne, if thou know? † Euerie word of God tryed by fyre, is a buckler to them that hope in him:
6 † Adde not any thing to his wordes, and so thou be repro-
7 ued and found a lyer: † Two thinges I haue asked thee, denie
8 them not to me before I dye. † Vanitie, and lying wordes make far from me. Beggerie, and riches geue me not: geue
9 only things necessarie for my sustenance: † lest perhaps being filled I be allured to denie, and may say: Who is the Lord? or being compelled by pouertie I may steale, and forsweare the
10 name of my God. † :: Accuse not a seruant to his master, lest perhaps he curse thee, and thou fal.
11 † There is :: a generation that curseth their father, and that
12 blesseth not their mother. † A generation, that semeth to it-
13 self cleane, & yet is not washed from their filthines. † A generation, whose eies are loftie, and the eielids therof set vp
14 on high. † A generation, that for teeth hath swordes, and chaweth with theyr grinding teeth, that they may eate the needie out of the earth, and the poore from among men.

The wisest man best knoweth that he wanteth much of perfect wisdom yet in his humilitie supposeth, that others haue attained some what more then himself. :: Christ the Sonne of God is wisdom it self, and as the Sonne of man hath perfect wisdom. :: Bondslaues are to be pitied, and not affliction added to the afflicted. :: Foure execrable vices. Ingratitude. Hypocrisie: Insolencie: Oppression of the poore.

Cõcupiscence of the flesh, & of the eyes.

† The horseleach hath :: two daughters that say: Bring, bring. Three things are vnsatiable, the fourth neuer sayth it sufficeth. † :: Hel, and the mouth of the matrice, & the earth which is not satisfied with water: but :: the fyre neuer sayth it sufficeth. † :: The eie, that scorneth his father, & that despiseth the trauail of his mother, in bearing him, let the rauens of the torrents pick it out, and the young of the eagle eate it. † Three thinges are hard to me, and of the fourth I am vtterly ignorant. † The way of an eagle in the ayre, the way of a serpent vpon a rocke, the way of a shippe in the middes of the sea, and :: the way of a man in youth. † Such is also the way of an adulterous woman, which eateth, and wyping her mouth sayth: I haue done no euil.

:: Enuie, Luxurie, Auarice, & Ambition.

:: Dishonour of parents shal be seuerely punished.

:: Youngmen folowing carnal appetite, can no more geue account of their actiõs, then of the vvayes vvhich an eagle, a serpent, and a shippe haue passed.

† By three thinges the earth is moued, and the fourth it can not susteyne. † By a seruant when he shal reigne: by a foole when he shal be filled with meate: † by an odious woman when she shal be taken in matrimonie: & by " a bondwoman when she shal be heyre to her mistresse.

† There are :: foure the least thinges of the earth, and they are wiser then the wise. † The antes, a weake people, which pareth in the haruest meate for themselues: † The leueret, a people not strong, which placeth his bed in the rocke: † The locust hath no king, and they go out al by their troopes: † The stellion stayeth on his handes, & tarieth in kings houses. † :: There are three thinges which go wel, and the fourth that goeth happely. † The lyon, the strongest of beastes shal feare at the meeting of none: † the cocke gyrded about the loines, and the ramme: also the king, against whom none can resist. † There is that :: hath appeared a foole after that he was lifted vp on high: for if he had vnderstood, he would haue layd his hand vpon his mouth. † And he that :: strongly presseth the pappes to wring out milke, strayneth out butter, and he that violently cleanceth his nose, wringeth out bloud: & he that prouoketh angers, bringeth forth discordes.

By these examples are commended foure vertues, Industrie, Prudence, Concord, and Humilitie.

:: Other foure Fortitude, Chastitie, Order, and Iustice.

:: Fooles ought not to gouerne.

:: Moderation is necessarie in al actions.

ANNOTATIONS. CHAP. XXX.

Some suppose one Agur to be auctor of this chapter.

1. *The vvordes of the Gatherer.*] Some Interpreters take these foure Hebrew wordes, Agur, Iache, Ithiel, and Veal, conteined in this first verse, to be proper names of men, supposing that a certaine wiseman named Agur, the sonne of Iache, spake the sentences folowing in this chapter, to his sonnes or scholars, called Ithiel & Veal. And so this supposed Agur, not Salomon, should be the auctor of this chapter. But the old Interpreter, whom S. Ierom approueth and foloweth, translated the same wordes as noones appellatiues. Neither

But it seemeth

doth

doth anie ancient Father account this Agur, amongst the writers of holie Scriptures. And if there were a peculiar auctor of this chapter, it is like the same should haue bene placed last, and not before that which now foloweth, and is by al men confessed to be Salomons. And therfore we thinke it more probable, with S. Beda, and the common opinion, that there vvas no other auctor of anie part of this booke, besides King Salomon. VVho is here called CONGREGANS, the Gatherer, because he gathered these excellent Parables, and Prouerbes; as the soune of the Holie Ghost, signified by the word IACHE, povvring forth diuine sentences, for instruction of ITHIEL & VCAL, that is, of al those vvith vvhom God is by his grace; and vvho are streingthened by God abiding vvith them.

more probable that only Salomon is auctor of this whole booke.

VVhy he is called Gatherer.

23. *A bond vvoman vvhen she shal be heyre,*] Of al thinges in this world, it semeth most absurde, that heresie doth dominiere ouer Catholique religion: vvhich God some times, and in some places suffereth; for the greater merite of his elect.

VVhy God suffereth heresie to reigne.

CHAP. XXXI.

An exhortation to chastitie, temperance, &. and to workes of mercie. 10. With praise of a valiant wise woman.

1 THE :: wordes of Lamuel the king. The vision wherwith
2 his mother instructed him. † What ô my beloued, what ô the beloued of my wombe, what ô beloued of my vowes?
3 † Geue not thy substance to weimen, & thy riches to destroy
4 kinges. † Geue not to kinges, ô Lamuel, geue not wine to kinges: because there is no secrete where drunknes reigneth,
5 † & lest perhaps they drinke, & forget iudgements, & change
6 the cause of the children of the poore. † Geue strong drinke to them that be sad, and wine vnto them, that are of a pensiue
7 minde: † let them drinke, and forget their pouertie, and not
8 remember their sorow any more. † Open thy mouth to :: the dumme, & to the causes of al the children that passe: † open thy mouth, :: decree that which is iust, & iudge the needie & poore.
10 † A valiant woman :: who shal finde? far, and from the
11 vtmost borders is the price of her. † The hart of her husband
12 trusteth in her, and he shal not neede spoyles. † She shal
13 render good, and not euil, al the dayes of her life. † She hath sought wool and flaxe, and hath wrought by the counsel of
14 her handes. † She is become as a marchants shippe, bringing
15 her bread from farre. † And she hath risen in the night, and geuen pray to her houshold, and meates to her handmaides.
16 † She hath vewed a filde, and bought it, of the fruite of her
17 handes she hath planted a vineyard. † She hath gyrded her
18 loines with strength, and hath strengthened her arme. † She hath tasted, and sene that her traficke is good: her lampe shal
19 not be extinguished in the night. † She hath put her hand to

:: VVordes perteining to Salomon, spoken to him by his mother: who here calleth him Lamuel, signifying, *God vvith him.*

:: Doctrine is most profitable to those, that are modestly dumme, more vvilling to heare then to speake.

:: The chief & most proper office of a king is to do iustice.

:: A vvoman of such perfectiō as is here described, is in dede rare, yet possible to be found.

:: Flaxe on the distafe signifieth purpose to do good workes, yarne on the spindle the vvorke vvel begune, which geueth confidence in God that the same shal be perfect and haue due revvard.

:: They make and sel cloth, which lerning and obseruing Gods lavv, do teach it others.

:: External comelines is not durable: but the feare of God is more vvorthie of praise.

The praise of a right vvise woman vvritten in verse, & in order of the Alphabet.

The Church hath al good properties requisite.

A faithful soule hath them at least in desire.

Rare and excellent vvemen both in the old and nevv testament.

strong thinges, and her fingers haue taken hold of :: the spindle. † She hath opened her hand to the needie, and stretched out her palmes to the poore. † She shal not feare for her house in the coldes of snow: for al her houshould are clothed with duble. † Tapestrie clothing she hath made to herself: silke, and purple is her garment. † Her husband is noble in the gates, when he shal sitte with the senatours of the land. † She :: made sindon, and sold it, and deliuered a girdle to the Chananeite. † Strength and beautie is her garment, and she shal laugh in the later day. † She hath opened her mouth to wisedom, and the law of clemencie is in her tongue. † She hath considered the pathes of her house, and hath not eaten her bread idle. † Her children arose, and commended her to be most blessed: her husband, and he praysed her. † Manie daughters haue gathered together riches: thou hast passed them al. † :: Grace is deceitful, and beautie is vayne: the woman that feareth our Lord shal be praysed. † Geue ye to her :: of the fruite of her handes: and let her workes praise her :: in the gates.

:: Good vvorkes shal be revvarded, :: at the tribunal seate of iudgement.

ANNOTATIONS CHAP. XXXI.

10. *A valiant vvoman vvho shal finde?*] Vpon occasion of his mothers most prudent admonition, the wiseman singularly praiseth a perfect vertuous woman. And that in an exquisite kind of stile: in Tetramical Iambike verse, with perfect order and number of the Alphabet letters. Signifying, as S Ierom teacheth, that as none can reade, or speale wordes, vnles they first lerne to know the letters: so we can not attaine to know the greater Mysteries in holie Scriptures, except we beginne with moral good life, according to that the Prophet sayth: By thy commandments I haue vnderstood. And therfore wise Salomon, by instinct of the Holie Ghost, as wel by the maner of stile, as by the doctrine conteined, concludeth his Booke of Parables, with praise both of the Church in general, which hath al the vertues, and good properties here mentioned; and of euerie faithful soule, sincerely seruing God, which either in dede, or in desire of mind, hath such part of them, as may suffice to the attaining of eternal life. For concerning the whole Church, S Augustin in two Sermons (217. and 218 de temp.) S Beda vpon this place, and other Fathers shew it euidently. Touching also particular soules, not only of holie men, but also of vvemen, the frailer sexe, holie Scriptures, and Ecclesiastical monuments yelde manie examples, besides the most Excellent and immaculate virgin Mother of God; as of Sara, Rebecca, Lia, Rachael, Elizabeth, Marie Magdalen, Martha, and innumerable others, most precious pearles, deare spouses of Christ, and singular ornaments of his Church.

Proem. lament.

Psal. 118 v. 104.

THE

THE ARGVMENT OF ECCLESIASTES.

KIng Salomon *a diuine* Preacher, *wherof this Booke is called* Ecclesiastes, *exhorteth al such as haue lerned the principles of good life, to contemne this world: becaufe al thinges therin are vaine, and insufficient to geue repofe to mans foule: shewing that true* felicitie, *which al men defire*, consisteth not *in natural knowlege, gotten by witte and induftrie; nor in worldlie pleafures, much leffe in carnal; nor in riches; nor in auctoritie or dominion; nor* in anie *other* temporal thing; *as diuers diuerfly thinke:* but *only* in the true seruice of God, *by flying from finne, and doing good workes, as in the meritorious cauſe,* and *eſſentially* in the clere vifion of God: *the proper end, for which man was created. And fo this Booke conteyneth three principal parts. Firſt this diuine preacher confuteth al their opinions, that imagine a falſe felicitie in humane, worldlie, or temporal thinges: to the beginning of the 7. chapter. In the reſt of that chapter, and three folowing, he teacheth that true felicitie conſiſteth in the eternal fruition of God: and is procured by declining from vices, and embracing vertues. In the two laſt chapters, he exhorteth al to beginne ſpedily to ſerue God, and to perſeuere therin to the end of this life.*

This booke called Eccleſiaſtes, teacheth to contemne this vvorld. Becauſe felicitie conſiſteth not in anie temporal thing: but in the eternal ſight of God.

Diuided into three parts.

ECCLESIASTES, IN HEBREW CALLED COHELETH.

CHAP. I.

Al temporal thinges (in comparifon of true felicitie) are vaine, 4. becauſe they are mutable, 8. neither can anie man attaine perfect knowlege, to his ſatisfaction: 12. as appeareth by Salomons owne experience.

The firſt part of this Sermon ſheweth, that Felicitie conſiſteth not in anie temporal thing.

1 THE wordes of Eccleſiaſtes, the ſonne of Dauid,
2 king of Ieruſalem. † Vanitie of vanities, ſayd Eccleſiaſtes: vanitie of vanities, & al thinges vanitie.
3 † What hath a man more of al his labour,
4 wherby he laboreth vnder the ſunne? † Generation paſſeth, and generation cometh: but :: the earth ſtandeth for euer.

:: In the end of this world

the earth shal be purified, & so remaine for euer.

† The sunne riseth, and goeth downe, and returneth to his 5
place: and there rising againe, † compasseth by the South, 6
and bendeth to the North: compassing al thinges, goeth
forward in circuite, & returneth vnto his circles. † Al riuers 7
enter into the sea, and the sea ouerfloweth not: to the place,
whence the riuers issue forth, they do returne, that they may
flow againe. † Al thinges are hard: man can not explicate 8
them in word. The eye is not filled with seing, neither is the
eare filled with hearing. † What is that hath bene? the same 9
thing that shal be. What is that hath bene done? the same
that is to be done. † :: Nothing vnder the sunne is new, 10
neither is anie man able to say: Behold this is new: for it hath
already gone before in the ages, that were before vs. † There 11
is no memorie of former thinges: but neither of those thinges
verily, which hereafter are to come, shal there be remem-
brance with them, that shal be in the later end. † I Eccle- 12
siastes haue bene king of Israel in Ierusalem, † and haue pro- 13
posed in my mind, to seke and search wisely of al thinges, that
are done vnder the sunne. This very euil occupation hath God
geuen to the children of men, that they might be occupied in
it. † I haue sene al thinges, that are done vnder the sunne, and 14
behold :: al are vanitie, & affliction of spirit. † The peruerse 15
are hardly corrected, and the number of fooles is infinite.
† I haue spoken in my hart, saying: Loe I haue bene made 16
great, and haue gone beyond al in wisdom, that were before
me in Ierusalem: and my minde hath contemplated manie
thinges wisely, and I haue lerned. † And I haue geuen my 17
hart to know prudence, and doctrine, and errors and follie:
and I haue perceiued that in these also there was labour, and
affliction of spirite, † for that " in much :: wisdom there is 18
much indignation: and he that addeth knowlege, addeth
also labour.

:: Mens soules dayly created are of the same kind as Adams soule: other creatures either were in their kindes from the beginning of the vvorld, or are procreated of diuers kindes preexisting. S. Tho. pa. 1. q. 73. a. 1. ad. 3.

:: Al natural thinges are insufficient meanes to attaine felicitie.

:: VVisdom is the best thing in this vvorld, yet is not perfect felicitie, but the meanes to attaine it.

ANNOTATIONS. CHAP. I.

18. *In much vvisdom is much indignation.*] How much more anie man profiteth in wisdom, so much more he is angrie with himself, for the euils which he hath done: so much better he knovveth the strict iudgement of God, which he must passe: so much more he vnderstandeth the vvant of perfect vvisdom: so much more he seeth that labour is required to procede in vertue: and to conserue that smal portion vvhich he hath gotten. Neither is anie man ordinarily assured that he hath gotte anie part of true vvisdom; for he knovveth not, vvhether he be vvorthie of loue or hate. Eccle. 9.

VVisdom maketh men to be angrie with sinne, to feare God, and to procede in vertue.

CHAP.

CHAP. II.

Humane delighes are al vaine: 4. as gorgious buildinges, fruitful vinyards, plentie of fish, cattle, seruantes, siluer, gold, musike: 11. not satisfying mans desire. 18. Neither can anie man know, how his heyre wil behaue himself.

1 I Sayde :: therfore in my hart: I wil goe, & flow in delightes, and enioy good thinges. :: And I saw that this also was vani-
2 tie. † Laughter I haue reputed errour: and to ioy I haue
3 saide: Why art thou deceiued in vaine? † I haue thought in my hart, to withdraw my flesh from wine, that I might transferre my minde to wisdom, and might auoid follie, til I might see what should be profitable for the children of men: what is nedeful to be done vnder the sunne, in the number of
4 the dayes of their life. † I haue magnified my workes, I haue
5 built me houses, & planted vineyards, † I haue made gardens,
6 and orchards, and set them with trees of al kindes, † and I haue made me ponds of waters, to watter the wood of
7 springing trees, † I haue possessed menseruants and wemen-seruants, and haue had a great familie: heardes also, and great
8 flockes of shepe, aboue al that were before me in Ierusalem: † I haue heaped together to myself siluer, and gold, and the substance of kinges, and prouinces: I made me singingmen, & singingwemen, and the delightes of the children of men:
9 cuppes, and goblets to serue to powre out wines: † and I
10 surpassed in riches al, that were before me in Ierusalem: wisdom also hath perseuered with me. † And al thinges, that myne eies desired, I haue not denied to them: neither haue I stayed my hart, but that it enioyed al pleasure, & delighted itself in these thinges, which I had prepared: and this I este-
11 med my portion, if I did vse my labour. † And when I had turned myself to al the workes, which my handes had done, & to the labours, wherin I had swette in vaine, I saw in al thinges vanitie, and affliction of minde, & nothing to be perma-
12 nent vnder the sunne. † I passed further to contemplate wisdom, and errors, and follie (what is man, quoth I, that he
13 can folow the king his Maker?) † and I saw that wisdom so
14 much excelled follie, as light differeth from darknes. † The :: eyes of a wiseman are in his head: the foole walketh in darknes: and I haue lerned that there was one death of both.
15 † And I sayd in my hart: If the fal of the foole & myne shal be one

:: A vvordlie man may obiect, that seing vvisdom bringeth not felicitie in this life, it semeth best to take his pleasure & ease, & not to labour for it.

::But the wiseman cõfuteth this conceipt. Because wordlie ioy is short & vncertaine, neither is anie ioy that men haue in this life true ioy of the blessed, but only a consolation in miseries.

:: Consideration is the directorie of al good workes.

:: The conceit of worldlie men not considering the life to come.

be one,:: what doth it profite me, that I haue bestowed greater labour for wisdom? And speaking with my minde, I perceiued that this also was vanitie. † For there shal be no memorie of 16
the wise in like maner as of the foole for euer, and the times to come shal couer al things together with obliuion: the lerned dieth in like maner as the vnlerned. † And therfore I haue bene 17
wearie of my life, seing al things vnder the sunne to be euil, and al things vanitie and affliction of spirite. † Againe I 18
detested al myne industrie, wherwith I haue laboured vnder the sunne most studiously, being like to haue an heyre after me: † whom I know not, whether he wil be a wiseman or a foole, 19
and he shal rule in my labours, wherewith I haue swette and haue bene careful: and is there anie thing so vaine? † Wher- 20
fore I ceased, and my hart hath renounced to labour anie more vnder the sunne. † For whereas one laboreth in wisdom, and 21
doctrine, and carefulnes, he leaueth the things gotten to an idle man: and this therfore is vanitie, and great euil. † For 22
what profite shal be to a man of al his labour, and affliction of spirite, wherwith he is vexed vnder the sunne? † Al his 23
daies are ful of sorowes and miseries, neither by night doth he rest in minde, and is not this vanitie? † Is it not better to eate 24
and drinke, and shew vnto his soule good things of his la-
boures?:: & this is of the hand of God. † Who shal so deuour, 25
and flow with delightes as I? † To a man good in his sight, 26
God hath geuen wisdom, and knowlege, and ioy: but to the sinner he hath geuen affliction, and superfluous care, to adde, and to gather together, and deliuer it to him that hath pleased God: but this also is vanitie, & vaine carefulnes of the minde.

:: It is better to vse that is honestly gotten for our necessitie, then to be stil solicitous to get more.

CHAP. III.

Contrarie things succede in their seasons, and passe away, 9. wherof man getteth no perfect knowlege, how long soeuer he liueth, and laboreth to know them: 16. neither wil there be equitie where it ought to be in this world: 21. but in the next, good and euil shal be separated, and iudged according to their desertes.

ALL things haue a time, and in their spaces al things passe 1
vnder:: heauen. † A time to be borne, & a time to dye. 2
A time to plant, & a time to pluck vp that which was planted.
† A time to kil, and a time to heale. A time to destroy, 3
and a time to builde. † A time

:: Generation, Corruption, & Alteration perteine only

4 † A time to wepe, & a time to laugh. A time to mourne, and a time to dance.
5 † A time to disperse stones, and a time to gather. A time to embrace, and a time to be farre from embracings.
6 † A time to gette, and a time to lose. A time to kepe, and a time to cast away.
7 † A time to rent, and a time to sow together. A time to kepe silence, & a time to speake.
8 † A time of loue, and a time of hatred. A time of warre,
9 and a time of peace. † :: What hath man more of his labour?
10 † I haue seene the affliction, which God hath geuen to the
11 children of men, that they may be distracted in it. † He hath made al thinges good in their time, and hath deliuered the world to their disputation, and that man can not finde the worke, which God hath wrought from the beginning vnto
12 the end. † And I haue knowne that there was no better
13 thing then to reioyce, and to do wel in his life. † For euerie man, that eateth and drinketh, and seeth good of his labour,
14 this is the gift of God. † I haue lerned that al the workes, which God hath made, perseuere for euer: we can not adde anie thing, nor take away from those thinges, which God
15 hath made that he may be feared. † That which hath bene made, the same is permanent: the thinges that shal be, haue
16 already bene: and God restoreth that which is past. † I saw vnder the sunne in the place of iudgement impietie, and in the
17 place of iustice iniquitie. † And I sayde in my hart: the iust and the impious God wil iudge, and then shal be the time of
18 euerie thing. † I sayd in my hart of the children of men, that God would proue them, and shew them to be like beastes.
19 † Therfore there is one death of man, and beastes, and the condition of both equal: as man dieth, so they also dye: al thinges breath alike, and man hath nothing more then beast:
20 al thinges are subiect to vanitie, † and al thinges passe to one place: of earth they were made, and into earth they returne
21 together. † Who knoweth if the spirite of the children of Adam ascend vpward, and if the spirite of beastes descend
22 downward? † And I haue found that nothing is better then for a man to reioyce in his worke, and that this is his portion. For who shal bring him, to know the thinges that shal be after him?

to thinges of this world vnder heauen, often here described by the terme, Vnder the sunne. For spiritual substances are not comprehended in time, nor place. S. *Ierom in hunc. locum to 7.*

:: Al this sheweth that nothing of this world is perpetual, but to be vsed interchangeably, in due time, place, maner, and order. For disorder maketh confusion.

CHAP. IIII.

In this world manie innocents are oppressed, 4. The potent enuied, sometimes contemned, 15. and forsaken by their subiectes, 17. especially when the superiors obey not God.

I Turned myself to other thinges, and I saw the oppressions, 1
that are done vnder the sunne, and the :: teares of the
innocents, and no comforter: & that they can not resist their
violence, being destitute of al mens helpe. † And I praised 2
rather the dead, then the liuing: † and happier then both 3
haue I iudged him, that is not yet borne, nor hath sene the euils
that are done vnder the sunne. † Againe I haue contemplated 4
al the labours of men, and their industries I haue perceiued to
lie open to the enuie of their neighbour: and in this therfore
there is vanitie, and superfluous care. † A foole foldeth his 5
handes together, and eateth his owne flesh, saying: † Better 6
is an handful with rest, then both handes ful with labour, and
affliction of mind. † Considering I found also an other vanitie 7
vnder the sunne: † There is one, and he hath not a second, 8
not a sonne, not a brother, and yet he ceaseth not to labour,
neither are his eyes satisfied with riches, neither doth he
recount, saying: For whom do I labour, and defraud my
soule of good thinges? in this also is vanitie, and very il
affliction. † " It is better therfore that two be together, then 9
one: for they haue profite of their societie: † if one fal, he 10
shal be stayed vp of the other. Woe to him that is alone:
because when he falleth, he hath none to lift him vp. † And 11
if two sleepe together, they shal warme eche other: one how
shal he be warmed? † And if a man preuaile against one, two 12
resist him: a :: triple coard is hardly broken. † Better is a 13
child that is poore and wise, then a king old and foolish, that
knoweth not to foresee for hereafter † Because out of the 14
prison, and cheynes sometime there cometh one forth to a
kingdom: and an other borne in his kingdom, is consumed
with pouertie. † I saw al men aliue, that walke vnder the 15
sunne, with the second youngman, which shal rise vp for him.
† The number of the people, of al that haue bene before him 16
is infinite: and they that shal be afterward, shal not reioyce in
him. But this also is vanitie, and affliction of spirite. † Take 17
heede to kepe thy foote; when thou entrest into the house of
God,

:: God suffereth the innocent to be afflicted for a time, of his special prouidence: because they therby merite a great reward Psal 72.

:: It is in dede better not to be at al then to be in eternal miserie, (*Mat.* 26. v. 24.) but temporal affliction which the iust suffer is not miserie, as wordlie men esteme it, but a special meane to attaine eternal felicitie.

:: True charitie not contaminate with enuie, by how much it is increated in number, so much it increaseth in strength. S. Iero.

18 God, and approch thou to heare. † For much better is obe-
1.Reg 15. dience, then the victimes of fooles, who know not what euil
Osee. 6. they doe.

ANNOTATIONS. CHAP. IIII.

9. *It is better that two be together*] Besides the commendation of charitie, and freindshipe amongst men: which is one proper sense of this place: S. Ierom expoundeth it also of the necessitie of Christs dwelling in mans soule, & of his continual assisting grace: that man alone lie not open to the deceiptes of the aduersarie. The benefite of felowshippe (sayth he) is streightwayes shewed in the practise of societie. For if the one fal (as the iust falleth often) Christ
Prou 24. v. 16. raiseth vp his partner: for woe to him, who falling hath not Christ in him, to raise him vp. If one also slepe, that is, be dissolued by death, and haue Christ with him, being warmed, and quickned, he sooner reuiueth. And if the diuel be stronger in impugning against a man, the man shal stand, and Christ will stand (*pro homine suo, pro sodalitio suo*) for his man, for his companion. Not that Christs power alone is weake against the diuel, but that free wil is leift to man, and we doing our endeuour he becometh stronger in feighting. And if the Father, the Sonne, and the Holie Ghost come withal, this sodalitie is not soone broken. Yet that which is not soone broken, may sometimes be broken.
Ioan. 13. v. 27. For this triple coard, was in Iudas the Apostle, but because after the morsel the diuel entered into him, this coard was broken. Thus S. Irom teacheth, that neither can man without Christ resist tentations, nor rise from anie sinne in this
* In purgatorie. life, or * in the next; neither will Christ without mans consent and endeuour, stay him from falling, nor raise him vp being fallen.

Man without Christs helpe can neither resist tentations, nor rise from sinne.

And without mans free consent Christ wil not stay him, nor raise him vp.

CHAP. V.

An exhortation to speake discretly, and reuerently of God; 3. to performe vowes; 6. not to be troubled with imaginations, nor present oppressions of the poore. 9. Auarice is neuer satiate, 11. riches sometimes causeth sicknes, ruine of the bodie, 18. and oblition of God.

1 SPEAKE :: not anie thing rashly, neither let thy hart be swift to vtter a word before God. For God is in heauen, and thou vpon the earth: therfore let thy wordes be few.
2 † Dreames do folow manie cares, and in manie wordes follie
3 wil be found. † :: If thou hast vowed anie thing to God,
Deut. 23. differre not to pay it: for an vnfaithful and foolish promise displeaseth him. But what soeuer thou hast vowed, pay it:
4 † and it is much better not to vow, then after a vow not to
5 performe the thinges promised. † Geue not thy mouth to make thy flesh to sinne: neither say thou before :: the Angel: There is no prouidence: lest perhaps God being wrath against
6 thy wordes, dissipate al the workes of thy handes. † Where manie dreames are, there are manie vanities, and wordes
7 innumerable: but do thou feare God. † If thou shalt see the

:: Because no man is able to attaine perfect knowlege of God, it behoueth al to speake and thinke soberly of him.

:: Vow or promise once made must be fulfilled.

:: The proper Angel which associateth euerie man.

oppressions of the poore, and violent iudgements, and iustice to be subuerted in the prouince, meruel not at this matter: becausе there is an other higher then the high, and ouer thesе also there are others more eminent: † and besides the king of al the earth reigneth ouer his seruant. † A couetous man shal not be filled with money: and he that loueth riches, shal take no fruite of them: and this therfore is vanitie. † Where great riches are, there are also manie that eate them. And what doth it profite the owner, but that he seeth the riches with his eyes? † Sleepe is swete to him that worketh, whether he eate much or litle: but the satietie of the rich doth not suffer him to sleepe. † There is also an other very il infirmitie, which I haue sene vnder the sunne: riches kept to the hurt of the owner. † For they perish in very euil affliction: he :: hath begotten a sonne, which shal be in great pouertie. † As he came forth naked from his mothers wombe, so shal he returne, and shal take nothing away with him of his labour. † An infirmitie vtterly miserable: as he came, so shal he returne. What doth it then profite him, that he hath labored into the winde? † Al the dayes of his life he eateth in darknes, and in miserie, and in heauines. † This therfore hath semed good to me, that a man eate, and drinke, and take ioy of his labour, wherwith he hath labored vnder the sunne, the number of the dayes of his life, which God hath geuen him, and this is his portion. † And to euerie man, vnto whom God hath geuen riches, and substance, and hath geuen him powre to eate of them, and to enioy his portion, and to reioyce of his labour: this is the gift of God. † For he shal not greatly remember the dayes of his life, becausе God doth occupie his hart with delightes.

:: As temporal riches are often the occasion of their owners ruine: so vaine philosophie, and heresie auaile not heretikes, nor their followers, but as they came naked from their mothers wombe, the peruerse Church, so shal both such masters, and scolars depart without comforth into the wrath which they prepare to themselues. S. Ierom. in hunc locum.

1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19

Iob. 20.

CHAP. VI.

Riches make not men happie, becausе manie dye shortly: 3. and manie rich men wil not vse their riches. 8. Likewise studie to know al secrete thinges is vanitie, not felicitie.

THERE is also an other euil, which I haue sene vnder the sunne, and that frequent with men: † A man to whom God hath geuen riches, and substance, and honour, and nothing is lacking to his soule of al thinges, which he desireth: neither doth God geue him powre to eate therof:

1 2

but a

but a ſtrange man shal eate it vp. This is :: vanitie and great
3 miſerie. † If a man shal begette an hundred children, and shal liue manie yeares, and haue manie dayes of age, and his ſoule vſe not the goods of his ſubſtance, and he lacke burial: of this man I pronounce, shat the vntimely borne is better
4 then he. † For he came in vaine, and paſſeth to darknes, and
5 his name shal be cleane forgotten. † He hath not ſene the
6 ſunne, nor knowen the diſtance of good and euil: † although he liued two thouſand yeares, and hath not enioyed good
7 thinges: do not al thinges haſten to one place? † Al the labour of man is in his mouth: but his ſoule shal not be filled.
8 † What hath the wiſeman more then the foole? and what
9 the poore man, but to paſſe thither, where life is? † Better it is to ſee that, which thou maiſt couete, then to deſire that, which thou canſt not know. But this alſo is vanitie, and
10 preſumption of ſpirite. † :: He that shal be, his name is already called: and it is knowne, that he is a man, and can not
11 contend in iudgement againſt a ſtronger then himſelf. † There be manie wordes, that haue much vanitie in diſputing.

:: Al this ſhevveth euidently that felicitie conſiſteth not in riches.

:: It is plainly preached (ſaith S. Iero.) of the coming of Chriſt, vvhoſe name was geuen, and knovven before he vvas borne in fleſh.

CHAP. VII.

It is in vaine to ſeke, and vnpoſſible to know al natural thinges. 2. It importeth to leade this shorte life in mortification, 4. pœnance, 8. and patience: 12. ſeeking wiſdom, with competent temporal meanes; 15. prouiding for the next world; 24. not yelding to concupiſcence.

None can perfectly knovv the nature of al thinges preſent, or to come.

1 VVHAT nedeth a man to ſeke thinges greater then himſelf, wheras he is ignorant, what is profitable for him in his life, in the number of the dayes of his peregrination, and the time that paſſeth as a shadow? Or who can tel him what shal be after him vnder the ſunne?

The 2. part. True felicitie is procured by good life, and conſiſteth in the eternal ſight of God.

2 † Better is a good name then precious ointments: and the day
Prou 22. 3 of death, then the day of natiuitie. † It is better to goe to the houſe of mourning, then to the houſe of banketing: for in that the end of al men is ſignified, and he that liueth thinketh
4 what shal be. † :: Anger is better then laughter: becauſe by ſadnes of the countenance, the mind of the offender is
5 corrected. † The hart of wiſemen where ſadnes is, and the
6 hart of fooles where mirth. † It is better to be rebuked of a wiſeman, then to be deceiued with the flaterie of fooles.
7 † Becauſe as the ſound of thornes burning vnder a potte, ſo

:: Anger rightly vſed, is commendable & beneficial to correcte

our owne faultes and others.

:: But hastie, or immoderate anger is sinful and hurtful.

:: Likewise moderate riches profite the seruants of God, so that they sette not their mind vpon them.

the laughter of a foole: but this also is vanitie. † Oppression troubleth the wise, and shal destroy the streingth of his hart. † Better is the end of a speach, then the beginning. :: Better is the patient man then the arrogant. † Be not quickly angrie, because anger resteth in the bosom of a foole. † Say not: What is the cause thinkest thou that the former times were better then they are now? for this maner of question is foolish. † Wisdom with :: riches is more profitable, and doth more profite them that see the sunne. † For as wisdom protecteth, so money protecteth. But lerning and wisdom haue this much more, that they geue life to their owner. † Consider the workes of God, that no man can correct whom he hath despised. † In the good day enioy good thinges, and beware before of the euil day. For as this, so that also hath God made, that man finde not against him iust complants. † These thinges also I saw in the dayes of my vanitie: The iust man perisheth in his iustice, and the impious liueth a long time in his malice. † Be not iust too much: neither be more wise, then is necessarie, lest thou be come more dul. † Doe not impiously much: and be not foolish, lest thou dye not in thy time. † It is good that thou hold vp the iust; yea and from him withdraw not thy hand: because he that feareth God, neglecteth nothing. † Wisdom hath streingthned the wise aboue tenne princes of the citie. † For there is no iust man in the earth, that doth good, and sinneth not. † But to al wordes also, that are spoken, do not applie thy hart: lest perhaps thou heare thy seruant cursing thee. † For thy conscience knoweth, that thou also hast cursed others. † I haue proued al thinges in wisdom. I haue sayd: I wil become wise, & it departed farder from me † much more then it was: and a depe profunditie, who shal finde it? † I haue vewed al thinges with my minde, that I might know, and consider, and might seke wisdom, and reason: and that I might know the impietie of the foole, and the errour of the imprudent: † and I haue found that a woman is more bitter then death, who is the snare of hunters, and her hart a nette, her handes are bandes. He that pleaseth God, wil auoide her: but he that is a sinner, wil be caught of her. † Loe this haue I found, sayd * Ecclesiastes, one thing and an other, that I might finde reason, † which yet my soule seketh, and I haue not found it. :: A man of a thousand I haue found one, :: a woman of al I haue not found.

8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29

3. Reg. 8. 2. Par. 6. Prou. 20. 1. Ioan. 1

:: Mans reason which is the superior part of his soule, rarely thinketh good: :: Sensualitie stil inclineth to euil.

* The preacher

30 found. † Only this I haue found, that :: God made man right, and he hath intangled himself with infinite questions. Who is such a one as the wise? and who hath knowne the resolution of* the word.

:: God made man right, & he of his owne wil fel from God. See S. Aug. li. 14. c. 11. ciuit.

* The obscure thing.

CHAP. VIII.

A signe of true wisdom appereth in obseruing Gods commandments, 6. in this shorte time of meruiting eternal reward. 9. Rule of others, 11. and want of feare hurt manie. 14. Why God suffereth the wicked to prosper, and the iust to be afflicted in this life, no mortal man can know.

1 THE wisdom of a man :: shineth in his countenance, and
2 the most mightie wil change his face, † I obserue the mouth of the king, and the precepts of the oath of God.
3 † Hasten not to depart from his face, nor continew thou in
4 an euil worke: because al that he pleaseth, he wil doe, † and his word is ful of powre: neither can anie man say to him.
5 Why dost thou so? † He that kepeth the precept, shal finde no euil. The hart of a wiseman vnderstandeth time and
6 answer. † There is a time for al busines, and opportunitie,
7 and much affliction of man: † because he is ignorant of thinges past, and thinges to come he can know by no
8 messenger. † It is not in mans powre to prohibite the spirite, neither hath he powre in the day of death, neither is he suffered to rest when warre is at hand, neither shal impietie
9 saue the impious. † Al these thinges I haue considered, and gaue my hart on al the workes, that are done vnder the sunne.
10 Sometime man ruleth ouer man to his owne hurt. † I saw the impious buried: who also when they yet liued, were in holie place, and were praised in the citie as men of iust workes. But
11 this also is vanitie. † Because sentence is not speedely pronounced against the euil, the children of men committe
12 euils without anie feare. † But yet a sinner by this that he doth euil an hundred times, & by patience is borne withal, I know that it shal be good to them that feare God, which dread his
13 face. † Let there be no good to the impious, neither let his dayes be prolonged, but as a shadow let them passe, that
14 feare not the face of our Lord. † There is also an other :: vanitie, which is done vpon the earth. There are iust men, to whom euils happen, as though they had done the workes of the impious: and there are impious men, which are so

:: As probable coniecture of a mans inward disposition is made by his exteriour countenance: so his good workes shining before men are a good signe of internal vertues; which in dede are right and meritorious, when the intention is sincere, referring al to Gods glorie, & edification of others, without desire of vaine praise in the world.

:: By this terme vanitie is sul vnderstood that seli-

secure,

citie is not in pro perous thinges of this world. neither are al men miserable, that suffer aduersitie.

secure, as though they had the dedes of the iust. But this also I iudge most vaine. † I therfore haue praised mirth that there was no good thing for a man vnder the sunne, but that he should eate, and drinke, and be glad: and this only he should take away with him of his labour in the dayes of his life, which God hath geuen him vnder the sunne. † And I haue set my hart to know wisdom, and to vnderstand the * distraction that is in the earth: There is a man that dayes and nightes taketh no slepe with his eyes. † And I vnderstood that man can finde no reason of al those workes of God, that are done vnder the sunne: and the more he shal labour to seke, so much the lesse he can finde: yea if the wisman shal say, that he knoweth, he is not able to finde it.

15 16 17

* *Busie searching*

CHAP. IX.

None knoweth (certainly and ordinarily) whether they be in Gods grace or no. 4. The euil are in worse case dead then aliue, 11. neither can we know the euent of temporal thinges, nor the terme of our life, nor how gratful others wil be towards vs. 16. Sure it is, that wisdom is better then strength.

AL these thinges haue I discoursed in my hart, that I might curiously vnderstand them: there are iust men and wise, and their workes are in the hand of God: and yet :: man knoweth not, whether he be worthie of loue, or hatred: † but al thinges are reserued vncertaine for the time to come, because al thinges do equally chance to the iust and impious, to the good and the euil, to the cleane and vncleane, to him that immoleth victimes, and him that contemneth sacrifices. As the good so also is the sinner: as the periured, so he also that sweareth truth. † This is a very euil thing among al, which are done vnder the sunne, that the same thinges chance to al men. Wherby also the hartes of the children of men are filled with malice, and with contempt in their life, and after that they shal be brought downe to hel. † There is no man that may liue alwayes, and that can haue confidence of this thing: better is :: a dog liuing then a lion dead. † For the liuing know that they shal dye, but the dead know nothing more, neither haue they reward anie more: because the memorie of them is forgotten. † Loue also, and hatred, and enuies haue perished together, neither haue they part in this world, and in the worke, that is done vnder the sunne.

1 2 3 4 5 6

:: *Morral men suffering calamities know not whether the same be inflicted for their p oofe and merite as in Iob and Tobie, or for their sinnes only, as in Pharao, & the Ægyptians: but shal know in the iudgement after their death.*

:: *A sinner in this life may amend if he wil, & become iust: but after*

† Goe

7 † Goe therfore and eate thy bread in ioy, & drinke thy wine
8 with gladnes: becauſe thy workes pleaſe God. † At al time let thy garmeuts be white, and let not oyle fal from of thy
9 head. † Enioy life, with thy wife whom thou loueſt, al the dayes of the life of thy inſtabilitie, which are geuen to thee vnder the ſunne, al the time of thy vanitie: for this is the portion in life, and in thy labour, wherwith thou laboreſt
10 vnder the ſunne. † Whatſoeuer thy hand is able to doe, worke it inſtantly: for neither worke, nor reaſon, nor wiſdom nor knowlege shal be in hel, whither thou doſt haſten. † I
11 turned me to an other thing, and I ſaw vnder the ſunne, that neither running is of the ſwift, nor warre of the ſtrong, nor bread of the wiſe, nor riches of the lerned, nor grace of the ar-
12 tificers: but time and chance in al. † Man knoweth not his owne end: but as fishes are taken with the hooke, and as birdes are caught with the ſnare: ſo men are taken in the euil time,
13 when it shal ſudenly come vpon them. † This wiſdom alſo I haue ſene vnder the ſunne, and haue proued it to be very
14 great: † A litle citie, and few men in it: there came againſt it a great king, and compaſſed it, and builded fortes round a-
15 bout, and the ſiege was perfited. † And there was found in it a man poore and wiſe, and he deliuered the citie by his wiſdom, and no man afterward remembred that pooreman.
16 † And I ſayd, that wiſdom is better then ſtreingth: how then was the wiſdom of the pooreman contemned, & his wordes
17 were not heard? † The wordes of the wiſe are heard in
18 ſilence, more then the crie of a prince among fooles. † Better is wiſdom, then weapons of warre: and he that shal offend in one point, shal loſe manie good thinges.

death he can not repent. chap. 11. v. 3. Mystically, the Gentiles were iudged by Salomon better then the Iewes. S. Ierom.

CHAP. X.

Conſidering the great difference betwen wiſdom and follie, 4. it behoueth to reſiſt vehement tentations diligently. 5. As when euil, & ignorant men haue auctoritie ouer the wiſe. 8. The wicked often fal into their owne ſnares, 10. are hard, yet not vnpoſsible to be corrected. 11. Detracters are like ſerpents. 12. Wiſe graue princes are profitable; childish are hurtful to the commonwealth; 18. which by their negligence tendeth to ruine: 20. yet ſubiectes ought not to iudge euil of them.

1 FLIES :: dying marre the ſweetnes of ointment. Wiſdom and glorie is more precious, then a litle and temporal
2 follie. † The hart of a wiſeman is in his righthand, and the

:: Baſe & vicious men mixt with the good corrupt

the whole companie: much more a mortal sinne in a mans soule destroyeth al the vertues, that were there before.
:: Euil men aduanced seme to prosper:
:: But they fal into their owne trappes

hart of a foole is in his lefthand. † Yea and the foole walking in the way, wheras himselfis vnwise, estemeth al men fooles. † If the spirite of him that hath powre, ascend vpon thee, leaue not thy place: becausе carefulnes wil make the greatest sinnes to cease. † There is an euil that I haue sene vnder the sunne, as it were by errour proceding from the face of the prince: † a foole set in high dignitie, and the rich to sitte beneth. † I haue sene :: seruants vpon horses: and princes walking on the ground as seruants. † He :: that diggeth a pitte, shal fal into it: and he that breaketh the hedge, a serpent shal bite him. † He that remoueth stones, shal be afflicted in them: and he that cutteth trees, shal be wounded of them. † If the iron shal be blunt, and that not as before, but shal be made blunt, it shal be sharpened by great labour, and after industrie shal wisdom folow. † If a serpent bite in silence, nothing lesse then it hath he, that detracteth secretly. † The wordes of the mouth of a wiseman grace: and the lippes of the vnwise shal throw him downe headlong. † The beginning of his wordes is follie, and the later end of his mouth is most wicked errour. † A foole multiplieth wordes. A man is ignorant what hath bene before him: and what shal be after him, who can tel him? † The labour of fooles shal afflict them, that know not to goe into :: the cittie. † " Woe to thee ô land, whose king is a childe, and whose princes eate in the morning. † Blessed is the land, whose king is noble, & whose princes eate in their time to refection, and not to riotousnes. † In slouthfulnes the roofe of the house shal goe to ruine, & in the infirmitie of the handes the house shal droppe through. † They make bread for laughter, and wine that liuing they may make merie: and to money al thinges obey. † In thy cogitation detract not from the king, and in the secret of thy chamber curse not the richman: becausе euen the birdes of the ayre wil carie thy voice, and he that hath winges wil declare the sentence.

:: Such as seke by sense and reason to obtaine true knowlege, enter not into the citie, the Church: They labour in vaine and are afflicted in studie of Scriptures, when they walke in the desert, and can not finde the citie. S. Ierom.

3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20

ANNOTATIONS. CHAP. X.

This text, and manie others, haue two senses.

I. In kinges and al superiors

16. *Woe to thee o land, whose king is a childe.*] S. Ierom (as in most part of his commentaries vpon this booke) expoundeth this passage in two senses: simply according to the first apparance of the letter; and mystically concerning the Church. The wiseman semeth in dede (sayth he) to reprone the principalitie of yongmen, and to condemne luxurious iudges; for that in the one by want of age is infirme wisdom; in the other, mature age is weakened by delicacies. And contrarywise he approueth a prince of good partes, & liberal education;

education; & commendeth those Iudges, which do not preferre voluptuousnes before publique affayres: but after great labour, and administration of the commonwealth, are constrained as by necessitie to take meate. Yet to me (saith this great Doctor) something more sacred semeth to lye hidde in the letter: that in Scripture they are called yongmen, who forsake old auctoritie, and contemne ancient precepts of forefathers; who neglecting Gods commandment, desire to establish traditions of men. Touching which points, our Lord
Isa. 8. threatneth Israel by Isaias, for that this people hath refused the water of Siloe, that runneth with silence, and hath turned away the old fishpond, choosing the streames of Samaria, and gulfes of Damascus, I wil geue yongmen to be their
Dan. 7. princes, and deluders shal rule ouer them. Read Daniel: Thou shalt finde God
Apoc. 1. ancient of dayes. Read the Apocalips of S. Iosu; Thou shalt finde the head of
Iere. 1. our Sauiour white as snow, and as white wool. Ieremie also because he was wise and grauitie was reputed in his wisdom, was forbid to cal himself a childe. VVoe therfore to the land, whose king is the diuel, who alwayes couering nouelties, rebelled in Absalom against the father. VVoe to that land whose Iudges, and Princes loue the pleasures of this vvorld. VVho, vntil the day of death come, say: Let vs eate and drinke, for to morow we shal dye. Contrariwise blessed is the land of the Church, vvhose King is Christ, the Sonne of the freeborne, descending from Abraham, Isaac, and Iacob, the stock of Prophetes, and of al Sainres, ouer vvhom sinne ruled not: and for that cause they vvere truly free: of vvhom vvas borne the holie Virgin Marie more free: hauing no shrubbe, nor branch out of the side, but her vvhole fruite sprung forth into a floure: saying in the Canticles: I am the floure of the filde, the
Cant. 2. lillie of the valles. The princes also of this land are the Apostles, and al saincles, vvho haue their king the sonne of the freeborne, the sonne of the freevvoman, not of the bondvvoman Agar, but borne of the freedom of Sara. Neither do they eate in the morning, nor quickly. For they seke not pleasure in this present vvorld; but shal eate in their due time, vvhen the time of revvard shal come, and they shal eate in fortitude, and not in confusion. Al the good of this present vvorld is confusion: but of the future vvorld is perpetual fortitude. Thus farre S. Ierom. VVhose discourse vve haue here cited at large for a taste of his profound exposition of this vvhole booke; that such as haue apportunitie, may read the rest in the auctor himself. To. 7.

are required mature age, & diligent care of the cõmon good.

2. Antiquitie in matter of faith and religion is to be followed, not nouelties.

Also mortification and labour is required in Pastors, not delicacie nor ease.

The B. Virgin Marie more free from sinne then the Patriarches.

CHAP. XI.

The 3. part. An exhortation to beginne quickly, and persueare in Gods seruice.

Workes of mercie are necessarie, whiles we haue time, 3. because after death none can merite: 4. neither must we differ to beginne, nor cease from good dedes, 8. but stil be mindful of death and iudgement: 10. auoiding wrath and malice.

1 CAST thy bread vpon the passing waters: *a* because after
2 much time thou shalt finde it. † Geue a portion *b* to seuen, and also to eight: because thou knowest not what euil
3 shal be vpon the earth: † If the cloudes be ful, they wil powre out raine vpon the earth. If the tree shal fal to the South, or to the North, in what place soeuer it shal fal, *c* there
4 shal it be. † He that obserueth the winde, soweth not: and he

a Of al vertues, the workes of mercie, corporal and spiritual, most auaile for obtaining eternal felicitie: *Mat. 25.*

b So the same

be grounded in true faith, beleuing al that is written in the old and newtestament signified by seuen & eight.

that considereth the cloudes, shal neuer reape. † As thou art ignorant which is the way of the spirite, & how the bones are framed together in the wombe of her that conceiueth childe: so thou knowest not the workes of God, who is the maker of al. † In *d* the morning sow thy seede, and in the euening let not thy hand cease: for thou knowest not which may rather spring, this or that: and if both together, it shal be the better, † The light is sweete: and it is delectable for the eyes to see the sunne. † If a man shal liue manie yeares, and shal haue reioyced in them al, he must remember the darkesome time, and manie dayes: which when they shal come, the thinges past shal be reproued of vanitie. † Reioyce therfore yongman in thy youth, and let thy hart be in good, in the dayes of thy youth, and walke in the wayes of thy hart, and in the sight of thyne eyes: and know that for al these God wil bring thee into iudgement. † Take away anger from thy hart, and remoue malice from thy flesh. For youth and pleasure are vaine.

5 6 7 8 9 10

c After death none can either merite or demerite.

d Both in youth and old age do good workes.

CHAP. XII.

In youth is fittest time, and most meritorious to serue God. In age the same is more and more necessarie, but harder then to beginne, and lesse grateful. 8. In this booke the preacher hath shewed, that al worldlie thinges are vanitie, 13. and that true felicitie is only procured by wisdom, which consisteth in the feare of God; and obseruation of his commandments.

:: An admonition to al in general to liue wel in this world, remembring the day of general iudgement before which such signes shal come as are described here, and by our Sauiour *Mat.* 24 And likewise euerie one is admonished in particular to serue God dili-

REMEMBER thy Creator in the dayes :: of thy youth, before the time of affliction come, & the yeares approch, of which thou maist say: They please me not, † before the sunne, and light, and moone, and starres be darke, and the cloudes returne after the raine: † when the kepers of the house shal be moued, and the strongest men shal stagger, and the grinders shal be idle in a smal number: and they shal waxe darke that looke through the holes: † and they shal shut the doores in the streate, at the basenes of the grinders voice, and they shal rise vp at the voice of the birde, and al the daughters of song shal be deafe. † The high thinges also shal feare, and they shal be afrayd in the way, the almondtree shal florish, the locust shal be fatted, and the capertree shal be destroyed: because man shal goe into the house of his eternitie, and the mourners shal goe round about in the streate. † Before the siluer coard be broken, and the golden headband recurre, and

1 2 3 4 5 6

and the water pot be broken vpon the fountaine, and the
7 wheele be broken vpon the cesterne, † and the dust returne
into his earth, from whence it was, and the spirite returne to
* The preacher. 8 God, who gaue it. † Vanitie of vanities, sayd * Ecclesiastes,
9 and al thinges vanitie. † And wheras Ecclesiastes was most
wise, he taught the people, and declared the thinges that
he had done: and searching forth made manie parables.
10 † He sought profitable wordes, and wrote wordes most
11 right, and ful of truth. † The wordes of wisemen are as
prickes, and as nailes deepely stricken in, which by the
12 counsel of maisters are geuen of one pastour. † More then
these my sonne require not. Of making manie bookes there
is no end: and often meditation is affliction of the flesh.
13 † :: Let vs al heare together the end of speaking. Feare God,
and obserue his commandments: for this is euerie man:
*Hidden, or obscure thing. 14 † and al thinges that are done, God wil bring into iudgement
for euerie * errour, whether it be good, or euil.

gently whiles he hath time, before death come, when al his senses & former helpes shal faile.

:: This is the brise summe of al profitable doctrine: Feare God & kepe his commandments.

THE ARGVMENT OF THE CANTICLE OF CANTICLES.

Proem. in Eccle. SALOMON, *called also* Ecclesiastes, *and* Idida, *according to these three names (as S. Ierom noteth) writte three bookes of three particular arguments, directed to three degrees of people, with three distinct titles, al tending to one end, the true seruice of God, which bringeth to eternal felicitie. In the first he teacheth the principles of good life, to flee from vices, and folow vertues: belonging to such as* beginne *to obserue Gods law, wherin true wisdom consisteth: and this booke is called the* Prouerbes, *or* Parables, *that is to say, Pithie, brief, sentencious precepts; of* Salomon, *which signifieth* Pacificus, Peaceable, *or Pacifier*: the sonne of Dauid, King of Israel. *In the second he exhorteth to contemne this world, shewing that true felicitie consisteth not in anie worldlie or temporal thinges, but in the eternal fruition of God, which is obtayned by keping his commandments. And this booke he intitleth* : The wordes of Ecclesiastes, *which is Concionator, Preacher,* Sonne of Dauid, King of Ierusalem, *because he there exhorteth such as haue made some progresse in vertues, called* Proficientes, *signified by the inhabitants of the Metropolitan citie Ierusalem; whereas in the former he stiled himself king of Israel, proposing precepts mete for al*

King Salomon according to his three names writte and intitled his three bookes.

Salomon Pacifier king of Israel.

Ecclesiastes, Preacher king of Ierusalem.

the twelue tribes, and al vulgar men desirous and beginning to serue God. In both bookes, for more auctoritie sake, making mention of his godlie renowmed father the Royal Prophet Dauid, with his owne title also of king. But in this third booke he only expresseth his proper name Salomon, whom God singularly loued, wherof he was called Idida. *Because this alone, without mention of father or king, was most conuenient for the* Perfect, *who not as seruants, or yong scholars are moued by feare of auctoritie, but as children are swetly drawne by loue. And this he writte in verse, intitling it not simply a Canticle, but* The Canticle of Canticles, *as preeminent aboue other Canticles. The bridal songue for the Mariage, to be solemnized betwen God himself and his glorious spouse. For though al holie Scriptures are the spiritual bread, and food of the faithful, yet al are not meate for al, at al seasons. Some parts are not for sinners, nor for beginners, nor for such as are yet in the way towards perfection, but only for the perfect. According to the Apostles doctrine:* Milke is for children, that are yet vnskilful of the word of iustice. But strong meate is for the perfect, them that by custom, haue their senses exercised to the discerning of good and euil. *With what moderation therfore, and humilitie, this Canticle of Gods perfect spouse may be read, the discrete wil consider, and not presume aboue their reach, but be wise with sobrietie. For here be very high and hidden Mysteries, as Origen teacheth in his lerned Commentaries (which S. Ierom translated into Latin, and singularly commendeth) and so much harder to be rightly vnderstood, for that the feruent spiritual loue, of the inward man, reformed in soule, and perfected in spirite, is here vttered in the same vsual wordes and termes, wherwith, natural, worldlie, yea and carnal loue of the outward man, old Adam, corrupted by sinne, is commonly expressed: and are so much more dangerous to be mistaken, as we are more addicted to proper wil, & priuate iudgement, or subiect to carnal, or passionate motions. Wherfore it semeth most mete to kepe the same order in reading these three bookes, which the auctor wise Salomon obserued in writing them. And which Philosophers also folow in their forme of discipline. For they first lerne and teach Moral Philosophie, then Natural, & lastly Metaphisikes which is their Diuinitie. As Salomon had geuen them example: first teaching* precepts of good *life, and maners,* in *his* Prouerbes: *after, discoursing of natural thinges* in Ecclesiastes, *deduced thence a conclusion, which prophane Philosophers wel vnderstood not,* to contemne this world: *and finally cometh to high mystical Diuinitie, in this supereminent* Canticle: written *in an other stile,* in verse, *and* in forme of a sacred Dialogue *betwen Christ and his spouse: or as Origen calleth it, in forme of an* * Enterlude, *in respect of diuers speakers & actors, & of diuers persons, to whom the speaches are directed, and of whom they are vttered. For by* the

Idida, Beloued.

This Canticle doth excel other Canticles.

Al are not mete to read it.

Heb. 5.

Best methode in lerning is to begynne with doctrine of good life, then studie to know natural thinges: and finally contemplate diuine mysteries

A sacred, dialogue or Enterlude.

* Forma dramatis

the Spous or Bridgrome, *is not only vnderstood Christ as Man, but also as God, and the whole Blessed Trinitie; to whom manie prayers, praises, and thankes are offered vp; and by whom manie benefites are geuen, praises returned, & promises made to his spouse, Likewise by the* Spouse *or* Bride, *the ancient fathers vnderstand three sortes of spouses: al espoused to Christ, and to God. towitt, his* General Spouse, *the whole Church of the old and new Testaments; of al that are, and shal be perfect, making one mystical* Ephes. 5. *bodie, free from sinne, without spotte, or wrinkle, sanctified in Christ. Also his special spouse, which is euerie particular holie soule. And his singular* Origen. *spouse, his most blessed & most immaculate Virgin Mother. This being the* S. Ierom. *general summe of this excellent Canticle, remitting the reader, for explication* S. Aug. lib. 8. de *therof to the lerned deuout Commenters, both of ancient and late writers, we* Gen. ad li. *shal also endeuour to gether the same contents more particularly, not before* S. Greg. *the chapters, because we can not there so conueniently distinguish the same* S. Beda. *by verses, but in the margent. Where we shal especially note the speakers, as* S. Tho. *semeth more probable of euerie parcel, according to the first sense (not hauing* Arbor. *rowme for more) perteyning to the General spouse, the Catholique Church:* Geneb. *which is the great, and euerlasting holie Citie of God the eternal King.* Del Rio.

God & Christ the Spous, or Bridgrome.

Three spouses

The General.

The special. and Singular.

The particular contents are sette in the margent of euerie chapter.

SALAMONS CANTICLE OF CANTICLES,

WHICH IN HEBREW IS CALLED SIR HASIRIM.

CHAP. I.

2 3 LET *a* him kisse me with the kisse of his mouth: because thy brestes are better then wine, † smelling fragrantly of the best ointments. Oile powred out is thy name: therfore haue yongmaydes 4 loued thee. † Draw me: we wil runne after thee in the odour of thine ointments. The king hath brought me into his cellars: we wil reioyce & be glad in thee, mindful of thy brests aboue 5 wine: the righteous loue thee. † *b* I am blacke but beutiful, ô ye daughters of Ierusalem, as the tabernacles of Cedar, as 6 the skinnes of Salomon. † Doe not consider me that I am browne, because the sunne hath altered my colour: the sonnes of my mother haue fought against me, they haue made me a keeper

a The Church of the old testament desireth Christs coming in flesh: and the Christian Church prayeth for his coming in glorie.

b The Church outwardly afflicted, is inwardly fayre.

keeper in the vinyards: my vinyard I haue not kept. † Shew me ô thou, whom my ſoule loueth, where thou feedeſt, where thou lyeſt in the midday, leſt I beginne to wander after the flockes of thy companyons. † *c* If thou know not thyſelfe, ô moſt fayreſt among wemen, goeforth, and folow after the ſteppes of the flockes, and feede thy kiddes byſide the tabernacles of the paſtours. † To my companie of horſemen, in the chariotes of Pharao, haue I likened thee, ô my loue. † Thy cheekes are beautifûl as the turteldoues, thy necke as iewels. † We wil make thee cheynes of gold, enamoled with ſiluer. † *d* Whiles the king was at his repoſe, my ſpikenard gaue the odour thereof. † A bundle of myrrhe my beloued is to me, he shal abide betwen my breſtes. † A cluſtre of cypre my loue is to me, in the vineyardes of Engaddi. † *e* Behold thou art fayre, ô my loue, behold thou art fayre, thyne eyes are as of doues. † *f* Behold thou art fayre my beloued, & comlie: *g* our litle bed is florishing. † The beames of our houſes are of cedar, our rafters of cypreſſe trees.

c Christ encorageth his ſpouſe the Church.
d She meditateth of his Paſſion, and Reſurrection.
e Christ praiſeth his ſpouſe
f She againe praiſeth him;
g VVith thankes for her repoſe, and preſent conſolation.

CHAP. II.

I AM *a* the flower of the filde, and the lilie of the valley. † *b* As the lilie among the thornes, ſo is my loue among the daughters. † *c* As the apletree among trees of the woddes, ſo is my beloued among the ſonnes. Vnder his shadow, whom I deſired, I ſate: and his fruite was ſweete vnto my throte. † He brought me into the wineceller, he hath ordered in me charitie. † Stay me vp with flowers, compaſſe me about with apples: becauſe I languish with loue. † His lefthand vnder my head, and his righthand shal embrace me. † I adiure you ô daughters of Ieruſalem, by the roes, and the hartes of the fildes, *d* that you rayſe not, nor make the beloued to awake, vntil herſelfe wil. † *e* The voice of my beloued, behold he cometh leaping in the mountaines, leaping ouer the litle hilles: † my beloued is like vnto a roe, and to a fawne of hartes. Behold he ſtandeth behind our walle, *f* looking through the windowes, looking forth by the grates. † Behold my beloued ſpeaketh to me: *g* Ariſe, make haſt my loue, my doue, beautiful one, and come. † For winter is now paſt, the rayne is gone, and departed. † The flowers haue appeared in our land, the time of pruning is come: the voice of the turtledoue is heard in our land: † the figgetree hath brought forth

a Christ profeſſeth himſelf the floure of mankinde: yea Lord of al creatures.
b The Church excelleth al other ſocieties: In the Church the godlie excel ſinners, Among the innocent and holie, the virgin Marie ſurpaſſeth al.
c The Church praiſing Christ reſteth ſecure vnder his protectiõ.
d He for the weakes ſake

forth her greene figges: the florishing vineyards haue geuen
14 their sauour. Arise my loue, my beautiful one, & come. † My
doue in the holes of the rocke, in the hollow places of the wal,
shew me thy face, let thy voice sound in mine eares: for thy
15 voice is sweete, and thy face comely. † *h* Catch vs the litle
foxes, that destroy the vineyards: for our vineyard hath flori-
16 shed. † *i* My beloued to me, and I to him, who feedeth among
17 the lilies, † til the day breake, and the shadowes decline.
Returne: be like, my beloued, to a roe, and to the fawne of
hartes vpon the mountaynes of Bether.

permitteth her not to be molested, til she be prepared to suffer vvith patience.

e She feeling Christs assistance, confesseth, & preacheth boldly his Gospel, &

truth against al Paganes, and Heretikes. *f* VVho though he shew not himself visibly: *g* yet encourageth her to approch vnto him: *h* commandeth his pastors to destroy heresies. *i* And so she reposeth in him.

CHAP. III.

1 IN *a* my litle bed in the nightes I haue sought him, whom
my soule loueth, I haue sought him, and haue not found.
2 † I wil rise, and wil goe about the citie: by the streates and
high waies, I wil seeke him whom my soule loueth: I haue
3 sought him, and haue not found. † The watchmen which
kepe the citie found me; Haue you seene him, whom my soule
4 loueth. † When I had a lide passed by them, I found him,
whom my soule loueth: I held him: neither wil I let him goe,
til I bring him into *b* my mothers house, and into the chamber
5 of her that bare me. † *c* I adiure you ô daughters of Ierusa-
lem by the roes, and the hartes of the fildes, that you rayse not
6 vp, nor make the beloued to awake, til herselfe wil. † *d* What
is she, that ascendeth by the desert, as a litle rod of smoke of
e the aromatical spices of myrrhe, and frankincense, & of al
7 powder of the apothecarie? † *f* Behold threescore valiants
of the most valiant of Israel, compasse the litle bed of Salo-
8 mon: † al holding swordes, and most cunning to battels: eue-
9 rie mans sword vpon his thigh for feares by night. † King
Salomon hath made him a portable throne of the wood of
10 Libanus: † the pillers therof he hath made of siluer, the seate
of gold, the going vp *g* of purple: the middes he hath paued
11 with *h* charitie for the daughters of Ierusalem. † *i* Goe forth
ye daughters of Sion, and see king Salomon in *k* the diademe,
wherewith his mother hath crowned him in the day of his
espousing, and in the day of the ioy of his heart.

a The Church finding Christ not in darke ignorance nor in philosophie but by his reueiling him selfe to her, holdeth him for euer:
b euen til the Iewes shal at last also find him.
c Christ speaketh as before ch 2. v. 7.
d The Church of Christ admireth her owne conuersion from Gen tilitie, *e* now ful of good workes.
f She also professeth that the ascending to eternal rest, is by fighting manfully, in

obseruing the ten commandments, in the six dayes of this life: *g* euen to bloud, if nede be, *h* which is the highest degree of charitie. *i* And inuiteth al others to come vnto Christ, *k* who in the flesh which he tooke of his mother, was crowned in heauen after his Passion.

CHAP. IIII.

a Christ againe praiseth the beautie of his Church.
b Sincere and simple intention.
c Al her temporal occupations directed to Gods glorie
d Pastors who like nurces geue bread of good doctrine to litle ones.
e Faith and good workes.
f Preaching Christs passion.
g And not ashamed to professe Christ Crucified.
h Administration of Sacraments wherby the Church, Christs mystical bodie, is ioyned to him her head,
i which is an inexpugnable fortresse.
k Both Iewes and Gentiles are fed with the principles of Christian doctrin.

HOw *a* beautiful art thou my loue, how beautiful art 1
thou! thine *b* eies as it were of doues, besides that,
which lyeth hid within. Thy *c* heares as the flockes of goates,
which haue come vp from mount Galaad. † Thy *d* teeth as 2
flockes of them that are shorne, which haue come vp from
the lauatorie, al with *e* twinnes, and there is no barren among
them. † Thy *f* lippes as a scarlet lace: and thy speach sweete. 3
As a peece of a pomegranate, so are also thy *g* cheekes, besides
that which lyeth hid within. † Thy *h* necke is as the *i* towre 4
of Dauid, which is built with bulworkes: a thousand targattes
hang on it, al the armour of the valiants. † Thy *k* two breastes 5
as two fawnes the twinnes of a roe, which feede among the
lilies, † til the day aspire, and the shadowes decline. *l* I wil 9
goe to the mount of myrrhe, and to the little hil of franken-
cense. † Thou art al fayre ô my loue, and there is *m* not a 7
spotte in thee. † Come from Libanus my spouse, come from 8
Libanus, come: thou shalt be crowned from the head of
Amena, from the toppe of Sanir & Hermon, from the dennes
of lions, from the mountaynes of leopardes. † Thou hast 9
wounded my heart, my sister spouse, thou hast wounded my
heart in one of thine eies, and in one heare of thy necke.
† How beautiful are thy breastes my sister spouse! thy breastes 10
are more beautiful then wine, and the odour of thine
ointmentes aboue al aromatical spices. † Thy lippes my 11
spouse are as an honie combe distilling, honie and mile kare
vnder thy tongue: and the odour of thy garments as the
odour of frankincense. † My sister spouse is a garden inclosed, 12
a garden inclosed, a fountaine sealed vp. † Thy offsprings a 13
paradise of pomegranats with orchard fruites. Cypres with
spiknard, † spiknard, and safren, sweete cane and cinnamon, 14
with al the trees of Libanus, myrrhe and aloes with al the
chiefe ointmentes. † The fountaine of gardens: the wel of 15
liuing waters, which runne with violence from Libanus.
† *n* Arise Northwinde, & come Southwinde, blow through 16
my garden, and let the aromatical spices therof flowe.

l Christ dwelleth in mortified, and deuout mindes. *m* The Church triumphant is without spotte, and euerie particular soule entring into heauen; the B. virgin mother was also in this life alwayes immaculate. *n* Al tentations, whether they be in manifest crueltie, or in flatering suteltie, make constant soules more gratful to God.

CHAP.

CHAP. V.

1 LET *a* my beloued come into his garden, and eate the fruite of his appletrees. *b* I am come into my garden ô my ſiſter ſpouſe, I haue reaped my myrrhe, with myne aromatical ſpices: I haue eaten the honiecombe with mine honie, I haue drunke my wine with my milke: *c* eate ô 2 frendes, and drinke, and be inebriated my deareſt. *d* I ſleepe, and my hart watcheth: *e* the voice of my beloued knocking: Open to me my ſiſter, my loue, my doue, mine immaculate: *f* becauſe my head is ful of dew, and my lockes of the droppes 3 of the nightes. † I haue ſpoyled myſelfe of my robe, how ſhal I be clothed with it? I haue washed my feete, how ſhal 4 I defile them? † My beloued put his hand through the hole, 5 and my bellie trembled at his touch. † *g* I aroſe, that I might open to my beloued: my handes haue diſtilled myrrhe, and 6 my fingers are ful of moſt approued myrrhe. † I opened the bolt of my dore to my beloued: but he had turned aſide, and was paſſed. My ſoule melted, as he ſpake: I ſought, and found 7 him not: I called, and he did not anſwer me. † The keepers that goe about the citie found me: they ſtroke me, and wounded me: the keepers of the walles tooke away my cloke. 8 † *h* I adiure you ô daughters of Hieruſalem, if you ſhal finde my beloued, that you tel him, that I languiſhe with loue. 9 † *i* What maner of one is thy beloued of the beloued, ô moſt beautiful of wemen? What maner of one is thy beloued of 10 the beloued, that thou haſt ſo adiured vs? † My beloued is 11 white and ruddie, choſen of thouſands. † His head is as the beſt gold: his heares as the branches of palmetrees, blacke as à 12 rauen. † His eies as doues vpon the litle riuers of waters, which are washed with milke, and ſitte beſide the moſt ful 13 ſtreames. † His cheekes are as litle beddes of aromatical ſpices ſet of the pigmentaries. His lippes are as lilies diſtilling princi- 14 pal myrrhe. † His handes wrought round of gold, ful of hyacinthes. His bellie of iuorie, diſtinguiſhed with ſapphires. 15 † His thighes as pillers of marble, that are vpon feete of gold. 16 His forme as of Libanus, elect as the cedars. † His throte moſt ſweete, and he whole to be deſired: ſuch an one is my beloued, 17 and he is my frend, ô daughters of Hieruſalem. † *k* Whither is thy beloued gone ô moſt beautiful of wemen? whither is thy beloued turned aſide, and we wil ſeeke him with thee?

a The ſpouſe condeſcending to Gods vvil, is vvel content to ſuffer perſecution.
b Chriſt againe ſhevveth his good liking in his ſpouſes patience:
c and vvilleth the glorious Saincts to congratulate vvith the patient.
d The ſpouſe deſireth to reſt in meditation. *e* but is called vpon to helpe others:
f and vrged by Chriſts owne example working for al mankind.
g And ſo ſhe imployeth herſelf alſo in actiue life.
h Stil conſeruing a deſire to returne vnto contemplation.
i The deuout confer together deſcribing the excellencies of Chriſt.
k And reſolue to ſeke him, wherſoeuer he be.

CHAP. VI.

a The Church teacheth her children that Christ is delighted with the godlie desires, and fructful vvorkes of the faithful. b Christ againe commendeth his Church, wel composed of distinct ordeis (some gouerning, some retired in cloisters from this world, the rest also exercising vvorkes of mercie, in the trubles of this life) al together making a complete armie, terrible to al enimies.

MY *a* beloued is gone downe into his garden, to the bed of aromatical spices, to feede in the gardens, and to gather lilies. † I to my beloued, and my beloued to me, who feedeth among the lilies. † *b* Thou art fayre ô my loue, sweete, and comelie as Hierusalem: terrible as the armie of a campe set in aray. † *c* Turne away thine eies from me, because they haue made me flee away. Thy heares as a flocke of goates, which haue appeared from Galaad. † Thy teeth as à flocke of sheepe, which haue come vp from the lauatorie, al with twinnes, and there is no barren among them. † As the barke of a pomegranate, so are thy cheekes beside thy hidden. † There are *d* threescore queenes, & *e* fourescore concubines, and of *f* yongmaydes there is no number. † My doue is *g* one, my perfect one, she is the only to her mother, elect to her that bare her. The daughters haue seene her, and declared her to be most blessed: the queenes and concubines, and haue praysed her. † *h* What is she, that cometh forth as the morning rysing, fayre as the moone, elect as the sunne, terrible as the armie of a campe set in aray? † I came downe into the garden of nuttes, to see the fruites of the valles, and to looke if the vineyarde had florished, and the pomegranats budded. † I knew not: my soule trubled me for the chariotes of Aminadab. † *i* Returne, returne ô Sulamitesse: returne, returne that we may behold thee.

1 2 3 4 5 6 7 8 9 10 11 12

c The more anie contemplate Gods Maiestie, the better they perceiue that he is incomprensensible. d Manie true pastores, e more hyrelinges, that also preach truth, but for temporal commoditie. f And innumerable faithful soules in the Church. g Al vvhich are but one bodie in vnitie of faith. h The voice of the old synagogue, admiring the beautie of Christs Ghurch. i The Church of Christ exhorteth the Synagogue of the Ievves to returne to Christ.

CHAP. VII.

a Christ interposeth his commendation of the Ievves, vvho at last shal returne to him vvith great feruoure of faith and deuotion.

VVHAT *a* shalt thou see in the Sulamitesse but the companies of campes? How beautiful are thy pases in shoes, ô princes daughter! *b* the ioyntes of thy thighes are as iewels, that are made by the hand of the artificer. † Thy nauel as à round bowle, neuer wanting cuppes. Thy bellie as an heape of wheate, compassed about with lilies. † Thy two breasts, as two fawnes the twinnes of a roe. † Thy necke as a towre of yuorie. Thine eies as the fishpooles in Hesebon, which are in the gate of the daughter of the multitude

1 2 3 4

multitude. Thy nose as the towre of Libanus; that looketh
5 against Damascus. † Thy head as Carmelus: and the heares
6 of thy head as a kings purple tyed to cundite pipes. † How
beautiful art thou, and how comely my dearest, in delightes!
7 † Thy stature is like to a palmetree, & thy breastes to clusters
8 of grapes. † I sayd: I wil goe vp into the palmetree, and wil
take hold of the fruites therof: and thy breasts shal be as the
clusters of a vineyard: and the odour of thy mouth as it were
9 of apples. † Thy throate as the best wine, *c* worthie for my
beloued to drinke, & for his lippes and his teeth to ruminate.
10 † I to my beloued, and his turning is toward me. † *d* Come
11 my beloued, let vs goe forth in to the filde, let vs abide in the
12 villages. † Let vs rise earely to the vineyards, let vs see if the
vineyard florishe, if the flowers be readie to bring forth
fruites, if the pomegranates florish: there wil I giue thee my
13 breasts. † The Mandragoraes haue geuen a smel. In our gates
al fruites: *e* the new and the old, my beloued, I haue kept
for thee.

b And so iointly praiseth his Church consisting of both peoples.
c The Church, as it were taking the vvord out of Christs mouth vvhiles he praised her, she returneth al the praise to him.
d Praying him to come and stil remaine vvith her,
e Acknovvleging him to be the only Sauiour of both old and nevv testament.

CHAP. VIII.

1 VVHo *a* shal giue to me thee my brother, sucking the
breasts of my mother, that I may finde thee with-
2 out, and kisse thee, and now no man despise me? † I wil take
hold of thee, and wil bring thee into my mothers house: there
thou shalt teach me, and I wil giue thee a cuppe of spiced
3 wine, and new wine of my pomegranats. † His left hand
4 vnder my head, and his right hand shal embrace me. † *b* I
adiure you ô daughters of Ierusalem, that you rayse not vp,
5 nor make the beloued to awake til herselfe wil. † *c* Who is
this, that cometh vp from the desert, flowing with delightes,
leaning vpon her beloued? Vnder the appletree I raysed thee
vp: *d* there thy mother was corrupted, there she vas defloured
6 that bare thee. † Put me as a seale vpon thy hart, as a seale vpon
thyne arme: because loue is strong as death: iealousie is hard
7 as hel, the lampes thereof lampes of fyre and flames. † Manie
waters can not quench charitie, neither shal floudes ouer-
whelme it: if a man shal giue al the substance of his house for
8 loue, as nothing he shal despise it. † *e* Our sister is litle, and
hath no breasts. What shal we doe to our sister in the day when
9 she is to be spoken vnto? † If she be a wal, let vs build vpon

a The Synagogue prosecuteth her prayer, desiting Christs Incarnation.
b Christ admonisheth vvordlie men not to molest those that serue him in contemplation, & other spiritual vertues.
c Angels and other Saincles of the triumphant Church admire the beautie of the Gentiles conuerted; which

it bulwarkes of siluer: if she be a doore, let vs ioyne it together with bordes of ceder. † *f* I am a wal: and my breasts are as a towre, since I was made before him as one finding peace. † The peacemaker had a vinyard, in that which hath peoples: he deliuered the same *g* to keepers, a man bringeth for the fruite thereof a thousand peeces of siluer. † *h* My vineyard is before me. A thousand are thy peacemakers, and two hundreth for them, that keepe the fruites thereof. † Thou that dwellest in the gardens, the frends doe harken: make me heare thy voice. † *i* Flee, ô my beloued, and be like to the roe, and to the fawne of harts vpon the mountaines of aromatical spices.

is also vnderstood of euerie holie soule ascending from this world into heauen, And more singularly of the most glorious virgin mother of God.

d The Synagogue of the Iewes was corrupt vnder the tree of Christs Crosse, when they cried: Crucifie him, Crucifie him. And againe: His bloud be vpon vs, and vpon our children. Againe: VVe haue no King but Cæsar. &c. *e* Christ againe sheweth his affection towards his Church of the Gentiles: calling her his owne sister, and the Synagogs sister, promising and bestowing on her manie excellent benefites. *f* The Church of Gentiles reioyceth in the strong defence, vvhervvith her Sauiour hath established her. *g* Keepers of this vinyard, vvere the Prophetes and Apostles, and their Successors are stil the kepers therof. *h* Christ shevveth that together vvith the pastors, himself especially hath care of his Church, alvvayes assisting the visible gouerners therof vvith his inuisible grace. *i* The vvhole Church militant vvel contented, yea desiring Christs Ascension into heauen, for the good of al that here serue him, prayeth him from thence to send abundance of his grace, that vve may ascend the high mountaines of perfect charitie, and zele of Gods honour, that he vvil make our soules such hilles, the garden of al vertues, & so voutsafe to dwel therin. Amen.

THE ARGVMENT OF THE BOOKE OF WISDOM.

Both the auctor & auctoritie of this booke were sometimes doubtful.

As wel of the auctor, as of the auctoritie of this booke, there haue bene diuers opinions among the lerned. But in processe of time, the first is probably discussed, the other is clerly decided by the Church. For concerning the former doubt, Manie ancient Fathers alleage sentences of this Booke, as the sayinges of Salomon. *Namely S. Ireneus (apud Eusebium, lib. 5. c. 8. Hist.) S. Clement of Alexandria, li. 5. & 6. Stromat. Origen. ho. 12. in Leuit. & li. 8. in Epist. ad Rom. S. Athanasius in Synopsi, & Orat. 2. cont. Arrian. S. Basil li. 5. cont. Eunomianos. S. Epiphanius haresi 67. S. Gregorie Nazianzen. lib. de Fide. S. Gregorie Nissen. in Testimonijs ex vet. Testam. cap. de Natiuitate ex Virgine. S. Chrisost. hom. 33 & 34. in Mat. S. Cyril of Alexandria li. 10. c. 4. Also S. Cyprian li. de exhortat.*

exhortat. Martyrum. c. 12. & li. 3. c. 59. ad Quirin. & li. de Mortalitate. S. Hilarie in Pſal. 127. S. Ambroſe, li. de Salomone. c. 1. and diuers others ſuppoſe Salomon to be auctor of this booke. To whom likewiſe ſome of them aſcribe the booke of Eccleſiaſticus. But S. Ierom Præfatione in libros Salomonis teſtifieth that ſome ancient writers affirme this booke to be written by Philo a Iew, and the other by Ieſus the ſonne of Sirach. And S. Auguſtin very plainly (li. 17. c. 20. de ciuit.) ſaith, cuſtom preuailed, that the bookes of Wiſdom, & Eccleſiaſticus, for ſome ſimilitude of ſpeach are called Salomons: but the more lerned aſſuredly iudge that they are not his. *What then shal we ſay, ſeing ſo manie other ancient lerned Doctors cite them as his. The anſwer is eaſie. And ſufficiently inſinuated by S. Auguſtin, that theſe two bookes being like vnto the other three, which*

Argum. lib. Reg. *are Salomons, were alſo called his. VVherto we may adde a like example in the two firſt bookes of Kinges, which are called the bookes of Samuel, though he writte not al the firſt, nor anie part of the ſecond. Moreouer al theſe* fiue *are called by one general title* Sapiential bookes. *In ſo much that the Church readeth in the ſacred Office before al Epiſtles, taken out of anie of theſe fiue bookes, not* Lectio Prouerbiorum, *or* Eccleſiaſtæ, *&c. but ſtil,* Lectio libri Sapientiæ. *The ſolution therfore is very probable, that this booke of wiſdom was written by Philo Iudeus, not he that liued after Chriſt, but an other of the ſame name, nere two hundred yeares before. And Eccleſiaſticus by Ieſus the ſonne of Sirach. Who not only imitated Salomon, but alſo compiled their bookes, for moſt part of Salomons ſentences; conſerued til their times by tra-*

Chap. 7. 8. 9. *dition, or in ſeparated ſcrolles of papers; yea they ſo vtter ſome ſentences in his perſon, as if himſelf had written them. As touching* the auctoritie of theſe two bookes, *and ſome others, it is euident that* the Iewes refuſe *them. And therfore manie ancient Fathers writing againſt them, ſpared ſometimes to vrge ſuch bookes, as they knew would be reiected. Eſpecially hauing abundant teſtimonies of other holie Scriptures, for deciding matters of*

Mat. 22. Exo. 3. *faith againſt them. Euen as our Sauiour himſelf proued the Reſurrection of the dead againſt the Sadduces, out of the bookes of Moyſes, which they confeſſed for Canonical Scripture, denying other partes, where the ſame point might otherwiſe haue bene more euidently shewed. And ſo S. Ierom in reſpect of the Iewes ſaide theſe bookes were not Canonical. Neuertheles he did often alleage teſtimonies of them, as of other diuine Scriptures: ſometimes with this parentheſis* [ſi cui tamen placet librum recipere] *in cap. 8. & 12. Zachariæ, other times, eſpecially in his laſt writinges, abſolutly without ſuch reſtriction, as in cap. 1. & 56. Iſaiæ. & in 18. Ieremiæ. Where he profeſſeth to alleage none but Canonical Scripture. As for al the other ancient fathers here aboue mentioned, aſcribing this booke to Salomon, and manie others cited by Doctor Iodocus Coccius (To. 1. Theſauri. li. 6. art. 9.) they make no doubt*

The ſame doubt is of Eccleſiaſticus.

It is moſt probable, that Philo a Iew writte this booke collecting manie ſentences of Salomons.

Fiue Sapiential bookes of the old teſtament.

The Iewes denie theſe bookes to be Canonical.

They are iudged by very manie ancient

fathers, and afterwards defined by the Church to be Canonical Scriptures.

no doubt at al, but that it is Canonical Scripture, as appeareth by their expresse termes, Diuine Scripture, Diuine word, Sacred letters, Prophetical saying, the Holie Ghost saith, *& the like. Finally aswel ancient General counsels, namely that of Charthage, an. D. 419. With others, as the later of Florence, and Trent haue declared this booke to be Canonical. And that conformably to the most ancient, and lerned Fathers, as S. Augustin, not only iudgeth himself, but also plainly testifieth (li. de Praedestinat. Sanct. c. 14.) saying*: The sentence of the booke of wisdom ought not to be reiected *(by certaine inclining to Pelagianisme)* Which hath bene so long publiquely read in the Church of Christ, and receiued of al Christians, Byshops, and others, euen to the last of the Laitie, Penitents, and Catecumes *(cum veneratione diuinæ auctoritatis)* With veneration of diuine auctoritie. Which also the excellent writers, next to the Apostles times, alleaging for witnes *(nihil se adhibere, nisi diuinum testimonium crediderunt)* thought they alleaged nothing but *diuine testimonie.* Et li. 17. c. 20. ciui.

The contents.

The summe and contents of this booke is an Instruction, and Exhortation to Kinges and al Magistrates, to minister iustice in the comonwealth, teaching al sortes of vertues vnder the general names of Iustice & Wisdom. With frequent Prophecies of Christs Coming, Passion, Resurrection, & other Christian Mysteries.

Diuided into three patts.

Al may be commodiously diuided into three partes. In the six first chapters, the auctor admonisheth al Superiors to loue and exercise iustice and wisdom. In the next three, he teacheth that Wisdom procedeth only from God, & is procured by prayer & good life. In the other tenne chapters, he sheweth the excellent effects, and vtilitie of wisdom and Iustice.

THE BOOKE OF WISDOM.

CHAP. I.

Superiors are admonished to do iustice, sincerely seking God. 7. Who being euery where seeth al thinges. 11. Murmuration, detraction, and lying bring to perdition. 13. God created men to liue, but they brought death vpon themselues.

The 1. part. An admonition to loue and practise iustice.

LOVE iustice, you that iudge the earth. Thincke of our Lord in goodnes, and in simplicitie of hart seeke him: † becausse he is found of them, that tempt him not: and he appeareth to them, that haue faith in him. † For :: peruerse cogitations seperate from God: and proued powre chasteneth the vnwise: † becausse wisdom 1 3. Reg. 3. Isa 56. 2 2. Par. 15. 3 4

:: Mortal sinnes are not

wisdom wil not enter into a malicious soule, nor dwel in a
5 bodie subiect to sinnes. † For the Holie Ghost of discipline, wil flie from him that feyneth, and wil withdraw himself from the cogitations, that are without vnderstanding, and he
6 shal be chastened of iniquitie ensewing. † For the spirite of wisdom is gentle, and wil not deliuer :: the curser from his lippes: because God is witnes of his reynes, and he is a true
7 searcher of his hart, and an hearer of his tongue. † Because the Spirite of our Lord hath replenished the whole world: and that, which contayneth al thinges, hath the knowledge of
8 voice. † For this cause he that speaketh vniust thinges, can not be hid, neither shal the chastising iudgment passe him.
9 † For in the cogitations of the impious there shal be examination: and the hearing of his workes shal come to God, to
10 the chastising of his iniquities. † Because the eare of ielousie heareth al thinges, and the tumult of murmurings shal not be
11 hid. † Kepe your selues therfore from murmuring, which profiteth nothing, and refraine your tongue from detraction, because an obscure speache shal not passe in vaine: and the
12 mouth that lyeth, killeth the soule. † :: Zeale not death in the errour of your life, neither procure ye perdition by the
13 workes of your handes. † Because God made not death, nei-
14 ther doth he reioyce in the perdition of the liuing. † For he created al thinges to be: and he made the nations of the earth to health: and :: there is no medicine of destruction in them,
15 :: nor kingdome of hel in the earth. († For iustice is per-
16 tual and immortal.) † But the impious with handes & wordes haue :: prouoked it: and esteming it a freind, haue fallen to decay, and haue made couenantes with it: because they are worthie to be of the part therof.

Gal. 5. v. 22.

only committed in deedes & wordes, but also in thoughtes.

:: He that maliciously curseth is cursed of God.

:: Be not cause of your owne eternal death by euil life.

:: Desperate death deliuereth not the wicked from calamities.

:: Neither are anie damned vvhiles they are in this life;

:: But sinners not repenting bring eternal death to them selues.

CHAP. II.

Such as hope not of life to come, 6. addict themselues to present pleasures: 10. and persecute the iust, especially our Sauiour Christ, as contrarie to their wickednes. 23. Death came vpon man by the diuels ennie.

1 FOR they haue said thinking with themselues not wel: :: Little, and with tediousnes is the time of our life: and in the end of a man there is no recouerie, and there is none
2 knowne that hath returned from hel: † because of nothing were we borne, and after this, we shal be as if we had not bene: because the breath is a smoke in our nosthrels: & speach

:: Carnal men thincking the soule to be mortal, and so neither paine nor reward to be after death.

fal to these prophane thoughts and speaches of infidelitie.

a sparke to moue our hart. † Which being extinguished, our bodie shal be ashes, and the spirit shal be powred abrode as soft ayre, and our life shal passe as the trace of a cloude, and shal be dissolued as a mist, which is driuen away by the beames of the sunne, and oppressed with the heate therof: † and our name in time shal be forgotten, and no man shal haue remembrance of our workes. † For our time is the passing of a shadow, and there is no returne of our end: becausе it is sealed, and no man returneth. † :: Come therfore, and let vs enioy the good thinges that are, and let vs quickly vse the creature as in youth. † Let vs fil ourselues with precious wine, and oyntments: and let not the flowre of the time passe vs. † Let vs crowne ourselues with roses, before they wither: let there be no medow, which our riote shal not passe through. † Let none of vs be exempted from our rioteousnes: euerie where let vs leaue signes of ioy: becausе this is our portion, and this our lot. † Let vs :: oppresse the poore iust man, and not spare the widow, nor reuerence the oldmans grey head of long time. † But let our strength be the law of iustice: for that which is Weake, is found vnprofitable. † :: Let vs therfore circumuent the iust, becausе he is vnprofitable to vs, and he is contrarie to our workes, and reprochfully obiecteth vnto vs the sinnes of the law, and defameth in vs the sinnes of our discipline. † He boasteth that he hath the knowlege of God, and nameth himselfe the sonne of God. † He is made vnto vs to the defaming of our cogitations. † He is greuous vnto vs euen to behold, becausе his life ia vnlike to others, and his wayes are changed. † We are estemed of him as triflers, and he absteyneth from our wayes as from vncleannes, and he preferreth the later ends of the iust, and glorieth that he hath God for his father. † Let vs see therfore if his wordes be true, and let vs proue what thinges shal come to him, and we shal know what shal be his later ends. † For if he be the true sonne of God, he wil defend him, & wil deliuer him from the hands of the aduersaries. † By contumelie and torment let vs examine him, that we may know his reuerence, and proue his patience. † To a most shameful death let vs condemne him: for there shal be respect had vnto him by his wordes. † These thinges haue they thought, and haue erred: for their malice hath blinded them. † And they haue not knowen :: the sacraments of God, nor hoped for the reward of iustice, nor

:: Of infidelitie touching paine or reward after death, procedeth the Epicures life.

:: Infidels are not content to liue in riote, but doe also enuie and persecute the iust. vvhose good examples vexe their mindes, sturred therto by the diuel.

:: An euident prophecie of the Iewes malice persecuting our Sauiour. Fulfilled by the chief Priestes, Scribes, and Ancientes, recorded dy the Euangelists. *Mat.* 27. *v* 41. *Mar*, 14. *v* 53.

:: vvant of beleuing diuine Mysteries, namely the reward of the iust, & punishmēt of the wic

3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22

Mat. 27. *v.* 43.

estemed

23 eſtemed the honour of holie ſoules. † For God created man incorruptible, and to the image of his owne likenes he made
24 him. † But by the enuie of the diuel, death entred into the
25 world: † and they folow him that are of his part.

ked, is cauſe of diſſolute life, and of hatred againſt the good.

CHAP. III

The iuſt contemned by the wicked, and proued by tentations are happie. 10. *and the wicked vnhappie.* 12. *Chaſtitie shal be rewarded, & adulterous generations shal not proſper.*

1 BVT :: the ſoules of the iuſt are in the hand of God, and
Chap. 5. 2 the torment of death shal not touch them. † :: They ſe-
v. 4 med in the eies of the vnwiſe to die: and their deceaſe was
3 counted affliction: † and that which with vs is the way, is
4 deſtruction: but they are in peace. † And though before men they ſuffered torments, their hope is ful of immortalitie.
5 † Vexed in few thinges, in many they shal be wel diſpoſed of: becauſe God hath tempted them, and hath found them wor-
6 thie of him ſelfe. † As gold in the furnace he hath proued them, and as an hoſt of holocauſt he hath receiued them, and
Mat. 13. 7 in time there shal be reſpect of them. † The iuſt shal shine,
v. 43. and as ſparkes in a place of reedes they shal runne abrode.
8 † They :: shal iudge nations, & haue dominion ouer peoples,
9 and their Lord shal reigne for euer. † They that truſt in him, shal vnderſtand truth: and the faithful in loue shal reſt in him:
10 becauſe reſt and peace is to his elect. † But the impious according to the thinges which they haue thought, shal haue correption: which haue neglected the iuſt, & haue reuolted from
11 our Lord. † For he that reiecteth wiſdom, and diſcipline, is vnhappie: and their hope is vaine, and labours without fruite
12 and their workes vnprofitable. † Their :: wiues are ſenſles,
13 and their children moſt wicked. † Curſed is their creature: becauſe happie is the barren woman: and the vndefiled,
* See S. Ierom. in Iſa. 56. v. 4. which hath not knowen bed in ſinne, she shal haue fruite in
14 viſitation of holie ſoules: † and * the eunuch, that hath not wrought iniquitie with his hands, nor thought moſt wicked things againſt God: for the choſen gift of fayth shal be geuen
15 to him, and a moſt acceptable lot in the temple of God. † For of good labour there is glorious fruite, and the roote of
16 wiſdom which falleth not. † But the children of adulterers shal be in conſummation, and the ſede of the vnlawful bed

:: Temporal death of the iuſt, is the way to eternal life. vvhere damnation (called here the torment of death) ſhal not touch them.

:: For albeit Martyrs ſeme in the eyes of the vnwiſe to dye, or to be extinguiſhed, they paſſe in dede into eternal, and vnſpeakeable glorie.

:: Al the iuſt ſhal approue Gods iudgmēt condemning the wicked.

:: Literally is vnderſtood, that the wiues of adulterers, often become adultreſſes, & their children wicked. Morally, their ſenſualitie & al their vvorkes are wholly corrupted.

shal be destroyed. † And if certes they be of long life, they 17
shal be reputed for nothing, & their last oldage shal be without honour. † And if they dye quickly they shal haue no 18
hope, nor speach of comfort in the day of acknowledging
† For of a wicked nation the endes are cruel 19

CHAP. IIII.

Great difference betwen chaste, and adulterous generations. 7. Speedier death of the iust is recompensed by Gods prouidence, 19. but the wicked incurre greater damnation by liuing long.

:: Chastitie of the bodie is a singular great vertue, & spiritual chastitie of true faith and religion is greatter, and more generally commended, as the roote and fundation of al vertues. For vvithout faith it is vnpossible to please God.

OHow beautiful is :: the chaste generation with glorie: 1
for the memorie therof is immortal: becausе it is
knowen both with God, and with men. † When it is present, 2
they imitate it, and they desire it when it hath withdrawen itself, and it triumpheth crowned for euer, winning the reward
of vndefiled conflictes. † But the multitnde of the impious, 3
that hath manie children shal not be profitable, and bastarde
plants shal not take deepe roote, nor lay sure fundation.
† And if in the boughes for a time they shal spring being 4
weakly set, they shal be moued of the winde, and by the vehemencie of the windes they shal be rooted out. † For the vn- 5
perfect boughes shal be broken, and their fruites shal be vnprofitable, and sowre to eate, and meete for nothing. † For 6
the children that be borne of wicked sleepes, are witnesses of
wickednes against the parents in their examination. † But 7

:: VVhen soeuer the iust dieth it is profitable for him & dying yong his immaculate life is more commendable then old age in the wicked. v. 16.

:: the iust if he be preuented with death, shal be in a place of
refreshing. † For venerable oldage is not that of long time, 8
nor accounted by the number of yeares: but the vnderstanding of a man are grey heares: † and an immaculate life is 9
old age. † Pleasing God he is made beloued, and liuing among 10
sinners he was translated. † "He was taken away lest malice 11
should change his vnderstanding, or lest anie guile might deceiue his soule. † For the bewitching of vanitie obscureth 12
good thinges, and the inconstancie of concupiscence peruerteth the vnderstanding that is without malice. † Being con- 13
summate in short space he fulfilled much time: † for his soule 14
pleased God: for this cause he hastened to bring him out of the
middes of iniquities: but the peoples that are seing, and not
vnderstanding, nor putting such thinges in their hartes:
† that the grace of God, and mercie is toward his saintes, and 15
respect toward his elect. † But the iust dead condemneth the 16
impious

impions aliue, and youth soone ended, the long life of the
17 vniust. † For they shal see the end of the wise, and shal not
vnderstand what God hath thought of him, and why our Lord
18 hath fensed him. † For they shal see and shal contemne him:
19 but our Lord shal laugh them to scorne, † and they shal fal
after this without honour, and in contumelie among the dead
for euer: because he shal breake them puffed vp :: without
voice, and shal remoue them from the fundations, and they
shal be made desolate vnto the highest degree: and shal be
20 moorning, and the memorie of them shal perish. † They shal
come feareful in cogitation of their sinnes, and their iniqui-
ties on the contrarie shal conuince them.

:: The damned shal be vvithout al excuse vtterly confounded in their owne consciences.

ANNOTATIONS CHAP. IIII.

11. *He vvas taken avvay.*] By this place S. Augustin proueth that such as died in good state, might haue fallen into wickednes, if they had liued longer: and therefore it was a benefite to them, to dye sooner. And that it is neuertheles certaine, that God both knew the possibilitie that such might, yea would haue sinned, if they had liued longer, and also knew that they should die sooner, and so escape that danger. VVhich assured foreknowlege of al thinges that shal be, or may be, standeth wel with mans freewil: against certaine that inclined to Pelagianisme, attributing too much to mans freewil; and detracting from Gods foreknowlege, and prouidence. VVhich he prouing by this place, his aduersaries excepted against the auctoritie of this booke, and therfore he also proueth that it is Canonical Scripture. li. de Predest. Sanct. c.14.

Gods prescience doth not preiudice mans freewil.

Et l. 17. c. 20. *cruit*

CHAP. V.

In the general iudgement, the wicked seing the iust, whom they had contemned, to be in great honour, shal bewaile their owne miserie, 9. considering that their pleasure was short, 16. and the ioy of the blessed shal be for euer. 18. God wil arme himself, and al creatures, to punish the impious.

1 THEN shal the iust stand in great constancie against those
that haue afflicted them, and :: taken away their labours.
2 † They seing shal be trubled with horrible feare, and shal
3 meruel at the sodennes of vnexpected saluation, † saying with-
in themselues, :: repenting, and sighing for anguish of spirit:
These are they, whom we had sometime in derision, and in a
Chap. 3. 4 parable of reproch. † We senslesse estemed their life madnes,
v. 2. 5 and their end without honour. † Behold how they are coun-
ted among the children of God, and their lot is among the
6 saints. † We therfore haue erred from the way of truth, and

:: VVicked men in their false conceipt iudge the trauels of the iust to be vaine & fructles.

:: Repentance of the damned is only for the losse & paine

whereinto they are fallen not of loue towards God, or vertue, nor of hate towards sinne, & therfore is fruitles bringing no comforte nor helpe at al, but euerlasting torment and anguish of mind.

the light of iustice hath not shined to vs, and the sunne of vnderstanding rose not to vs. † We are weried in the way of 7
iniquitie and perdition, and haue walked hard wayes, but the way of our Lord we haue not knowen. † What hath pride 8
profited vs? or what commoditie hath the vaunting of riches brought to vs? † Al those thinges are passed away as a shadow, 9
and as a messenger running before, † and as a shippe, that 10
passeth through the surging waters: wherof, when it is past, the trace can not be found, nor the path of that shippes keele in the waues: † or as a bird, that flyeth through the ayre, 11
of which there is no token can be found of her passage, but only a sound of the winges beating the light winde: and by vehemence of going cutting the ayre, mouing the winges she is flowen through, and afterward there is no signe found of her way: † or as when an arrow is shotte forth to a sette 12
marke, the diuided ayre is forthwith closed in itself againe, so that the passage therof is not knowen: † so we also being 13
borne forthwith ceased to be: and of vertue certes haue bene able to shew no signe: but in our naughtines we are consumed. † Such thinges :: sayd they in hel, which sinned: 14
† because the hope of the impious is as dust, which is taken 15
away with the winde: and as a thinne froth, which is dispersed by the storme: and as smoke that is scatered abrode by the winde: and as the memorie of a ghest of one day that passeth.
† But the iust shal liue for euer, and their reward is with our 16
Lord, and cogitation of them with the Higheſt. † Therfore 17
shal they receiue a kingdom of honour, & a crowne of beautie at the hand of our Lord: because with his right hand he wil couer them, and with in his holie arme he wil defend them.
† And :: his zele wil take armour, and he wil arme the crea- 18
ture to the reuenge of the enemies. † He wil put on iustice 19
for a brestplate, & wil take sincere iudgement for an helmet:
† he wil take equitie for an inuicible shilde: † and he wil 20
sharpen fierce wrath for a speare, and the round world shal 21
fight with him against the senslesse. † The shottes of lighte- 22
nings shal goe directly, & as it were from a bow of the clouds wel bent they shal be cast forth, and shal light on a certaine place. † And from rocked wrath shal thicke haile stones be 23
cast, the water of the sea shal rage against them, and the riuers shal runne together roughly. † A spirit of powre shal stand 24
against them, and as a hurlewinde shal diuide them: and their iniquitie

Pro. 30. v. 19.

:: For the certaintie of thinges that shal be, Prophetes do very often speake in the preterтence, of thinges to come as if they were already past.

::As the ioy of the blessed, so contrariwise the miserie of the damned is meruelous great, & for euer vnchangeable.

iniquitie shal bring al the land to a desert, and naughtines shal ouerthrow the seates of the mightie.

CHAP. VI.

Kinges and al Magistrates are againe admonished to exercise iustice: 7. otherwise they shal be more greuously punished. 13. wisdom may easely be found, 18. by those that sincerely desire it. 22. And is very profitable (25. excepting the enuious, or il disposed) 26. both to prince and people.

Eccle. 9. 7. 18.

1 VVISEDOM is better then strength: and a wiseman
2 then a strong. † Heare therfore ye kinges, & vnder-
3 stand, lerne ye iudges of the endes of the earth. † Geue eare ye,
that rule multitudes, and that please yourselues in multitudes
Rom. 13. 7. 1.
4 of nations: † because the :: powre is geuen you of our Lord,
and strength by the Highest, who wil examine your workes,
5 and search your cogitations: † because when you were the
ministers of his kingdom, you iudged not rightly, nor kept the
law of iustice, nor haue walked according to the wil of God.
6 † Horribly and quickly wil he appeare to you: because most
7 seuere iudgement shal be done on them, that beare rule. † For
to the litle one mercie is granted: but :: the mightie shal migh-
8 tely suffer torments. † For God wil not except any mans per-
son, neither wil feare the greatnes of any man: because he
9 made the litle and the great, & he hath equally care of al. † But
10 to the stronger more strong torment is imminent. † To you
therfore ô kings are these my wordes, that you may lerne wis-
11 dom, and not fal. † For they that haue kept iust thinges iustly,
shal be iustified: and they that haue lerned these thinges, shal
12 find what they may answer. † Couet ye therfore my wordes,
13 and loue them, and you shal haue discipline. † Wisdom is
cleere, and such as neuer fadeth, and is easely sene of them that
14 loue her, and is found of them that seeke her. † She preuen-
teth them that couete her, that she first may shew herself vnto
15 them. † He that awaketh early to her, shal not labour: for
16 he shal find her sitting at her doores. † To thinke therfore
of her, is perfect vnderstanding: and he that watcheth for her,
17 shal quickly be secure. † Because she goeth about seeking
them that be worthie of her, and in the wayes she wil shew
her self to them cheerefully, and in al prouidence she wil
18 meete them. † For :: the beginning of her is the most true
19 desire of discipline. † The care therfore of discipline, is loue:

:: Al powre is from God: & therfore to be respected, though the magistrates sometimes abuse their auctoritie.

:: As euerie ones charge is more or lesse, so his account is easier or harder, and the punishment (if he offend) smaller or greater. S. Gre. ho. 9. in Euang.

:: VVisdom is attained by

and

this gradation and so from first to last, a resolute desire ioyneth faithful soules to God. v. 21.

and loue, is the keeping of her lawes: and the keeping of the lawes, is the consummation of incorruption: † and incorruption maketh to be next to God. † Therfore the desire of wisdom leadeth to the euerlasting kingdom. † If therfore you be delighted with thrones, and with scepters ô ye kinges of the people, loue wisdom, that you may reigne for euer. † Loue the light of wisdom al ye that beare rule ouer peoples. † But what wisdom is, and how she was made, I wil declare: and I wil not hide from you the mysteries of God, but from the beginning of her natiuitie I wil search out, and sette the knowlege of her into light, and wil not let passe the truth: † neither wil I goe with pyning enuie: becausе such a man shal not be partaker of wisdom. † But the multitude of the wise is the health of the round world: and a wise king is the stabilitie of the people. † Therfore take ye discipline by my wordes, and it shal profite you.

20 21 22 23 24 25 26 27

CHAP. VII.

The second part. Wisdom procedeth from God, and is procured by prayer.

Wheras al men haue the like birth and death, 7. Wisdom maketh great difference, bringing al goodnes, 13. and knowlege, 17. as wel of natural thinges, 22. as moral. 25 Which heauenlie gift is a sparckle, and participation of wisdom increated, God himself.

I also certes am a mortal man, like to al, and of the earthlie kinred of him, that was made first, and in the wombe of my mother was I fashioned flesh, † the time of :: ten monethes was I brought together in bloud, of the seede of man, and the delectation of :: sleepe concurring. † And I being borne receiued the common ayre, and fel vpon the earth, that is made alike, and the first voice like to al men did I put forth weeping. † I was nourished in swadling clothes, and great cares. † For none of the kinges had other begynning of natiuitie. † There is one entrance therfore into life to al men, and like departure. † For this cause :: I wished, and vnderstanding was geuen me: and I inuocated, and the spirit of wisdom came vpon me: † and I preferred her before kingdoms and thrones, and riches I counted to be nothing in comparison of her. † Neither did I compare the precious stone to her: becausе al gold in comparison of her, is a litle sand, and siluer in the sight of her shal be estemed as clay. † Aboue health and beautie did I loue her, and purposed to haue her for light: becausе her light can not be extinguished. † And al good thinges

1 2 3 4 5 6 7 8 9 10 11

:: The perfectest children are borne in the beginning of the tenth moneth.
:: Children in the mothers wombe are as in slepe.
:: Salomon (whose sayinges are here recited) praied for wisdom, & obtained it. 3. Reg. 3.

3. Reg. 3. v. 9.

thinges came to me together with her, and very much ho-
12 neſtie by her handes, † and I reioyced in al : becauſe :: this
wiſdom went before me, and I was ignorant that she is the
13 mother of al theſe. † Which I lerned without fiction, and
doe communicate without enuie, and her honeſtie I hid not.
14 † For she is an infinite treaſure to men : which who ſo haue,
are made partakers of the frenship of God, commended for
15 the gifts of diſcipline. † And to me God hath geuen to ſpeake
according to my minde, and to preſume thinges worthie of
thoſe, that are geuen me : becauſe he is the guide of wiſdom,
16 and the creator of the wiſe : † for in his hand are both we, &
our wordes, and wiſdom, and the knowlege and diſcipline
17 of workes. † For he gaue me :: the true knowlege of thoſe
thinges, which are: that I may know the diſpoſition of the
18 round world, and the vertues of the elements, † the begin-
ning, & end, & middes of times, the permutations of change-
19 able ſeaſons, and conſummations of times, † the courſes of
20 the yeare, and diſpoſitions of the ſtarres, † the natures of
beaſtes, and furies of wilde beaſtes, the force of windes, and
the cogitations of men, the differences of plantes, and ver-
21 tues of rootes, † and whatſoeuer are hid thinges and not for-
ſene, I haue lerned : for wiſdom the worker of al taught me.
22 † For in her is the ſpirite of vnderſtanding :: holie, onlie, mani-
fold, ſubtil, eloquent, moueable, vndefiled, ſure, ſwete, louing
23 good, sharpe, who nothing hindereth wel doing, † gentle,
benigne, ſtable, certaine, ſecure, hauing al powre, forſeing al
thinges, and that conteyneth al ſpirites : intelligible, cleane,
24 ſubtile. † For wiſdom is more moueable then al moueable
thinges : and reacheth euerie where becauſe of her cleannes.
25 † For she :: is a vapour of the powre of God, & a certaine ſin-
cere emanation of the glorie of God omnipotent : and ther-
26 fore no defiled thing cometh vnto her. † For she is the bright-
Heb. 1. v. nes of eternal light, & the vnſpotted glaſſe of Gods maieſtie,
27 and the image of his goodnes. † And wheras she is one, she
can doe al thinges : and permanent in herſelfe she reneweth al
thinges, and by nations tranſporteth herſelf into holie ſoules,
28 she maketh the frendes of God, and Propheres. † For God lo-
29 ueth none, but him, that dwelleth with wiſdom. † For she is
more beautiful then the ſunne, and aboue al diſpoſition of
30 the ſtarres, being compared to light she is found the firſt. † For
night ſuccedeth to it, but malice ouercometh not wiſdom.

:: God firſt gaue him grace to deſire wiſdom before al other thinges, as he explicateth plainly cap. 8. v. 21.

:: Salomon was a moſt excellent Philoſopher.

:: Proper Epithetons of the ſpirite of wiſdom.

:: See the Annotation, Prouerb. 1. v. 2.

CHAP. VIII

VVisdom excelling al thinges, that can be desired, 9. is worthely preferred as the cause of much estimation, 13. and of immortal glorie, 16. without molestation. 21. Al which is Gods gift.

:: God, the increated wisdom is infinite and wisdom created is also most excellent amongst Gods giftes.

SHE :: reacheth therfore from end vnto end mightely, and 1
disposeth al thinges swetely. † Her haue I loued, and haue 2
sought her out from my youth, and haue sought to take her
for my spouse, and I was made a louer of her beautie. † She 3 3. Reg. 3.
glorifieth her nobilitie, hauing consociation with God: yea and
the Lord of al hath loued her. † For she is the mistresse of the 4
discipline of God, & the chooser of his workes. † And if riches 5
be desired in life, what is richer then wisdom, which worketh
al thinges? † And if vnderstanding doe worke: who is the 6
worker of those things that are, more then she? † And if a 7

:: This is also the speach of Salomon, recited by the writer of this booke.

man loue iustice: her labours haue great vertues: for she teacheth sobrietie, and prudence, and iustice, and strength, then the which nothing is more profitable in life to men. † And if a man desire multitude of knowlege: she knoweth 8 Prou. 3.
thinges past, & coniecture th of thinges to come: she knoweth
the subtilities of wordes, and the solution of arguments: she
knoweth signes and wonders before they be done, and the
euentes of times and ages. † :: I purposed therfore to bring 9
her to me to liue together: knowing that she wil communicate vnto me of good thinges, and wil be a comfort of my cogitation & tediousnes. † I shal haue for her sake :: glorie with 10
the multitudes, and honour with the ancient being yong:
† and I shal be found sharpe in iudgement, and in the sight 11
of the mightie I shal be meruelous, and the faces of princes
wil meruel at me. † Holding my peace they shal expect me, 12
and whiles I speake manie wordes, they shal lay their hands on
their mouth. † Moreouer by her I shal haue :: immortalitie: 13
and I shal leaue an eternal memorie to them, that shal be after
me. † I shal dispose peoples: and nations shal be subiect to 14
me. † Horrible kings hearing shal feare me: in the multitude 15
I shal seme good, and in battel strong. † Entring into my 16
house, I shal rest with her: for her conuersation hath no bitternes, nor her companie tediousnes, but ioy and gladnesse.
† Thinking these thinges with myselfe, and recording in my 17
hart, that :: immortalitie is in the kindred of wisedom, † and 18
good delectation in her frendship, and in the workes of her

:: Of Salomons wisdom, riches, glorie & renowmed fame not only the bookes of Kinges & Paralipomenon, but also our Sauiour doth witnes. *Mat.* 6. & 12.

:: It is not certaine that Salomon hath immortal glorie, but rather by *immortalitie* is here vnderstood that his glorious fame remaineth to the end of this world.

:: Neuertheles wisdom of her

handes

handes honestie without defect, and wisdom in the disputation of her talke, and glorie in the communication of her wordes: I went about seeking, that I might take her to me.
19 † And I was a wittie childe, and had gotten a good soule.
20 † And wheras I was more good, I came to :: a bodie vnde-
21 filed. † And as I knew that I could not otherwise be continent, vnlesse God gaue it, this verie thing also was wisdom, to know whose this gift was: I went to our Lord, and besought him, and said from my whole hart.

part, geueth life and glorie euerlasting, to al that perseuere to the end of this life.
:: It is certaine that Salomon was sometime innocent and holie, but was peruerted by wemen. 3. Reg. 11.

CHAP. IX.

A prayer (made by Salomon) for wisdom, 9. wherby Superiors are able to gouerne: 13. Which by only humane wisdom, they can not rightly performe.

3 Reg. 3. v. 9. 12.
1 GOD of my fathers, and Lord of mercie, which madest al
2 thinges with thy word, † and by thy wisdom didst appoint man, that he should haue dominion of the creature,
3 that was made by thee, † that he should dispose the round-world in equitie and iustice, and execute iudgement in dire-
4 ction of hart: † geue me wisdom the assistant of thy seates,
5 and repel me not from thy children: † because I am thy seruant, and the sonne of thy handmaide, a weake man, and of smal time, and lesse to the vnderstanding of iudgement and
6 lawes. † And if one be perfect among the children of men, and thy wisdom be absent from him, he shal be counted for
1. Paral. 28. v. 5. 7 nothing. † :: Thou hast chosen me king to thy people, and
8 iudge of thy sonnes, and daughters: † and badst me build a temple in thy holie mount, and an altar in the citie of thy ha-
2. Par. 1. v. 9. bitation, a similitude of thy holie tabernacle, which thou didst
9 prepare from the beginning: † and :: thy wisdom with thee, which knew thy workes, which then also was present when
Prou. 8. v. 22. thou madest the roundworld, and knew what was pleasing
10 to thyne eyes, and what was direct in thy precepts. † :: Send her from thy holy heauens, and from the seate of thy greatnes,
11 that she may be with me, and may labour with me, that I may know what is acceptable with thee: † for she knoweth al
12 thinges, & vnderstandeth, and shal conduct me in my workes soberly, & shal keepe me with her might. † And my workes
13 shal be acceptable, and I shal gouerne thy people iustly, and shal be worthie of the seates of my father. † For :: who of

:: Here againe it is euident, that the Auctor reporteth Salomons speaches.
:: V Visdom increated is with God, yea is God him selfe.
:: V Visdom vvhich is geuen to men procedeth from God as a gift created.
:: Mans wisdom vvithout

special wisdom from God is not sufficient to gouerne ourselues, much lesse others.

men is able to know the counsel of God? or who can thinke what God wil? † For the cogitations of mortal men be fearful, and our prouidences vncertaine. † For the bodie, that is corrupted burdeneth the soule, and the earthlie habitation presseth downe the vnderstanding that thinketh manie thinges. † And we doe hardly coniecture the thinges that are in the earth: and the thinges that are in sight, we finde with labour. But the thinges that are in the heauens who shal search out? † And thy sense who shal know, vnles thou geue wisdom, and send thy holie spirit from on high: † and so the pathes of them, that are on the earth may be corrected, and men lerne the thinges that please thee? † For by wisdom they were healed, whosoeuer haue pleased thee ô Lord from the begynning.

14 15 16 17 18 19

CHAP. X.

The 3. part. The excellent effectes of wisdom & iustice.

The benefites of wisdom are declared by examples, in Adam, 4. Noe, 5. Abraham, 6. Lot, 10. Iacob, 13. Ioseph, 15. And the people of Israel.

:: Adam.

SHE kept him, :: that was first made of God father of the world, when he was created alone, † and she :: brought him out of his sinne, and gaue him powre to conteyne al thinges. † After the vniust departed in his anger from her, by the furie of brothers manslaughter perished. † For whose cause, when water destroyed the earth, wisdom healed it againe, gouerning the :: iust by contemptible wood. † She euen in the consent of wickednes, when the nations had confederated themselues, knewe :: the iust, and preserued him without blame to God, and in his sonnes mercie kept the strong. † She deliuered :: the iust, fleing from the impious that perished, when the fyre came downe vpon Pentapolis: † to whom for a witnes of their wickednes the desert land standeth smoking, and :: trees hauing fruites at vncertain season; and the memorie of an incredulous soule a standing :: piller of salt. † For pretermitting wisdom they did not only slippe in this, that they were ignorant of good thinges, but they left also vnto men a memorie of their foolishnes, that in those thinges, in which they sinned in, they could not be hid neither. † But wisdom hath deliuered them, that obserue her from sorowes. † And :: the iust fleing his brothers wrath, she conducted by the right wayes, and shewed him the kingdom of God, and gaue him the knowlege of the holie, did honest him

1 2 3 4 5 6 7 8 9 10

Gen. 1. v. 27.

Gen. 4. v. 8.

Gen. 6.

Gen. 19.

Gen 28.

:: Noe.

:: Abraham.

:: Lot.

:: In al trees about Sodom there is only shew of fruite, which when it is touched fal leth into dust.

:: Lots wife an example of inconstancie.

:: Iacob.

him in labours, and accomplised his labours. † In the fraude
of the circumuenters of him she was present with him, and
made him honorable. † She kept him from the enemies, and
from seducers she defended him, and from seducers she
defended him, and gaue him a strong fight, thas he might
Gen.37. ouercome, and know that wisdom is mightier then al. † She
forsooke not :: the iust being sold, but deliuered him from :: Ioseph.
Gen. 41. sinners: and she went downe with him into the pitte, † and
in bands leaft him not, til she brought him the scepter of a
kingdome, and might against them, that oppressed him: and
shewed them to be lyers, that spotted him, and gaue him eter-
nal glorie. † The :: iust people, and seede without blame :: Gods pecu-
Exo.1. she deliuered from the nations, that oppressed them. † She liar people.
Exo.3. entered into the soule of the seruant of God, and stood against
dreadful kinges in wonders and signes. † And she rendred to
the iust the hope of their labours, and conducted them in a
meruelous way: and she was vnto them for a couerr in the
Exo.14. day, and for the light of starres by night: † and she transpor-
ted them through the Redsea, and caried them ouer through
a great water. † But their enemies she drowned in the sea,
and from the depth of hel she brought them out. Therfore
Exo.12. the iust tooke the spoyles of the impious, † and they sang thy
Exo.15. holie name ô Lord, and thy victorious hand they praised toge-
ther: † because wisdom hath opened the mouth of the
dumme, and the tongues of infants she hath made eloquent.

CHAP. XI.

Other benefites of wisdom, protecting the Israelites in the desert; 3. ouer-throwing their enimies; 4. geuing them water out of a rocke; 8. plaguing the Ægyptians, 21. yet not al sudenly, but by often admonitions, that they might haue repented if they would.

Exo.16. 1 SHE directed their workes in the handes of ::a holy prophet. :: Moyses.
Exo.27. 2 † They made a iourney through the deserts, that were not
inhabited: and in desert places they pitched cottages. † They
stood against :: the aduersaries, and reuenged themselues of :: The Amala-
Num 20. 4 the enemies. † They thirsted, and inuocated thee, and water chites. Exo.17.
was geuen them out of a most high rorcke, and quenching of
their thirst out of the hard stone. † For by the thinges wherby
their enemies suffered punishment, for defect of their drinke,
and therein, when the children of Israel abunded, they did
reioyce; † by these thinges, when others lacked the same, it

went wel with them. † For in steede of the fountaine of an 7
euerlasting riuer, thou gauest mans bloud to the vniust. † Who 8
when they were diminished in the destruction of the murde-
red infants, thou gauest them abundant vnlooked for: † shew- 9
ing by the thirst, that then was, how thou didst exalt thine,
:: VVhen the Israelites wanted water God gaue them abundance out of rockes.
& didst kil their aduersaries. † For when :: they were tempted, 10
and in deede with mercie taking discipline, they knew how
:: But turned the Ægyptians waters into blood.
:: the impious being iudged with wrath did suffer torments,
† These certes admonishing as a father thou didst proue: but 11
them examining as a hard king thou didst condemne. † For 12
the absent and the present were tormented alike. † For duble 13
tediousnes had taken them, and sighing with the memorie of
good thinges past. † For when they vnderstood :: by their 14
:: After affliction the benefite of peace is more gratful.
punishement that it went wel with them, they remembred
our Lord, merueling at the end of the euent. † For :: whom 15
before they derided, being cast forth in that wicked laying out
to perish, him they merueled at in the end of the euent: not
thirsting in like maner to the iust: † but for senseles cogita- 16
tions of their iniquitie, for that :: some erring did worshippe
:: Moyses was reiected when he iudged betwen his bretheren *Exo. 2. v. 14.* but was afterwards the deliuer of the whole people *Act. 7. v. 45.*
dumme serpents, and superfluous beasts, thou didst send vpon
them a multitude of dumme beasts for reuenge: † that they 17
might know that by what thinges a man sinneth, by the same
also he is tormented. † For thine omnipotent hand, which 18 *Lenit. 26. v. 22.*
made the world of inuisible matter, was not vnable to send
vpon them a multitude of beares, or fierce lyons, † or vn- 19 *Iere. 8. v. 17.*
knowen beasts ful of anger of a new kind; or breathing the
:: Ægyptians seruing beasts for goddes, were plaged by frogges, siniphes, flees, and locustes.
vapour of fires, or casting forth the sauour of smoke, or shoo-
ting horrible sparkes from their eies: † of which not onlie 20
their hurt was able to destroy them, but also their sight to kil
them for feare. † Yea and without these with one spirit, they 21
might haue beene slaine suffering persecution of their owne
factes, and dispersed by the spirit of thy powre: but thou hast
disposed al thinges in measure, and number, and weight.
† For, to be of great force rested alwaies in thee onlie: & who 22
shal resist the powre of thyne arme? † Because as the least 23
weight of the balance, so is the round world before thee, and
as a droppe of the dewe before day, that falleth vpon the
earth. † But thou hast mercie on al, because thou canst do al 24
thinges, and dissemblest the sinnes of men for repentance.
:: God made no creature euil as the Ma-
† For thou :: louest al thinges that are, and hatest nothing of 25
those which thou hast made: for thou didst not ordaine, or
make

26 make any thing hating it. † And how could any thing continew, vnles thou wouldest? or be preserued which was not
27 called of thee? † But thou sparest al: because they are thine ô Lord, which louest soules.

nichees foolishly imagined, neither is there any God but one who alone created al thinges.

CHAP. XII.

Gods wisdom and mercie in destroying the wicked inhabitants of Chanaan, by parts (10. that they might haue amended,) Whom he could haue slaine sudenly. 15. In that God neuer condemneth the iust, 19. his people are instructed to confide in him, 25. and sinners to turne vnto him.

1 O how good, and sweete is thy spirit ô Lord in al! † And
2 therfore those, that erre, by partes thou doest chastise: and doest admonish, and speake to them, concerning the thinges wherin they sinne: that leauing naughtines, they may
3 beleue in thee ô Lord. † For, those old inhabitantes of thy
4 holie land, whom thou didst abhorre, † because they did workes odious to thee by sorceries, and vniust sacrifices,
5 † and the murderers of their owne children without mercie, and eaters of mens bowels, and deuourers of bloud from the
6 middes :: of thy sacrament, † and the parents authors of aydelesse soules, thou wouldst destroy by the handes of our
7 parents, † that they might receiue a peregrination worthie of the children of God, which is a land of al most deare to thee.
8 † But them also as men thou didst spare, and didst send forerunners of thine host, waspes, that by litle and litle they might
9 destroy them. † Not because thou wast vnable in battel to subdewe the impious to the iust, or with cruel beastes, or with a sharpe word to destroy them together: † but
Exo. 23. Deut. 7. 10 iudging by partes thou gauest place of repentance, being not ignorant, that the nation of them is wicked, and their malice :: natural, & that their cogitation could not be changed
11 for euer. † For it was a cursed seede from the begynning: neither fearing any, didst thou geue pardon to their sinnes.
12 † For who shal say to thee: what hast thou done? or who shal stand against thy iudgement? or who in thy sight shal come reuenger of the wicked men? or who shal impute it to thee,
13 if the nations perish, which thou hast made? † For there is no other God but thou, who hast care of al, that thou mayst
14 shew that thou doest not geue iudgement vniustly. † Neither king, nor tyrant in thy sight shal enquire of them, whom thou
15 hast destroyed. † For so much then as thou art iust, thou doest

:: From the land of Iurie called sacred becaus God was there rightly serued in the old testament, and mans redemption vvas wrought there by Christ.

:: By custom malice became as it were natural, after that nature was corrupted.

doest dispose al thinges iustly: thou also estemest it disagreable from thy powre, to condemne him, who ought not to be punished. † For thy powre is the begynning of iustice: and for this that thou art Lord of al, thou makest thyself to spare al. † For thou shewest powre, which art not thought to be absolute in powre, and thou conuincest the boldnes of them, that know thee not. † But thou dominatour of powre, iudgest with tranquilitie, and with great reuerence dispossest vs: for :: it is in thy powre when thou wilt, to be able. † And thou hast taught thy people by such workes, that they must be iust and gentle, and hast made thy children of good hope: because iudging thou geuest in sinnes place of repentance. † For if thou didst punish the enemies of thy seruants, and that deserued to die, with so great consideration, geuing time and place, whereby they might be changed from their wickednes. † With what diligence hast thou iudged thy children, to whose parents thou gauest othes and couenants of good promises? † Therfore when thou geuest vs discipline, thou scourgest our enemies very manie wayes, that iudging we may thinke vpon thy goodnes: and when we are iudged, we may hope for thy mercie. † Wherfore to them also, which in their life haue liued foolishly & vniustly, thou hast geuen great torments by the same thinges, which they did worshipe. † For they wandered long in the way of errour, estéming for goddes those thinges, that in beasts :: are superfluous, liuing after the maner of sensles infants. † For this cause thou hast geuen iudgement on them as on sensles children to be in derision. † But they that were not amended by scornes and reprehensions, haue tried the worthie iudgement of God. † For in what thinges they suffering tooke indignation, by those whom they thought goddes, when seing they were destroyed in them, him, whom in time past they denied that they knewe, they acknowleged the true God: :: for the which cause the end also of their condemnation shal come vpon them.

16 17 18 19 20 21 22 23 24 25 26 27

:: Gods powre being almightie is only limited by his vvil.

:: Serpents, battes, moles, & like beastes, which seme not only superfluous in the world, but also hurtful, yet were estemed as goddes.

:: Knowing him to be the only true God, by vvhom they saw their false goddes destroyed, yet they did not serue him as God.

Rom. 1. v. 23.

CHAP. XIII.

Men folowing their phantasies knew not God by his creatures, but honored the creatures for goddes. 10. *Most sottishly also worshipped thinges fashioned by mens handes, as goddes.*

BVT

1 BVT al men be vaine, in whom there is not the knowlege
Rom. 1. of God: and of these good thinges, which are sene :: they
:: Gods most proper name is HE WHICH IS. *Exo. 3. 7. 14.*
could not vnderstand him :: that is, neither attending to the
Deut. 4. 2 workes haue they agnised who was the workeman: † but
either the fyre, or the wind, or the swift ayre, or a circle of
starres or exceding much water, or the sunne and the moone,
3 they thought to be goddes rulers of the world. † With whose
beautie if being delighted, they thought them goddes: let
them know how much the Lord of them is more beautiful
then they. For the author of beautie made al those thinges.
4 † Or if they marueled at their vertue, & operations, let them
vnderstand by them, that he which made these, is stronger then
5 they: † for by the greatnes of the beautie, and of the creature
6 the creator of them may be sene, to be knowen therby. † But
notwithstanding there is yet in these lesse complainte. For they
also perhaps erre, seeking God, and desirous to finde him.
7 † For whereas they conuerse in his workes, they enquire: &
they are perswaded that the thinges be good which are seene.
8 † But againe neither ought these to be pardoned. † For if
9 they could know so much, that they were able to estimate the
world: how did they not more easely find the Lord therof?
10 † But they are vnhappie, & their hope is among the dead, who
haue called :: the workes of mens handes godds, gold & siluer,
:: Seing no creature how excellent soeuer, is or may be esteemed a god, it is more foolish to thinke, an Image, or statua, or anie thing framed by mans handes can be God.
Isai. 4. 11 the inuention of art, and the similitudes of beastes, or an vn-
profitable stone the worke of an old hand. † Or if an artificer
Iere. 10. a carpenter, cut streight timber out of the wood, & pare of al
the barke therof cunningly, and vsing his art, diligently fra-
12 meth a vessel profitable for the common vse of this life, † and
13 vseth the chippes of that worke to dresse his meare: † and
maketh that which is left therof, which is for no vses, but
being a crooked peece of wood, and ful of knobes, caruеth it
diligently in the holownes therof, and by the skil of his
art fashioneth it, and maketh it like to the image of a man,
14 † or compareth it to some beast, straking it ouer with redde,
and with paynting making the colour therof ruddie, and lay-
15 eth a colour ouer euerie spot that is in it: † and maketh a
worthie habitation for it, and setting it in a wal, and fastening
16 it with yron, † lest perhaps it fal, prouiding for it, knowing
that it can not helpe it selfe: for it is an image, and it nedeth
17 helpe. † And concerning his substance, & his children, & for
mariage, making a vow he seeketh to it. He is not ashamed to

speake with him, that is without soule: † and for health certes he besecheth the weake, and for life asketh the dead, and for helpe inuocateth him that is vnprofitable: † and for a iourney asketh him, that can not walke: and for getting, and for working, and for the euent of al thinges he asketh him, that in al is vnprofitable. 18 19

ANNOTATIONS CHAP. XIII.

God is the beginning of al thinges, absolute and independing.

1. *They could not vnderstand him, that is.*] Philosophers discussing the nature of manie creatures, saw that euerie creature proceeded of some other thing, & so there must nedes be one beginning of al, absolute of itselfe, neither proceding nor depending of an other, nor a limited substance. As the thing that is a man, is not a beast; an oxe is not a horse: &c. and telling what anie thing is, we exclude therby that it is not other thinges, but saying without addition, HE WHICH IS, we shew the beginning of al, is no sorte limited: and this is God. VVhom some Philosophers, by such discourse found & knew in general, & sometimes confessed, but did not honour him as God, and therefore were inexcusable, as S. Paule concludeth against them. *Rom.* 1.

CHAP. XIIII.

Foolish men intending to saile, honour woodden idols, in regard of the profite they receiue by shippes: 6. by which some were saued in the general diluge. 8. Idols, and idolmakers are cursed. 12. They were not from the beginning, 15. but were deuised for memorie of the dead, and worshipped with diuine honour. 22. So men forgetting God, proceeded in idolatrie, with other abominable, and cruel enormities.

AGAYNE an other thinking to sayle, and begynning to make a iorney through the fierce waues, inuocateth wood :: more fraile then the wood that carieth him. † For couetousnes of getting inuented it, and the craftesman by his wisdom framed it. † But thy prouidence, ô Father, doth gouerne: becaus thou hast geuen a way euen in the sea, and among the waues a most sure path, † shewing that thou art able to saue out of al thinges, yea :: if a man goe to the sea without art. † But that thy workes might not be voyde of wisdom: for this cause also men commit their liues euen to a little wood, and passing ouer the sea are deliuered by shippe. † But from the begynning also when the prowde giants perished, the hope of the world fleing to a shippe, rendered to the world seede of natiuitie, which was gouerned by thy hand. † For :: blessed is the wood, by the which :: iustice is made. † But the idol that is made by handes, cursed is both it, and 1 2 3 4 5 6 7

:: Great madnes to inuocate a wodden idol more base & commonly more corruptible then the wood of a shippe.

:: As the Israelites went through the redsea.

:: The auctor prophetically alludeth to

and he that made it: because he in deede wrought it: and the
9 same being fraile, was called god. † But to God the impious
10 and his impietie are odious alike. † For that which is made,
11 with him that made it, shal suffer torments. † For this cause
also in the idol of the nations there shal be no respect: because
the creatures of God were made to hacred, and for tentation
to the soules of men, and for a snare to the feete of the vnwise.
12 † For the begynning :: of fornication is the deuising of idols:
13 and the inuenting of them is the corruption of lite. † For
neither were they from the begynning, neither shal they be
14 for euer. † For this vanitie of men came into the world: and
15 therfore there is found a short end of them. † For " the father
being sorowful with bitter moorning, made vnto himself the
image of his sonne quickly taken away: and him, that then
was a dead man, now :: he began to worshipe as god, and
appointed holie thinges and sacrifices among his seruants.
16 † :: Afterward by succession of time, the wicked custom pre-
uayling, this errour was kept as a law, and thinges grauen
17 were worshipped by the commandement af tyrants. † And
those, whom openly men could not honour, for that they
were far of, their figure being brought from a far, they made
an euident image of the king, whom they would honour: that
by their carefulnes they might honour as present, him that
18 was absent. † And to the worshipping of these, the excellent
diligence also of the artificer, helpe them forward, that were
19 ignorant. † For he willing to please him, that entertained him,
laboured by his art, to fashion the similitude in better sort.
20 † And the multitude of men caried away by the beautie of the
worke, him that a little before had bene honoured as a man,
21 now they estemed for a god. † And this was the deceyuing
of mans life: because men seruing either affection, or kinges,
gaue the name that is :: not communicable to stones and
22 wood. † And it was not sufficient that they erred about the
knowlege of God, but also liuing in a great battail of ignorance
23 so manie and so great euils they cal peace. † For :: either
sacrificing their children, or making abscure sacrifices, or
24 hauing watches ful of madnes, † they now neither keepe
life, nor mariage cleane, but one killeth an other by enuie,
25 or playing the adulterer maketh him sorowful: † and al
thinges are mingled together, bloud, manslaughter, theft and
fiction, corruption, and infidelitie, truble, and periurie,

the wood of the Crosse, on which our Sauiour redemed mankind.

:: From whose death proceedeth mans iustification.

:: Inuention of Idols brought men to spiritual fornications, & corruption of maners.

:: This first idolatrie was only priuatly exercised by the father and his seruants at their masters cōmandment, by which occasion publique idolatrie came into the world, wicked custom in time preuailing.

:: The name GOD in the proper signification, can not be geuen to anie creature.

:: Manie enormious crimes procede from idolatrie.

disquieting of the good, † forgetfulnes of God, inquination of soules, immutation of natiuitie, inconstancie of mariage, disorder of adulterie, and vnchastnes. † For the worshippe of idols not to be named, is the cause of al euil, and the beginning and end. † For either when they reioyce, they are madde: or certes prophecie false thinges, or liue vniustly, or quickly forsweare themselues. † For whiles they trust in idols, which are without soule, swearing amisse they hope not to be hurt. †:: Two euil thinges therfore shal happen to them worthely, because they haue thought euil of God, attending to idols, and haue sworne vniustly, in guile contemning iustice. † For it is not the powre of them, that are sworne by, but the punishment of them that sinne, goeth alwayes through the trangression of the vniust.

26 27 28 29 30 31

:: Two sortes of periurie: swearing by false goddes, and swearing vntruthes.

ANNOTATIONS. CHAP. XIIII.

Caluin falsly chargeth this booke vvith error.

15. *The father made vnto himself the image of his sonne.*] Caluin here chargeth this booke with error, in affirming that idolatrie began by superstitiously honoring images of the dead. Against which he alleageth that Labans idoles, and others more ancient, were before anie images of dead men were honoured. But he argueth vpon a false ground. For labans idols were images, as the Hebrew word Teraphim signifieth, and is so translated in the English Bibles (1551. and 1577.) but because they were images of false goddes, and for that Laban called them his goddes, a later Bible (1603.) translateth it better, *idoles*, as the Latin and Greke haue *idola*. It is also certaine that Ninus king of Assirians long before Laban, yea before Abraham, sette vp the image of his Father Belus (otherwise called Iupiter) to be publikly honored by the people. as S. Cyril sheweth. li. 3. in Iulianum, nere the end, and S. Ambrose, or an other graue Auctor writeth the same, in cap. 1. ad Romanos. Likewise S. Cyprian li. de Idolorum vanitate. S. Chrysostom. ho. 87. in Matth. and Egesippus, apud S. Ieronym. li. de Viris Illustrib. testifie, that the making of mens images, in memorie of the dead, was the occasion, and beginning of idolatrie, according as this place reporteth, that a Father sorovving for the death of his sonne, made an image in his memorie, & began to worshippe him as a god, causing his seruants also to honour his dead sonne, vvith rites and sacrifices. VVhich priuate idolatrie vvas absolutely the first, that is recorded in holie Scripture, or anie other good auctor. And the first publique is counted by most auctors, that of Ninus, vvorshipping the image of his father Belus, vvith diuine honour, who also pardoned al offenders, how enormious soeuer their crimes were, that fled vnto that image. VVhich allurement together vvith so great a kinges auctoritie, drevv innumerable to publique idolatrie. VVherupon S. Ierom noteth (in cap. 2. Osee) that Ninus became so great and glorious, as to make his father to be honored as a god.

Images of false goddes are rightly called idols.

Idolatrie began by vvorshipping images of dead men vvith diuine honour.

Priuate idolatrie was before publique.

Gen. 31.

CHAP. XV.

The wise gratfully praise the swetenes, and mercie of God, by whom they are deliuered from idolatrie: 6. detesting the makers, & worshippers of idols.

But

1 BVT ô thou our God, art sweete, and true, patient, and
2 disposing al thinges in mercie. † For if we sinne, we are
thine, knowing thy greatnes: and if we sinne not we know
3 that we are counted with thee. † For to know thee, is abso-
lute iustice: and to know iustice, and thy powre, is the roote
4 of immortalitie. † For mens inuention of euil art hath not
brought vs into errour, nor the shadow of a picture being a
labour without fruite, a shape grauen by diuerse colours,
5 † the sight wherof geueth concupiscence to the sensles, and
6 and he loueth the shape without life of a deade image. † The
louers of euils, are worthie to haue their hope in such thinges,
both they that make them, and that loue, and that worshippe
7 them. † Yea and the potter pressing softe earth, with labour
fashioneth euerie vessel to our vses, and of the same clay ma-
keth the vessels, that are cleane to vse, and in like maner them,
that are contrarie to these: but what the vse of these vessels
8 is, the potter is iudge. † And with vaine labour he :: fashio-
neth a god of the same clay: he which a litle before was made
of earth, and a litle after returneth backe whence he was ta-
9 ken, being exacted the debte of the life which he had. † But
his care is, not because he shal labour, nor because he hath a
short life, but he contendeth with goldsmithes and siluer
smithes: yea and he imitateth the copper smithes, and coun-
10 teth it a glorie, because he maketh vaine thinges. † For his
hart is ashes, and his hope vaine earth, and his life viler then
11 clay: † because he was ignorant who made him, and who in-
spired into him the soule which worketh, and who breathed
12 into him the vital spirite. † Yea and :: they estemed our life
to be a pastime, and the conuersation of life made for a gayne,
13 & that we must get euerie way euen of euil. † For he know-
eth that he offendeth aboue al men, which of the matter of
14 earth fashioneth frayle vessels, and sculptils. † For al the vn-
wise, and vnhappie aboue measure of the soule, proude :: are
15 the enemies of thy people, and rule ouer them: † because
they haue estemed al the idols of the nations for goddes,
which neither haue vse of eies to see, nor nosthrels to take
breath, nor eares to heare, nor fingers of the hands to handle,
16 yea and their feete are slow to walke. † For a man made them:
and he that borowed breath, the same fashioned them. For
17 no man can make God like to himself. † For wheras himself
is mortal, he maketh a dead thing with his wicked handes For

:: Of the diuers sortes of idols and idolaters see our brife Annotation vpon *the* 113. *Psal.*

:: Idolaters hauing forsaken and forgot the onlie true God, become as Atheists, making their temporal gaine of false goddes.

:: And so waxing insolent, contemne and persecute the seruants of God.

:: Some idolaters worshipped brute beastes for goddes, as being better then ymages. but al are abominable.

he is better then they, whom he worshippeth, becauſe he in deede liued, though he were mortal, but they neuer. † But :: they worship alſo moſt miſerable beasts: for the ſenſleſſe thinges compared to theſe, are worſe then they. † Yea neither by ſight can any man ſee good of theſe beasts. But they haue fled from the prayſe of God, and from his bleſſing. 18 19

CHAP. XVI.

God plaguing the Ægyptians for idolatrie, and crueltie, deliuered the Iſraelites. 5. Chaſticed them alſo, but againe ſhewed them mercie; 20. and fedde them with Manna.

:: The Ægyptians were plagued for their idolatrie. :: And that by beaſtes, becauſe they worshipped beaſtes for gods: and by death of their firſt begotten, for their crueltie againſt Gods people.

FOR :: theſe thinges, and :: by the like to theſe, they haue worthely ſuffered torments, and were deſtroyed by a multitude of beasts. † For the which torments thou didſt wel diſpoſe of thy people, to whom thou gaueſt the deſire of their delectation a new taſte, preparing them the quaile for meate: † that they in deede coueting meate, becauſe of thoſe thinges which were shewed and ſent them, might be turned away euen from neceſſarie concupiſcence. But they in short time being made needie, taſted a new meate. † For it behoued that without excuſe deſtruction ſhould come vpon them exerciſing tyrannie: :: but to theſe onlie to shew how their enemies were deſtroyed. † For when the cruel wrath of beaſtes came vpon them, they were deſtroyed with the bytings of peruerſe ſerpents. † Howbeit thy wrath endured not for euer, but for chaſtiſement they were troubled a short time, hauing a ſigne of ſaluation for the remembrance of the commandment of thy law. † For he that turned to it, :: was not healed by that which he ſaw, but by thee the ſauiour of al: † and in this thou didſt shew to our enemies, that thou art he which deliuereſt from al euil. † For the bitings of locuſts, and flies killed them, and there was found no remedie for their life: becauſe they were worthie to be deſtroyed by ſuch thinges. † But neither the teeth of venemous dragons ouercame thy children: for thy mercie coming healed them. † For in memorie of thy wordes they were examined, & were quickly ſaued, leſt falling into deepe obliuion, they might not vſe thy helpe. † For neither herbe, nor playſter healed them, but thy word, ô Lord, which healeth al thinges. † For it is thou, ô Lord, that haſt powre of life and death, and bringeſt downe to 1 2 3 4 5 6 7 8 9 10 11 12 13

:: God punished his owne people as a father, for their amendment.

:: The braſen ſerpent not by anie vertue inherent, but as a ſigne of Gods fauoure, was the meanes of curing the people. *Num. 21.*

the

14 the gates of death, and fetcheſt agayne: † but man certes
killeth by malice, and when the ſpirit is gone forth, it ſhal not
returne, neither ſhal he cal backe the ſoule that is receiued:
15 † but it is vnpoſſible to eſcape thy hand. † For the impious
16 denying to knowe thee, haue bene ſcourged by the ſtrength
of thine arme, ſuffering perſecution by ſtrange waters, and
17 haile, and rayne, and conſumed by fyre. † For that which
was meruelous in water, which extinquisheth al thinges,
:: fyre more preuayled: for the world is reuenger of the iuſt.
18 † For a certayne time, the fyre was mitigated, that :: the
beaſts which were ſent to the impious might not be burnt,
but that they ſeing might know that by Gods iudgement they
19 ſuffer punishment. † And at a certaine time the fyre aboue his
powre burnt :: in water on euerie ſide, that it might deſtroy
20 the nation of a wicked land. † For the which thinges thou
didſt nourish thy people with the meate of Angels, and bread
prepared thou gaueſt them from heauen without labour,
21 :: hauing in it al delectation, and the ſweetnes of al taſte. † For
thy ſubſtance did shew thy ſweetnes which thou haſt toward
thy children, and ſeruing euerie mans wil, it was turned to
22 that, that euerie man would. † Yea ſnow and yce ſuſteyned
the force of fyre, and melted not: that they might know that
fyre burning in hayle, and lightening in rayne deſtroyed the
23 fruites of the enemies. † And this againe, that the iuſt might
24 be nourished, it forgat alſo his owne ſtrength. † For the
creature ſeruing thee the Creatour, is fierce into torment
againſt the vniuſt: and is made more gentle to doe good for
25 them, that truſt in thee. † For this cauſe euen then being
transformed into al thinges they ſerued thy grace the nource
26 of al, at their wil that deſired thee: † that thy children might
know, whom thou loueſt ô Lord, that not the fruites of nati-
uitie doe feede men, but thy word preſerueth them, that
27 beleue in thee. † For that which could not be deſtroyed by
fyre, forthwith being :: heated with a litle beame of the ſunne
28 did melt: † that it might be knowen to al men, that we ought
to preuent the ſunne to bleſſe thee, and at the ryſing of light
29 to adore thee. † For the :: fayth of the vngratful ſhal melt as
winter yce, & ſhal perish as vnprofitable water.

:: VVith the plague of haile there vvas alſo fire mixed. *Exo. 9. v. 24.* VVhich deſtroyed the profitable cattle.

:: But burnt not other beaſtes, that plagued the Ægyptians.

:: Haile did not extinguiſh the fire, by Gods povvre aboue nature.

:: See the miracles of Manna. *Annot. Exod 16.*

:: He ſpeaketh againe of Manna.

:: The vaine imagination of the vvicked that himſelf ſhal be ſaued vvil faile him.

CHAP. XVII.

Horrible darkenes falling in Ægypt. 19. the reſt of the world had ordinarie light.

For

FOR thy iudgements ô Lord are great, & thy wordes inexplicable, for this cause the soules lacking discipline haue erred. † For whiles the wicked are perswaded that they can rule ouer the holie nation: fettered with the bands of darknes, and :: long night, shut vp vnder roofes, they haue lyen fugitiues from the euerlasting prouidence. † And whiles they thincke that they lie hid in obscure sinnes, they were dispersed by the darke couert of obliuion, being horribly afrayd and disturbed with exceding admiration. † For neither did the denne that conteyned them, keepe them without feare: because the sound coming downe trubled them, and sorowful visions appearing to them, put them in feare. † And no force certes of the fyre could geue them light, neither could the clere flames of the starres lighten that horrible night. † But there appeared to them soden fyre, ful of feare: and being stroken with the feare of that face, which was not sene, they estemed the thinges that were sene to be worse: † and there were added derisions of the magical art, and contumelious rebuke of the glorie of their wisdom. † For they which promised that they would expel feares and perturbations from the languishing soule, these with derision languished ful of feare. † For although none of the monsters disturbed them: being moued with the passing by of beasts, and hissing of serpents, they perished trembling: and denying that they saw the ayre, which by no meanes any man could avoyde. † For wheras wickednes is fearful, it geueth testimonie of condemnation: for :: a trubled conscience doth alwayes presume cruel thinges. † For feare is nothing els but a bewraying of the aydes of cogitation. † And whiles inwardly there is lesse expectation, the greater doth he count the ignorance of that cause which maketh the torment. † But they that during the night in deede impotent, and coming vpon them from the lowest and highest hel, slept the same sleepe, † were sometime molested with the feare of monsters, sometime fayled by passing away of the soule: for soden feare and vnlooked for came vpon them. † Moreouer if any of them had fallen downe, he was kept shut vp in prison without yron. † For if one were a husbandman, or if a shepheard, or worker of the labours in the filde were sodenly taken, he susteyned necessitie ineuitable. † For with one chayne of darkenes they were al tyed together. Whether it were the hissing winde, or among

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Exo. 1. & 10.

:: Literally the Ægyptians had darknes three dayes together. Exo 10. 7. 22. Morally they & other gentiles were in darknes without faith in God, til Christs Resurrection the third day.

:: A trubled conscience is a great torment.

the

the thicke boughes of trees the sweete sound of birdes, or the
18 force of water running downward exceedingly, † or the mightie sound of rockes tumbled headlong, or the running of playing beasts, that were not sene, or the mightie noyse of roaring beastes, or an Echo resounding from the highest mountaynes: they made them swoone for feare. † For :: al the world
19 was illuminated with a cleare light, & none was hindered in their workes. † But ouer them onlie was layd an heauie night,
20 the image of darkenes, which was to come vpon them. They therfore were vnto themselues more heauie then the darknes.

:: This signified the conuersion of al nations to Christ.

CHAP. XVIII.

In the Ægyptian darknes, the Israelites saw clerly, and were not sene of their enimies. 5. For the Ægyptians cruelti against the Hebrewes infants, al their owne first borne were slaine, and their whole armie drowned in the redsea. 20. But fire deuouring the rebellions in Chores schisme, was quenched by Aarons intercession.

1 BVT to thy :: saincts there was very great light, and their voyce in deede they heard, but figure they saw not. And
2 because themselues also did not suffer by the same thinges, they magnified thee: † and they that before had bene hurt, because they were not hurt, gaue thankes: and that there
3 might be a differencè, they asked a gift. † For the which cause they had a burning pillar of fyre for a guide of the vnknowen way, and thou gauest them the sunne without
4 hurt of a good harbour. † They in deede worthie to lacke light, and to suffer the prison of darkenes, which kept thy children shut vp, by whom the vncorrupt light of the law
5 began to be geuen to the world. † When they decreed to kil the infantes of the iust: and :: one child being layd forth, and deliuered, thou to the reprouing of them, didst take away a multitude of children, and destroyedst them together in the
6 mightie water. † For that night was knowen before of our fathers, that they knowing in deede what othes they had cre-
7 dited, might be of better comfort. † And by thy people in deede the health of the iust, was receiued, but destruction by
8 the vniust. † For as thou didst hurt the aduersaries: so vs also
9 thou didst magnifie, prouoking vs. † For the iust children of the good sacrificed secretly, and disposed the law of iustice in concorde: that the iust should receiue both good & euil alike,
10 sing ing now the prayses of the fathers. † But there sounded a

:: The Church is called holie because it professeth holines and hath alwayes some holie men, & without the Church there is no sanctitie.

:: VVhen the Ægyptians drowned the Hebrews children, Moyses was saued, and reserued to guide the Israelites, when the Ægyptians were drowned.

disagreing voyce of the enemies, and a lamentable moorning was heard for the bewayled infants. † And the seruant with the master was afflicted with like punishment, and a man of the vulgar sort suffered the like thinges to the king. † Al therfore alike by one name of death had dead ones innumerable, For neitheir did the liuing suffice to burie them: becausе in one moment, that which was the nobler nation of them, was destroyed. † For concerning al thinges being incredulous becausе of the inchantments, but then firſt when there was destruction of the firſt begotten, they promiſed to be the people of God. † :: For when quiet ſilence conteyned al thinges, and the night was in the midde way of her courſe, † thy omnipent word ſalying out of heauen from the royal ſeates, lighted as a ſeuere conquerour vpon the middes of the land of deſtruction, † a sharpe ſword carying thy vnfeyned commandment, and ſtanding filled al with death, and reached euen to heauen ſtanding on the earth. † Then incontinent the viſions of naughtie dreames trubled them, and feares vnlooked for came vpon them. † And one here an other there, caſt forth halfe aliue, shewed for what cauſe of death he died. † For the viſions, that trubled them, forewarned theſe thinges, that they might not perish as ignorant why they ſuffered euils. † But then :: there touched the iuſt alſo a tentation of death, and a diſturbance of the multitude was made in the wildernes: but thy wrath did not long continew. † For a man without blame haſting to pray for the people, bringing forth the shilde of his miniſterie prayer, and by incenſe alleaging ſupplication, reſiſted the wrath, and made an end of the neceſſitie, shewing that he is thy ſeruant. † And he ouercame the multitudes, not in ſtrength of bodie, nor with might of armour, but with a word ſubdewed he him, that vexed him, rehearſing the oathes of the parents, and the teſtament. † For when they were now fallen dead by heapes one vpon an other, he ſtood betwen, and cut of the violence, and ſeperated that way which leadeth to the liuing. † For in the veſture downe to the foote, which he had, was al the world: and the glorious thinges of the fathers were grauen in the foure iewels of ſtones & thy magnificence was written in the diademe of his head. † And to theſe he that deſtroyed gaue place, & theſe did he feare: for the proofe onlie of wrath was ſufficient.

:: A prophecie of Chriſt, comming into this world when there was temporal peace, but extreme darkenes of ignorance.

:: An other example of difference in Gods punishing his people for their amendment, and of the obſtinate vnto their ruine. *Exo.* 14. *v.* 28. *Num.* 16. *v.* 46.

Num 16.

CHAP.

CHAP. XIX.

Ægyptians persecuting the Hebrewes were drowned, 10. hauing bene plagued before with flies, and frogges. 11. Quailes were geuen to the people of Israel. 13. The barbarous not receiuing, or euil intreating Gods people, were strooken with blindnes. 17. And al creatures serue God in punishing the impious, and rewarding the godlie.

1 BVT vpon the impious euen to the later end there came
Exo. 14. wrath without mercie. For :: he foreknew also the
2 thinges that should come vnto them: † becausе when they had permitted that they should depart, and had sent them away with great diligence, they repenting pursued them.
3 For hauing as yet moorning betwen their hands, and lamenting at the graues of the dead, they tooke to themselues an other cogitation of follie: and whom by intreating they had
4 cast forth, them they pursued as fugitiues: † for worthie necessitie brought them to this end: and they lost the remembrance of those thinges, which had chanced, that punishment
5 might fulfil the thinges that wanted to the torments: † and that thy people certes might passe through meruelously, but
6 they might finde a new death. † For euerie creature according to his kind was fashioned agayne from the begyning, seruing thy precepts, that thy children might be kept without hurt.
7 † For a clowde ouer shadowed their campe, and out of the water which was before, there appeared drie land, and in the redsea a way without impediment, and of the great
8 depth a springing filde: † through the which al the nation passed, which was protected with thy hand, seing thy mer-
9 uelous thinges and wonders. † For euen as horses they fed on meate, and as lambes they reioyced, magnifying thee
10 ô Lord, which didst deliuer them. † For they were mindful of those thinges, which had bene done in their seiourning, how for the nation of beasts the earth brought forth flies, and
11 for fishes the riuer yelded a multitude of frogges. † And last of al they saw a new creature of birdes, when allured by con-
Exo. 16. 12 cupiscence they desired meates of deliciousnes. † For in comfort of their desire, there came vp to them the quaile from the sea: and vexations came vpon the sinners, not without those argumentes, which were made before by the force of lightninges: for they suffered iustly according to their wickednes.

:: God foreseing the Ægyptians malice, permitted them to persecute his people, but was no way the cause nor auctor of their sinne.

:: The Amorrheites refused to grant them passage. *Num. 21. v. 21.* The Ægyptians brought them into seruitude, *Exo. 1.*

† For they instituted a more detestable inhospitalitie: :: some certes receiued not the vnknowen strangers, and other some brought the good strangers into seruitude. † And not onlie these thinges, but in deede there was an other respect also of them: for they against their wil receiued the strangers. † But they that receiued them with gladnes, did afflict them with most cruel sorowes, that vsed the same rightes: † but they were striken with blindnes: as they in the dores of the iust, when they were couered with sodaine darkenes, euerie man sought the passage of his doore. † For whiles the :: elements are turned in themselues, as in an instrument the sound of the qualitie is changed, and al keepe their sound: wherfore it may be certainly iudged by the very sight. † For the thinges of the fild were turned into thinges of the water: and what soeuer were swimming thinges passed into the land. † The fyre had force in water aboue his powre, and the water forgot her quenching nature. † On the contrarie the flames vexed not the flesh of corruptible beasts walking therewith, neither did they melt that good meate, which was easely dissolued euen as yce. For in al thinges thou didst magnifie thy people ô Lord, and didst honour them, and didst not despise them, at al time, and in euerie place assisting them.

13 14 15 16 17 18 19 20

God changing the natural properties of elementes, by them wrought iustice on sinners. S. Greg. *ho. 35. in Euang.*

Exo. 9. v. 24.

Exo. 16. v. 21.

THE ARGVMENT OF ECCLESIASTICVS.

IN what sense this Booke is sometimes called Salomons, we haue shewed in the argument before the Booke of wisdom. As likewise that it is Canonical *Scripture. Wherto we might adde more testimonies of ancient Fathers: as* S. Clement *of Alexandria, li. 1. c. 8. Pedagogi,* Origen. *ho. 8. in Numer. & ho. 1. in Ezech.* S. Cyprian *de opere & eleemos.* S. Athanasius *in Synopsi, & li. de virginitate.* S. Basil *in regul. disput. resp. 104.* S. Gregorie Nazianzen. *Orat. 2. aduers. Iulian.* S. Epiphanius. *hær. 76. & in Ancorato.* S. Hilarie, *in Psal. 144.* S. Ambrose *de bono mortis. c. 8. & Ser. 22. in Psal. 118.* S. Chrysostom *ho. 33. ad populum Antioch.* S. Augustin, *li. 2. ca. 8. Doct. Christ. & li. 17. c. 20. de Ciuit.* S. Gregorie the great *in Psal. 50. and manie others expresly cite this booke as holie Scripture. But chiefly we relie vpon the authoritie of the Church defining that it is Canonical.*

Particular testimonies that this booke is holie Scripture.

It was

It was written by Iesus the sonne of Sirach in Hebrew, *about the time of Simon Iustus, otherwise called Priscus* : *and* translated into Greke by the auctors Nephew, *as the same Translator testifieth in his Prologue, but expresseth not his owne name. It is called* Ecclesiasticus, *which signifieth* a Collector *or* Gatherer, *as a common title of euerie ordinarie preacher, instructing and exhorting the multitude gathered to a sermon : with difference from* Ecclesiastes : *Which signifieth* The Preacher, *as a greater title of* the chief *or principal* Preacher of anie Church, Citie, or Prouince, *and agreeth most eminently to* Christ our Sauiour : *Who preached, and sendeth preachers to the whole world. And for the excellent contents, it* may *also rightly* be called Panaretos, *that is, a* Receptacle, *or storehouse* of al vertues, *for the instruction of al in general, to cooperate with Gods grace in this life, and so enherite eternal glorie. In fourtie and three whole chapters, are mixtly the commendations, and precepts of al sortes of vertues; sometimes in particular, but more often vnder the general names of wisdom and Iustice. In the other eight chapters are recited manie excellent examples of most renowmed holie men : with praises and thankes to God.*

It was written in Hebrew & translated into Greke.

Difference betwen Ecclesiasticus, and Ecclesiastes.

Panaretos.

The contents diuided into two partes.

THE PROLOGVE VPON ECCLESIASTICVS OF IESVS THE SONNE OF SIRACH.

THE knowlege of manie and great thinges hath bene shewed vs by the Law, and the Prophetes, and others that folowed them : in which we ought :: to prayse Israel for doctrine & wisdom: becausе not onlie they in speaking must nedes be cunning, but strangers also both lerning & writing, may become most lerned. My grandfather Iesus, after he gaue himselfe more amply to the diligence of reading the Law, and the Prophetes, and other Bookes, that were deliuered vs from our fathers : himself also would write some of those thinges, which perteyne to doctrine and wisdom : that such as are desirous to lerne, and to be made counning in the same thinges, may more and more be attent in minde, and be confirmed to the life that is according to the law. I exhort you therfore to come with beneuolence, and to read with attent studie, and to pardon vs for those thinges, wherein we seming to folow the image of wisdom, may

By reason of a more perfect law the people of Israel were more renowmed then anie other nation in the world. *Deut.* 4.

fayle in the compoſition of wordes: for the Hebrew wordes alſo :: fayle when they ſhal be tranſlated to an other tongue. And not onlie theſe, but the Law alſo itſelf, and the Prophetes, and the reſt of other bookes, haue no ſmal difference, when they are ſpoken within themſelues. For in the eight and thirteth yeare, in the time of Ptolomee Euergetes the king, after I came into Ægypt: and when I had bene there much time, I found there bookes leaft, of no ſmal nor contemptible doctrine. Therfore myſelf alſo thought it good, and neceſſarie ta adde ſome diligence and labour to interprete this booke: and with much watching I brought forth this doctrin in ſpace of time, that men may lerne thoſe thinges which teach them, that wil applie their minde, how they ought to order their maners, them that purpoſe to lead their life according to the Law of our Lord.

:: Tranſlations into other languages hardly expreſſe the ſenſe of the original tongue.

ECCLESIASTICVS.

CHAP. I.

Wiſdom procedeth from God, appeareth in his creatures. 10. *and is geuen in competent meaſure to al that feare God*, 16. *it bringeth al vertues*, 27. *excludeth al vices*, 33. *and is to be ſought in ſimplicitie of hart.*

The 1 part. Praiſes and preceptes of vvisdom.

ALL wiſdom is of our Lord God, & hath bene alwayes with him, & is before al time. † The ſand of the ſea, & the droppes of rayne, & the dayes of the world :: who hath numbred? The height of heauen, and breadth of the earth, & profunditie of the depth who hath meaſured? † The wiſdom of God that goeth before al thinges who hath ſearched out? † Wiſdom was created before al thinges, & the vnderſtanding of prudence from euerlaſting. † A fountayne of wiſdom the word of God on high, and the entrance therof euerlaſting commandments. † The roote of wiſdom to whom hath it bene reueled, & the ſubtilties therof who hath knowen? † The diſcipline of wiſdom to whom hath it bene reueled, and made manifeſt, and the multiplication of her entrance who hath vnderſtood? † There is one moſt high Creatour omnipotent, and mightie King, and to be feared excedingly, ſitting vpon his throne and the God of dominion. † He created her in the Holie Ghoſt, and hath ſene, and nummbred, and meaſured her. † And he hath powred her out vpon al his workes, and vpon al flesh according to his gift,

:: Mans vviſdom is not able to comprehend the vvorkes of God.

1 2 3 4 5 6 7 8 9 10

11 gift, and hath geuen her to them that feare him. † The feare
of our Lord is :: glorie, and gloriation, and ioy, and a crowne
12 of exultation. † The feare of our Lord shal delight the hart,
13 and shal geue ioy, gladnes in length of dayes. † With him
that feareth our Lord it shal be wel in the later end, and in
14 the day of his death he shal be blessed. † The loue of God is
15 honorable wisdom. † But they to whom she shal appeare in
visiõ, they loue her in the visiõ, and in the agnising of
16 her great workes. † The feare of our Lord, is the begynning
Prou. 1. & 9. of wisdom, and was created with the faythful in the wombe,
and goeth with the elect wemen, and is knowen with the iust
17 and faythful. † The feare of our Lord is religiositie of know-
18 lege. † Religiositie shal keepe and iustifiie the hart, shal geue
19 ioy and gladnes. † With him that feareth our Lord it shal be
wel, and in the dayes of his consummation he shal be blessed.
20 † The fulnesse of wisdom is to feare God, and fulnesse is of
21 the fruites therof. † Al her house she shal fil with her gene-
22 rations, and the storehouses with her treasures. † A crowne
of wisdom, the feare of our Lord, replenishing place, and the
23 fruite of saluation: † and he hath sene, and numbred her:
24 but both are the giftes of God. † Wisdom shal distribute
knowlege, and vnderstanding of prudence: and exalteth the
25 glorie of them that hold it. † The roote of wisdom is to feare
26 our Lord: for the boughes therof are of long time. † In the
treasures of wisdom is vnderstanding, & religiositie of know-
27 lege, but to sinners wisdom is abomination. † The feare of
28 our Lord expelleth sinne: † for he that is without feare, can
not be iustified: for the anger of his animositie, is his subuer-
29 sion. † Vntil a time the patient shal susteyne, and after shal
30 be rewarded of ioyfulnes. † A good vnderstanding wil hide
his wordes vntil a time, and the lippes of manie shal shew
31 forth his vnderstanding. † In the treasures of wisdom is signi-
32 fication of discipline: † but the worshipe of God, :: is abomi-
33 nation to a sinner. † Sonne, coueting wisdom, keepe iustice,
and God wil geue her to thee. † For the feare of our Lord is
34 wisdom and discipline: and that which wel pleaseth him,
35 † is fayth, and meeknes, and he wil fil his treasures. † Be not
incredulous to the feare of our Lord: and come not to him
37 with a duble hart. † Be not an hypocrite in the sight of men,
38 and be not scandalized in thy lippes. † Attend to them, lest
39 perhaps thou fal, and bring dishonour to thy soule, † and God

:: Eternal glorie is the fruicte of the feare of our Lord: not that this one vertue sufficeth, but it is the beginning, grounded in true faith, and bringeth forth other vertues, diuine giftes vvith the fruites of the Holie Ghost, & a ioyful crowne in the end.

:: Men drowned in sinne thincke the seruice of God a most tedious & loathsome thing.

reuele

reuele thy secretes, and in the middes of the synagogue cast thee downe: † because thou cameſt to our Lord wickedly,& thy hart is ful of guile and deceite. 40

CHAP. II.

Whoſoeuer wil ſerue God muſt haue iuſtice, feare of God, and patience; 6. with confidence in God. 14. Diſſemblers, incredulous, and impatient shal be miſerable; 18. but the godlie shal receiue more grace.

SONNE coming to the ſeruice of God, ſtand in iuſtice,and in feare, & prepare thy ſoule to tentation. † Repreſſe thy hart,& ſuſteyne: incline thine eare, & receiue the wordes of vnderſtanding: :: and make no haſt in the time of* obduction. † Suſteyne the ſuſtentations of God: be ioyned to God, and ſuſteyne, that thy life may increaſe in the later end. † Al, that shal be applied to thee, receiue: and in ſorow ſuſteyne, and in thy humiliation haue patience: † for gold and ſiluer are tryed in the fyre, but acceptable men in the fornace of humiliation. † Beleue God, and he wil recouer thee: and direct thy way, and hope in him. Keepe his feare, and grow old therin. † Ye that feare our Lord expect his mercie: & decline not from him leſt ye fal. † Ye that feare our Lord,beleue him, and your reward shal not be voyde. † Ye that feare our Lord, hope in him: and mercie shal come to you for your delectation. † Ye that feare our Lord, loue him, & your hartes shal be illuminated. † Children behold the nations of men: and know ye that none hath hoped in our Lord, and hath bene confounded. † For who hath continewed in his commandment, and hath bene forſaken? or who hath inuocated him, and he deſpiſed him? † Becauſe God is pitiful and merciful, and wil forgeue ſinnes in the day of tribulation: and he is protector to al that ſeeke him in truth. † :: Woe to them of a duble hart, and to wicked lippes,and to the handes that doe euil, and to the ſinner that goeth on the earth two wayes. † Woe to them that be diſſolute of hart, which beleue not God: and therefore they shal not be protected of him. † Woe be to them, that haue loſt patience, and that haue forſaken the right wayes, and haue declined into peruerſe wayes. † And what wil they doe, when our Lord shal begynne to looke on them? † They that feare our Lord, wil not be incredulous to his word: and they that loue him, wil kepe his

1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18

:: Deſire not to dye, that thou maiſt therby be couered from vvorldlie miſeries,for that is a deſperate deſire, but haue patience in this life that thou maiſt finde reſt in God.

*Couering.

:: As vertues are to be revvarded: ſo al ſinnes shal be punished.

Namely external pretence of holines, vvith ſecrete euil intention. Diſtruſt in God. Impatience,and the like.

19 his waye. † They that feare our Lord, wil seeke after the thinges that are wel pleasing to him : and they that loue him,
20 shal be filled with his law. † They that feare our Lord, wil prepare their hartes, and in his sight wil sanctifie their soules.
21 † They that feare our Lord, kepe his commandements, and
22 wil haue patience euen vntil his visitation, † saying : If we doe not penance, we shal fal into the handes of our Lord, and
23 not into the handes of men. † For according to his greatnes, so also his mercie is with him.

CHAP. III.

Honour of parents procureth Gods blessing, 11. *dishonoring them his curse.* 19. *Mekenes and modestie auaile much : but curiositie to know secret mysteries is dangerous.* 27. *A charitable, sincere, and docile hart,* 33. *with workes of mercie merite reward.*

1 THE children of wisdom, are the Church of the iust : and
2 their :: nation, obedience and loue. † :: Heare your fathers iudgement ô children, and so doe that you may be
3 saued. † For God hath honoured the father in the children: and inquiring of the mothers iudgement, hath confirmed it
4 vpon the children. † He that loueth God, praying shal obteyne for sinnes, and shal refrayne himself from them, and
5 shal be heard in the prayer of dayes. † And as he that gathereth
6 treasure, so he also that honoureth his mother. † He that honoureth his father, shal haue ioy in children, and in the day
7 of his prayer he shal be heard. † He that honoureth his father, shal liue the longer life : & he that obeyeth the father,
Exo. 20. Deut. 5. 8 shal refresh the mother. † He that feareth our Lord honoureth his parents, and as his lordes he wil serue them, that begat
9 him. † In worke and word, & al patience honour thy father,
Gen. 27. & 49. 10 † that blessing may come vpon thee from him, & his blessing may remayne in the later end. † The fathers blessing establisheth the houses of the children : but the mothers curse
12 rooteth vp the foundation. † Glorie not in the contumelie of
13 thy father : for his confusion is no glorie to thee. † For the glorie of a man is by the honour of his father, and the father
14 without honour is the dishonour of the sonne. † Sonne receiue the old age of thy father, and make him not sorowful
15 in his life : † and if he fayle in vnderstanding, pardon him, and despise him not in thy strength : for the almes to the
16 father shal not be in obliuion. † For good shal be restored

:: The progenie of Gods children bring forth the fruite of obedience and loue.

:: Honour and estimation of parents is the chiefest obligation that man hath towardes his neighbour, & the first after his dutie to God.

:: Almes geuen, or prayer made, or sacrifice offered for parents, doth merite reward at Gods hand.

thee :: for the sinne of thy mother, † and in iustice it shal be builded to thee, and in the day of tribulation there shal be remembrance of thee: and as yce in the clere weather shal thy sinnes melt away. † Of what an euil fame is he, that forsaketh his father: and he is cursed of God, that doth exasperate his mother. † Sonne doe thy workes in meekenes, and thou shalt be beloued aboue the glorie of men. † The :: greater thou art, humble thy self in al thinges, and thou shalt finde grace before God: † becaufe the might of God onlie is great, and he is honoured of the humble. † Seeke not thinges higher then thy self, and search not thinges stronger then thy habilitie: but the thinges that God hath commanded thee, thincke on them alwayes, and in manie of his workes be not curious. † For it is not necessarie for thee, to see with thyne eies those thinges that are hid. † In superfluous thinges search not manie wayes, and in manie of his workes thou shalt not be curious. † For verie manie thinges are shewed to thee aboue the vnderstanding of men. † Manie also haue their suspicion supplanted, and haue held their sensses in vanitie. † A hard hart shal fare il in the latet end: and he :: that loueth danger, shal perish in it. † A hart that goeth two wayes, shal not haue succesfe, and the peruerse of hart shal be scandalized in them. † A wicked hart shal be laden with sorowes, and the sinner wil adde to commit sinne. † To the synagogue of the proude there shal be no health: for the shrubbe of sinne shal be rooted vp in them, and it shal not be perceiued. † The hart of the wise is vnderstood in wisdom, and a good eare wil heare wisdom with al desire. † A wise hart, and that which hath vnderstanding wil abstayne it self from sinnes, and in the workes of iustice shal haue succesfe. † Water quencheth burning fyre, and almes resisteth sinnes: † and God is the beholder of him that rendreth grace: he remembreth him afterward, and in the time of his fal he shal finde a sure stay.

17 18 19 20 21 22 23 24 25 26 27 28 29 30 31 32 33 34

Philip. 2. v. 3.

Pro. 25. v. 2.

:: Those that dare liue in sinful state, tempting God euen to the last houre, commonly perish therin.

Dan. 4. v. 24.

CHAP. IIII.

An exhortation to practise workes of mercie. 12. *With commendation of wisdom:* 23. *(& obseruing due times) not to omite for anie feare, or sham fastnes, to say the truth,* 34. *also to be diligent, meke, and liberal.*

SONNE defraude not the almes of the poore, and turne not away thyne eies from the poore. † Despise not the hungrie

1 2

hungrie soule: and exasperate not the poore in his pouertie.
3 † Afflict not the hart of the needie, and deferre not the gift to
4 him that is in distresse. † Reiect not the petition of him that
is afflicted: and turne not away thy face from the needie.
5 † From the poore turne not away thine eies for anger: and
:: leaue not to them that aske of thee, to cursse thee behinde
6 thy backe. † For the prayer of him that curseth thee in the
bitternes of his soule, :: shal be heard: and he that made him,
7 wil heare him. † Make thyself affable to the congregation of
the poore, and to the ancient humble thy soule, and to a great
8 man bow thy head. † Bow downe thyne eare to the poore
without sadnesse, and render thy debt, and answer him
9 peaceable wordes in mildenes. † Deliuer him that suffereth
iniurie out of the hand of the proud: and be not faynt harted
10 in thy soule. † In iudging be merciful to pupils as a father, &
11 as an husband to their mother: † and thou shalt be as the
obedient sonne of the Highest, and he wil haue mercie on
12 thee more then a mother. † Wisdom inspireth life to her
children, and receaueth them that seeke after her, and wil
13 goe before them in the way of iustice. † And he that loueth
her, loueth life: and they that shal watch to her, shal embrace
14 her sweetnes. † They that shal hold her, shal inherite life:
15 and whither soeuer he shal enter, God wil blesse him. † They
that serue her, shal be seruants to the holie: and them that
16 loue her God loueth. † He that heareth her, shal iudge nations:
17 and he that beholdeth her, shal remayne confident. † If he
beleue her, he shal inherite her, and her :: creatures shal be
18 in confirmation: † because in tentation she walketh with
19 him, and first of al she chooseth him. † Feare and dread, and
probation she wil bring vpon him: and she wil torment him
in the tribulation of her doctrine, til she trie him in her cogi-
20 tations, and credite his soule. † And she wil establish him,
21 and make a direct way vnto him, and reioyce him, † and wil
disclose her secretes to him, and wil heape vpon him as trea-
22 sures knowlege and vnderstanding of iustice. † But if he goe
amis, she wil forsake him, and deliuer him into the handes
23 of his enimie. † Sonne obserue time, and avoyd from euil.
24 For thy soule be not ashamed to say the truth. † For there is
25 :: shame that bringeth sinne, & there is :: shame that bringeth
26 glorie and grace. † Accept no face against thine owne face,
27 nor against thy soule a lie. † Reuerence not thy neighbour

:: Geue not occasion by thy hard dealing with the poore, that they cursse thee.

:: For if thou geue cause, God who is their protector, wil reuenge them against thee.

:: They that folow wisdom shal be safe.

:: Through shamfastnes to yeld vnto sinne: or not to reproue sinne, is vicious.

:: But to be ashamed, and

to abhorre sinne is very good and necessarie.

in his offence: † nor kepe in a word in time of saluation. 28
Hide not thy wisdom in the beautie thereof. † For by the 29
tongue wisdom is discerned: and vnderstanding, and knowlege, and doctrine by the word of the wise, and steedfastnes
in the workes of iustice. † :: Doe not gaynesay the word of 30
truth by any meanes, and be ashamed of the lie of thyne
vnskilfulnes. † Be not ashamed to confesse thy sinnes, and 31
submite not thy self to euerie man for sinne. † Resist not 32
against the face of the mightie, neither labour against the
streame of the riuer. † For :: iustice contend for thy soule, and 33
vnto death striue for iustice, and God wil ouerthrow thyne
enemies for thee. † Be not hastie in thy tongue: and vnpro- 34
fitable, and remisse in thy workes. † Be not as a lion in thy 35
house, ouerthrowing them of thy houshold, and oppressing
them that are subiect to thee. † Let not thine hand be stret- 36
ched out to receiue, and closed to geue.

:: All men are bonde to say the truth at conuenient times, *v* 23. And euer bond to auoide vntruthes.

:: Euerie one is bond rather to lose his life, then to do against iustice, or to denie the truth.

CHAP. V.

Let not riches, youth, nor streingth hold thee in sinne: 5. but do penance for sinnes remitted, and adde not sinne vpon sinne. 6. Neither presume to sinne, because God is merciful. 10. Be not couetous, nor vnconstant. 13. Be meeke in lerning, and careful in teaching. 16. not a batemaker, nor duble tongued.

ATTEND not to vniust possessions, and say not: I haue 1
sufficient liuelihood: for it shal nothing profite in the
time of vengeance & affliction. † Folow not in :: thy strength 2
the concupiscence of thy hart: † and say not: How mightie 3
am I? and who shal bring me vnder for my factes? for God
reuenging wil reuenge. † Say not: I haue sinned, and what 4
sorowful thing hath chanced to me? For the Highest is a patient rewarder. † :: Of sinne forgeuen be not without feare, 5
neither adde thou sinne vpon sinne. † And say not: The 6
mercie of our Lord is great, he wil haue mercie on the multitude of my sinnes † For mercie and wrath quickly approch 7
from God, and his wrath looketh vpon sinners. † Slacke not 8
to be conuerted to our Lord, and differre not from day to day.
† For his wrath shal come sodainly, and in the time of ven- 9
geance he wil destroy thee. † Be not careful in vniust riches: 10
for they shal not profite thee in the day of * obduction and
vengeance. † Tosse not thy self into euerie winde, and goe 11
not

Though thou be so potent, that no man can hinder thy euil designment; yet do it not because God wil punish it.

:: After that sinne is forgeuen there remaineth oftentimes punishment for satisfaction.

* *Couering, or death.*

Prou 10. v. 4.

not into euerie way: for so euerie sinner is proued by a duble
12 tongue. † :: Be stedfast in the way of our Lord, & in the truth
of thy vndestanding and in knowlege, and let the :: word of
13 peace and iustice accompanie thee. † Be milde to heare the
word, thou maist vnderstand: and with wisdom vtter thou
14 a true answer. † If thou haue vnderstanding, answer thy
neighbour: but if not, let thine hand be vpon thy mouth,
lest thou be taken in an vnskilful word, and be confounded.
15 † Honour and glorie in the word of the wise, but the tongue
16 of the vnwise is his subuersion. † Be not called a whisperer
17 and be not taken in thy tongue, & confounded. † For vpon a
theefe is confusion & repentance, and a verie euil condemna-
tion vpon the duble tongued, but to the whisperer hatred,
18 and emnitie, and contumelie. † Iustifie thou the litle one, and
the great alike.

:: Constancie in good purpose, meriteth :: the promised peace, and iust reward.

CHAP. VI.

Reproch, enuie, and ferocitie hinder from louing our neighbour, 5. sweetenes norisheth it. 6. A trustie freind is much worth. 18. Seeke and kepe wisdom, with al diligence. 35. Frequent the companie of the wise: and meditate in Gods law.

1 BE not for a frend made an enemie to thy neighbour: for
the euil man shal inherite reproch and contumelie, and
2 euerie sinner enuious and duble tongued. † Extol not thyself
in the cogitation of thy soule as it were a bul: lest perhaps thy
3 strength be quashed, † and it eare thy leaues, and destroy thy
4 fruites, and thou be leaft as a drie tree in the wildernes. † For
a wicked soule shal destroy him that hath it, and it geueth him
to be a ioy to his enemies, and shal lead him into the lot of the
5 impious. † :: A sweete word multiplieth frends, & appeaseth
enemies, and a gratious tongue in a good man aboundeth.
6 † Let there be manie at peace with thee, and let one of a
7 thousand be thy counseler. † If thou possesse a frend, in ten-
8 tation possesse him, and not easely credite him. † For he is a
frend according to his owne time, and wil not abide in the
9 day of tribulation. † And there is a frend that is turned to
emnitie: and there is a frend that wil disclose hatred, and
10 reproches. † And there is a frend companion at the table, and
11 he wil not abide in the day of necessitie. † A frend if he con-
tinew stedfast, shal be to thee as an equal, and in them of thy
12 houshold shal deale confidently: † if he humble himself

:: So Gedeon pacified the Ephraimites, that were incensed against him. *Iudic.* 8.

againſt thee, and hide himſelf from thy face, thou ſhalt haue
frendshippe of one accord for good. † Be ſeperated from 13
thine enemies, & take heede of thy frends. † A faithful frend, 14
is a ſtrong protection: and he that hath found him, hath found
a treaſure. † To a faythful frend there is no compariſon, and 15
there is no poyſe of gold and ſiluer able to counteruaile the
goodnes of his fidelitie. † A faythful frend, is the medecine of 16
life & immortalitie: & they that feare our Lord, ſhal finde him.
† He that feareth God, ſhal likewiſe haue good frendshipe: 17
becauſe according to him ſhal his frend be. † Sonne, from 18
thy youth receiue doctrine, and euen to thy hoare heares thou
ſhalt finde wiſdom. † As he that ploweth, and that ſoweth, 19
goe to her, and expect her good fruites. † For in her worke 20
thou ſhalt labour a litle, and ſhalt quickly eate of her gene-
ration. † How exceding sharpe is wiſdom to the vnlerned 21
men, and the vnwiſe wil not continew in her. † As the ver- 22
tue of a ſtone ſhe ſhal be a probation in them, and they wil
:: Manie prefer lerning before pietie, which S. Auguſtin reproueth, preferring the godlie before the lerned that are leſſe vertuous: The vnlerned riſe (ſayth he) and take the kingdom of heauen, and we with our lernings without hart, loe how we tumble in the durt. *li. 8. c. 8. Confeſſ.*
not ſtay to caſt her forth. † For :: the wiſdom of doctrine is 23
according to her name, and ſhe is not manifeſt to manie, but
to whom ſhe is knowen, ſhe continueth euen to the ſight of
God. † Heare my ſonne, and take counſel of vnderſtanding, 24
and caſt not away my counſel. † Thruſt thy foote into her 25
fetters, and thy necke into her cheynes: † put vnder thy 26
ſhoulder, and carie her, and be not wearie of her bands.
† With al thy minde goe to her, and with al thy ſtrength keepe 27
her wayes. † Search her out, and ſhe ſhal be made manifeſt 28
to thee, and hauing obteyned her, forſake her not: † for in 29
the later end, thou ſhalt finde reſt in her, and ſhe ſhal be turned
vnto delectation. † And her fetters ſhal be to thee for a pro- 30
tection of ſtrength, and foundation of powre, & her cheynes
for a ſtole of glorie: † For the beautie of life is in her, and her 31
bands are a healthful bynding. † Thou ſhalt put on her a ſtole 32
of glorie, and as a crowne of gratulation thou ſhalt ſet her
vpon thee. † Sonne, if thou attend to me, thou ſhalt learne: 33
and if thou wilt applie thy minde, thou ſhalt be wiſe. † If 34
thou wilt incline thine eare, thou ſhalt receiue doctrine: and
if thou loue to heare, thou ſhalt be wiſe. † Stand in the mul- 35
titude of wiſe ancients, and be ioyned to their wiſdom from
thy hart, that thou maiſt heare al the narration of God, and
the prayſe may not eſcape thee. † And if thou ſee a wiſe man, 36
watch after him, and let thy foote weare the ſteppes of his
doores.

27 doores. † Haue thy cogitation in the precepts of God, and in his commandements most of al be dayly conuersant: and he wil geue thee hart, and the desire of wisdom shal be geuen thee.

CHAP. VII.

Flie from al euil thinges, 4. as ambition, presumption, scandal, pusillanimitie, lying, and babling. 16. Husbandrie of the ground, 21. a good wife, and good seruantes are to be cherised, 25. kepe children in discipline. 29. Honour parents, and elders, 36. & pittie the poore. 40. Memorie of the last thinges preserueth from sinne.

1 DOE :: not euils, and they shal nor apprehend thee.
2 † Depart from the wicked, & euil shal fayle from thee.
Iob. 9. 3 † Sonne, sow not euils in the furrowes of iustice, & thou shalt
Psal. 142 4 not reape them seuenfold. † Seeke not of the lord chiefe
Eccle. 7. principalitie, nor of the king the chayre of honour. † Iustifie not thyself before God, because he is the knower of the hart:
6 and before the king desire not to seme wise. † :: Seeke not to be made a iudge, vnles thou be able by power to breake iniquities: lest perhaps thou feare the face of the mightie, and
7 put a scandal in thyne equitie. † Sinne not against the multi-
8 tude of a citie, neither thrust thyself into the people, † nor
. binde together duble sinnes: for neither in one shalt thou be
9 free from punishment. † Be not fayntharted in thy minde:
10 † despise not to pray, and to geue almes. † Say not: In the
11 multitude of my giftes God wil haue respect, and when I
12 offer to God most high, he wil receiue my giftes. † Laugh not a man to scorne in the bitternes of his soule: for there is
13 that humbleth and exalteth, God the ouerseer of al. † Plowe not a lie agaynst thy brother: neither doe thou likewise
14 agaynst thy frend. † Be not willing to make any lie: for the
15 custome therof is not good. † Be not ful of wordes in a multitude of ancients, and :: iterate not a word in thy speach.
16 † Hate not laborious workes, and husbandrie created of the
17 Highest. † Counte not thy selfe in the multitude of men
18 without discipline. † Be mindeful of wrath, because it wil
19 not slacke. † Humble thy spirit very much: because the vengeance of the flesh of the impious, is :: fyre and the worme.
20 † Doe not preuaricate against thy frend differring money, nor
21 despise thy deerest brother for gold. † Depart not from a wise and good woman, which thou hast gotten in the feare of our Lord:

:: what soeuer anie soweth that he shal reape, and the wicked shal eate the fruites of his owne workes.

:: Great prudence and fortitude are required in al Iudges spiritual and temporal.

:: In hel are two punishments: fire burning, and the worme of conscience vexing the soule, & both are eternal.

Lord: for the grace of her bashfulnes is aboue gold. † Hurt not the seruant that worketh in truth, nor the hyred man that geueth his soule. † Let a wise seruant be beloued of thee as thy soule, defraude him not of libertie, nor leaue him needie. † Hast thou cattel? looke wel to them: and if they be profitable, let them continew with thee. † Hast thou children? instruct them, & bowe them from their childehood. † Hast thou daughters? keepe their bodie, and shew not thy countenance merrie towards them. † Bestow thy daughter, and thou shalt doe a great worke, and geue her to a wise man. † If thou haue a wife according to thy soule, cast her not of: and to her that is hateful commit not thyself. With thy whole hart † honour thy father, and forget not the gronings of thy mother: † remember that thou hadst not bene borne but by them: and recompence them, as they also thee. † In al thy soule feare our Lord, and sanctifie his priestes. † With al thy strength loue him that made thee: & forsake not his ministers. † Honour God with al thy soule, and honour the priestes, and purge thyself with the armes. † Geue them the portion, as it is commanded thee, of the first fruites and purgation: and of thy negligence purge thy self with few. † The gift of thyne armes and the sacrifice of sanctification thou shalt offer to our Lord, and the first of holie thinges: † and to the poore stretch out thyne hand, that thy propitiation may be perfected, and thy blessing. † The grace of a gift is in the sight of al the liuing, :: and from the dead stay not grace. † Want not in consolation to them that weepe, and walke with them that moorne. † Be not loth to visite the sicke: for by these thinges thou shalt be confirmed in loue. † In al thy workes :: remember thy later ends, and thou wilt not sinne for euer.

22 *Leuit.19.*
23
24
25
26
27
28
29 *Tob. 4.*
30
31
32
Deut.12.
33
34 *Leuit.2. Num 18.*
35
36
37
38 *Rom 12. v. 15.*
39
40

:: VVorkes of mercie are also profitable to the dead, as prayer, almes, and sacrifice for soules in purgatorie.
:: A most especial preseruatiue from sinne.

CHAP. VIII.

Contend not with a man of powre, rich, ful of tongue, or very ignorant. 6. Despise not the penitent, nor old folke. 8. Reioyce not at an enemies death. 9. Lerne of the elder. 13. Obserue discretion in admonishing, lending, and in being seuertie. 17. Reproue not Iudges. 18. Conuerse not with the furious, foolish, nor with strangers.

STRIVE not with a mightie man, lest perhaps thou fal into his handes. † Contend not with a rich man, lest perhaps he make an action against thee. † For :: gold and siluer hath destroyed manie, and hath reached euen to the hart

1
2
3

:: Briberie sometimes corrupteth

4 hart of kinges, and hath turned them. † Striue not with a man ful of tongue, and thou shalt not heape stickes vpon his fyre.
5 † Communicate not with the ignorant man, lest he speake
6 il of thy progenie. † Despise not a man that turneth himself from sinne, nor vpbrayde him therwith: remember that we
Gal. 6.
7 are al in state to be blamed. † Despise not a man in his old
8 age: for we also shal become old. † Reioyce not of thine enemie dead: knowing that we doe al die, and would not that
9 others should ioy therat. † Despise not the narration of wise
10 ancients, and in their prouerbes be thou conuersant. † For of them thou shalt lerne wisdom, and doctrine of vnderstanding,
11 and to serue great men without blame. † Let not the narration of the ancients escape thee: for they lerned of their
12 fathers: † because of them thou shalt lerne vnderstanding, and
13 in time of necessitie to geue answer. † Kindle not the coles of
Prou. 26.
sinners rebuking them, and be not kindled with the flame of
14 the fire of their sinnes. † Stand not against the face of a contumelious person, lest he sitte as a spie in wayte for thy mouth.
15 † Lend not to a man mightier then thyself, and if thou doest
16 lend, count it as lost. † Be not suretie aboue thy power: and
17 if thou be suretie, thinke as if thou were to pay it. † Judge not agaynst a iudge: because he iudgeth according to that
18 which is iust. † With the audacious goe not on the way, lest perhaps he burden thee with his euils: for he goeth according to his owne wil, and thou shalt perish together with his
Prou. 22. v. 24.
19 follie. † With an angrie man make no brawle, and with the audacious goe not into the desert: because bloud is as nothing before him, and where there is no helpe, he wil ouerthrow
20 thee. † Conferre no counsel :: with fooles, for they can not
21 loue but such thinges as please them. † Before a stranger doe no matter of counsel: for thou knowest not what he wil
22 bring forth. † Make not thy hart manifest to euerie man: lest perhaps he repay thee false kindnes, and speake reprochfully to thee.

kinges much more other inferior Iudges. And therfore it is better to suffer damage then to contend by law against the rich.

:: In al consultations conferre with the skilful; for the blinde can not iudge of colours, the deafe of musike, the sicke of taist: nor worldlie men of spiritual thinges.

CHAP. IX.

Great prudence is required in conuersation betwen men and wemen. 14. Esteme old freindes. 16. Emulate not sinners. 18. Auoide the companie of malicious. 21. Consult with the prudent, hauing God euer before thyne eyes.

:: Seing ielosie betwen man & wife is dangerous, much more vnneceſſarie conuerſation betwen other men and wemen, eſpecially probable occaſions of ſinne muſt be auoided.

BE :: not ielous ouer the wife of thy boſome, leſt she shew 1
vpon thee the malice of wicked doctrine. † Geue not to 2
a woman the power of thy ſoule, leſt she goe in thy ſtrength,
and thou be confounded. † Looke not vpon a woman that is 3
deſirous of manie: leſt perhaps thou fal into her ſnares.
† With her that is a dauncer be not daily conuerſant, nor 4
heare her, leſt perhaps thou perish in her efficacie. † Behold 5
not a virgin, leſt perhaps thou be ſcandalized in her beautie.
† Geue not thy ſoule to harlottes in any poynt: leſt thou de- 6 Prou. 5.
ſtroy thyſelf, and thine inheritance. † Looke not round 7
about in the wayes of the citie, nor wander vp and downe in
the ſtreates therof. † Turne away thy face from a trimmed 8
woman, and gaze not about vpon an others beautie. † By the 9
beautie of a woman manie haue perished: and hereby con-
cupiſcence is inflamed as a fire. † Euerie woman, that is an 10
harlot, shal be troden vpon as dung in the way. † Manie 11
hauing admired the beautie of an other mans wife, haue be-
come reprobate. for her communication burneth as fire. † Sit 12
not at al with an other mans wife, nor repoſe vpon the bed with 13
her: † and ſtriue not with her at the wine, leſt perhapes thy hart
decline toward her, & with thy bloud thou fal into perdition.
† :: Forſake not an old frend: for the new wil not be like to 14
him. † A new frend, is as new wine: it shal waxe old, and 15
thou shalt drinke it with ſweetnes. † :: Doe not zelouſely 16
deſire the glorie, and the riches of a ſinner: for thou knoweſt
not what his ſubuerſion shal be. † Let not the iniurie of the 17
vniuſt pleaſe thee, knowing that euen to hel the impious shal
not pleaſe. † Be far from the man that hath power to kil, and 17
thou shalt not ſuſpect the feare of death. † And if thou come 18
to him, committe nothing, leſt perhaps he take away thy life.
† Know it to be communication with death; becauſe thou 20
shalt goe in the middes of ſnarres, and shalt walke vpon the
weapons of the ſorowful. † According to thy powre beware 21
thee of thy neighbour; and treate with the wiſe and prudent.
† Let iuſt men be thy gheſts, and let thy gloriation be in the 22
feare of God, † and let the cogitation of God be in thy vnder- 23
ſtanding, & al thine enarration in the precepts of the Higheſt.
† Workes shal be prayſed in the handes of artificers, and the 24
prince of the people in the wiſdom of his ſpeach, but the word
of the ancients in the ſenſe. † A man ful of tongue is terri-
ble in his citie, and he that is rash in his word shal be odious.

:: Conſtancie in good thinges namely in freindſhippe is very neceſſarie.

:: A ſinner that proſpereth is like to a ſomer floure in the filde, that is quickly cut downe, and withereth,

CHAP.

CHAP. X.

Wise superiors are very necessarie, because the multitude folow their example. 6. Remitte and forget iniuries, detest pride, iniustice, contumelie, and auarice. 12. Life is short. 14. Pride is the roote of al sinnes. 23. Iust pouertie is better then sinful riches. 31. Mekenes and modestie are necessarie in al men.

1 A wise iudge shal iudge his people, and the principalitie
Prou.29. 2 of the wise shal be stable. † :: According to the Iudge of the people, so also are his ministers: and what maner of man the ruler of a citie is, such also are the inhabitants therein.
:: Example of rulers is of great efficacie.
3 † An vnwise king shal destroy his people: and cities shal be
4 inhabited by the vnderstanding of the prudent. † The powre of the earth is in the hand of God, and he wil rayse vp a profi-
5 table ruler for a time ouer it. † The prosperitie of man is in the hand of God, & vpon the face of the scribe he wil put his
6 honour. † Anie iniurie of thy neighbour remember not, and
Dan. 4. 7 doe nothing by workes of iniurie. † Pride is odious before God and men: and al the iniquitie of the nations is execrable.
8 † A :: kingdome is translated from nation vnto nation, because of iniustices, and iniuries, and contumelies, and di-
9 uerse deceites. † But :: nothing is more wicked then the
10 couetous man. Why is earth and ashes proud? † Nothing is more wicked then to loue money. For he hath his soule also to sel: becausse in his life he hath cast forth his most inward
11 thinges: † Al power is of short life. Long sicknes greueth the
12 Physicion. † Short sicknes the Physicion cutteth of at the first: so also the king is to day, & to morow he shal die. † For
13 when a man shal die, he shal inherite serpents, and beasts, and
14 wormes. † The begynning of the pride of man, is to apostate from God: † becausse his hart is departed from him that
15 made him, for :: pride is the begynning of al sinne: he that holdeth it, shal be filled with curses, & it shal subuert him in the
16 end. † Therfore hath our Lord dishonoured the congregations
17 of the euil, & hath destroyed them euen to the end. † God hath destroyed the seates of proud princes, and hath made the
18 meeke sitte in their stead. † God hath made the rootes of the proud nations to wither, and hath planted the humble of the
19 nations themselues. † Our Lord hath subuerted the landes of the gentiles, and hath destroyed them euen to the fundation.
:: The causes of translating kingdomes, & dominions.
:: *Couetuosnes is the roote of al euiles*, 1. Tim. 6. in that for lucre manie fal into al sortes of sinnes, euen into schisme and heresie, *erring from the faith. ibidem.* 7. 10.
:: Neuertheles pride is the beginning of al sinne, as this text expresly testifieth, and the reason is, for that mans inordinate self loue is

the cause of declining from Gods commandments. & they which runne on in that course, cast themselues headlong into the depth of al mischief, and of eternal miserie.

† He hath made of them to wither, and hath destroyed them, and hath made the memorie of them to cease from the earth. 20
† God hath destroyed the memorie of the proud, and hath left the memorie of them that are humble in vnderstanding. 21
† Pride was not created to men: nor wrath to the nation of wemen. † That seede of men shal be honoured, which feareth God: but that seede shal be dishonoured, which transgresseth the commandments of our Lord. † In the middes of brethren their ruler shal be in honour: and they that feare our Lord, shal be in his eyes. † The glorie of the rich, of the honourable, and of the poore, is the feare of God: † Despise not the iust man that is poore, and magnifie not the sinful man that is rich. † The great one, and the iudge, and the mightie is in honour, and there is none greater then he, that feareth God. † Free men wil serue a seruant, that is wise: and a man that is prudent and hath discipline, wil not murmur being rebuked, and the ignorant shal not be honoured. † Extol not thyself in doing thy worke, and linger not in the time of distresse: † better is he that worketh, and abundeth in al thinges, then he that glorieth, and lacketh bread. † Sonne in mildenes keepe thy soule, and geue him honour according to his desert. † Him that sinneth agaynst his owne soule who shal iustifie? and who shal honour him that dishonoureth his owne soule? † The poore man is glorified by his discipline and feare: & there is a man that is honoured for his substance. † But he that is glorified in pouertie, how much more in substance? and he that is glorified in substance, ler him feare pouertie.

22 23 24 25 26 27 28 29 30 31 32 33 34

Prou. 17.

Prou. 12.

CHAP. XI.

Wisdom by humilitie meriteth exaltation. 7. Iudge not before examination. 16. Trust not in riches. 14. God sendeth both prosperitie and aduersitie, for the good of his seruants. 31. Take heede of the deceiptful.

:: A wisman humbling himself by penance as Daniel did, or being vniustly humbled by others, as Io-

THE :: wisdom of the humble shal exalt his head, & shal make him sitte in the middes of great men. † Prayse not a man in his beautie, neither despise a man by his looke. † The bee is smal among fowles, and her fruite hath the beginning of sweetnes. † In apparel doe not glorie at any time, nor be extolled in the day of thine honour, because the workes of the Highest onlie be meruelous, and his workes are glorious, and

1 2 3 4

5 and secrete, and not seene. † Manie tyrantes haue sitte in the throne, and he whom no man would thincke hath worne
6 the crowne. † Manie mightie men haue bene greatly oppressed, and the glorious haue bene deliuered into the handes of
7 others. † Before thou enquire, blame no man: and when
8 thou hast enquired, chasten iustly. † :: Before thou heare, *Deut.13.* answer not a word, and in the middes :: of ancients adde not
9 to speake. † Striue not for that thing, which doeth not molest thee: and consiste not in the iudgement of sinners.
10 † Sonne let not thy doings be in manie thinges: and if thou be rich, thou shalt not be free from sinne. for if thou pursew, thou shalt not attayne: and if thou runne before, thou shalt
11 not escape. † There is one that laboureth, and hasteneth, and is a sorowful impious man, and so much the more he shal
12 not abound. † There is a lither man that wanteth recouerie, *Iob. 42.* 13 more fayling in strength, and abounding in pouertie: † and the eie of God hath respected him in good, and hath erected him from his low estate, and hath exalted his head: and manie
14 haue merueled at him, and haue honoured God. † Good thinges and euil, life and death, pouertie and honestie are of
15 God. † Wisdom and discipline, and the knowlege of the law are with God. Loue, and the wayes of good thinges are
16 with him. † :: Errour and darkenes are created with sinners:
17 and they that reioyce in euils, waxe old in euil. † The gift of God is permanent to the iust, and his prospering shal haue suc-
18 cesse for euer. † There is that is enriched by doing sparingly,
19 and this is the portion of his reward † in that he sayth: I haue found me rest, and now I wil eate of my goods alone:
20 † and he knoweth not that time passeth, & death approcheth,
21 and he must leaue al to others, and shal die. † Stand in thy couenant, and commen therein, and grow old in the worke
22 of thy commandements. † Abide not in the workes of sinners. But trust in God, and tarie in thy place. † For it is easie in the eies of God sodainly to enrich the poore man.
24 † The blessing of God hasteth to the reward of the iust, and
25 in a swift houre his prospering fructifieth. † Say not: What
26 neede I, and what good shal I haue by this? † Say not: I am sufficient for my self: and what shal I be made worse by this?
27 † :: In the day of good thinges be not vnmindful of euils: and in the day of euils be not vnmindful of good thinges:
28 † because it is easie before God in the day of death to reward

seph was shal be exalted by God.

:: Expect the end of an other mans speach, before you beginne to answer. :: Expect also if anie that is elder, or better able wil answer first.

:: One punishment of sinne is blindnes of hart. Especially where is no remorse of conscience.

:: In prosperitie is feare, and in aduersitie hope of change.

euerie one according to his wayes. † The malice of an houre maketh obliuion of great voluptuousnes, and in the end of a man is the disclosing of his workes. † Before death prayse no man, because a man is knowen in his children. † Bring not euerie man into thine house: for there be manie traynes of the deceitful man. † For as the stomakes belche of stinking breathes, and as the partriche is brought in the cage, and as the doe into the snare: so also the hart of the proude, and as a watche man that seeth the fal of his neighbour. † For turning good thinges into euil he lyeth in wayte, and on the elect he wil lay a blot. † For of one sparke fire is increased, and of a deceitful man bloud is increased: and a sinful man lyeth in wayte for bloud. † Take heede to thy self of the pestiferous person, for he forgeth euils: lest perhaps he bring vpon thee derision for euer. † Admitte a straunger to thee, and he shal ouerthrow thee in an hurlewind, & shal make thee an aliene from thine owne.

29 30 31 32 33 34 35 36

CHAP. XII.

Vse benevolence towards good men. 10. *Trust not enemies ouer much.*

IF thou wilt doe good, :: know to whom thou doest it, and there shal be much thanke in thy good deedes. † Doe good to the iust, and thou shalt finde great rewarde: and if not of him, assuredly of our Lord. † For it is not wel with him, that is euer occupied in euil thinges, and that geueth not almes: because the Higheste both hateth sinners, and hath mercie on them :: that are penitent. † Geue to the merciful, and receiue not the sinner: both to the impious, & to sinners he wil repay vengeance, keping them vnto the day of vengeance. † Geue to the good, and receiue not a sinner. † Doe good to the humble, and geue not to the impious: prohibite to geue him bread, lest therin he be mightier then thou: † for thou shalt finde duble euils in al the good, whatsoeuer thou shalt do to him: because the Higheste hateth sinners, and wil repay vengeance to the impious. † A freind shal not be knowen in prosperitie, and an enimie shal not be hid in aduersitie. † In the prosperitie of a man, his enimies are in sorow, and in affliction a freind is knowne. † :: Credite not thyn enemie for euer: for as a brasse potte his wickednes rusteth: † and if humbling himself he goe crouching, be aduised in thy mind, and beware of him. † Place him not by thee, neither let

1 2 3 4 5 6 7 8 9 10 11 12

:: It is rather crueltie then mercie to nourish a wicked man persisting in sinne: for so he runneth stil into more wickednes, and into eternal damnation, :: but the penitent is to be comforted and assisted.

:: Enerie one is bond to loue his enemie of charitie; but in pru-

let him sitte on thy right hand, lest perhaps turning into thy place, he seke after thy seate: and at the last thou know my
13 wordes, and be pricked in my sayinges. † Who wil haue pittie vpon the inchanter stricking of a serpent, or of anie that come nere to beastes? so also he that kepeth companie with a
14 wicked man, and is wrapped in his sinnes. † For one houre he wil tarie with thee: but if thou decline, he wil not abide it.
15 † In his lippes the enimie speaketh swetely, and in his hart he lyeth in wayte, that he may ouerthrow thee into the pitte.
16 † In his eyes the enimie weepeth: and if he may finde a time,
17 he wil not be satisfied with bloud: † and if euils happen to
18 thee, thou shalt finde him there first. † In his eyes the enimie weepeth, and as it were helping thee, he wil vndermine thy
19 feete. † He wil shake his head, and clappe his hand, and whispering manie thinges he wil change his countenance.

dence it be houeth not to credite him. According to our Sauiours rule: Be wise as serpents; and simple as dooues. *Mat.* 10

CHAP. XIII.

Conuersation with the proud, rich, and potent is dangerous. 9. Relie vpon Gods helpe, 11. Beware of pusillanimitie, & of presumption. 19. A meane is necessarie, and the companie of equals is most secure.

ecclus. 7.

1 HE that toucheth pitch, shal be defiled with it: and he that communicateth with the proud, shal put on pride.
2 †:: He shal take a burden vpon him that communicateth with one more honorable then himself. And be not companion
3 with one richer then thyself. † What societie shal the caudron haue with the earthen potte? for when they shal knock one
4 against the other, it shal be broken. † The rich man hath done vniustly, and he wil fume: but the poore man being hurt wil
5 hold his peace. † If thou geue, he wil take thee: and if thou
6 haue not, he wil forsake thee. † If thou haue, he wil liue with thee, and wil emptie thee, and he wil not be sorie for
7 thee. † If thou be necessarie for him, he wil supplant thee, and smiling wil put thee in hope, telling thee good thinges,
8 and wil say: What wantest thou? † And he wil confound theein his meates, til he emptie thee twise, & thrise, and at the last he wil mocke thee: and afterward seeing he wil forsake
9 thee, and wil shake his head at thee. † Humble thyself to
10 God, and expect his handes. † Take heede lest seduced into
11 follie thou be humbled. †:: Be not humble in thy wisdom,
12 lest hmbled thou be seduced into follie. † Being called of the
13 mightier depart: for by this he wil cal thee the more. † Be not

::He that conuerseth with a greater man then himself (except it be with vertuous) is forced often to suffer much and to yeld to manie inconueniences.

::Pusillanimitie in a superior maketh him omite his

dutie, & committe errors, fearing to do that perteyneth to his office, & which his auctoritie requireth.

not importune, leſt thou be reiected: and be not farre from him, leſt thou goe into obliuion. † Stay not to ſpeake felow- 14
like with him: neither credite his manie wordes. For by much talke he wil proue thee, and ſmiling wil examine thee of thy 15
ſecretes. † His cruel mind wil kepe thy wordes: and he wil not ſpare for malice, and for bandes. † Take heede to thyſelf, 16
and attend diligently to thyn hearing: becauſe thou walkeſt with thy ſubuerſion. † But hearing thoſe thinges ſee as it were 17
in ſleepe, and thou ſhalt watch. † Loue God al thy life, and 18
inuocate him for thy ſaluation. † Euerie beaſt loueth the like 19
to it ſelf: ſo alſo euerie man the nereſt to himſelf. † Al flesh 20
wil match with the like to it ſelf, and euerie man wil aſſociate himſelf to his like. † If the woolf ſhal at anie time communi- 21
cate with the lambe, ſo the ſinner with the iuſt. † What fellow- 22
ſhippe hath an holy man with a dogge, or what part hath the riche with the poore? † The wilde aſſe in the deſerte is 23
the lyons pray: ſo the poore are alſo the paſtures of the riche. † And as humilitie is abomination to the proude: ſo alſo the 24
poore man is the execration of the riche. † The riche man 25
being moued is confirmed by his frendes: but the humble when he is fallen, ſhal be thruſt out euen of his familiars. † To 26
the rich deceeued there are many recouerers: he hath ſpoken proud wordes, and they haue iuſtified him. † The humble 27
was deceiued, he moreouer is rebuked alſo: he hath ſpoken wiſely, and place was not geuen vnto him. † :: The rich man 28
:: Acception of perſous hindereth manie good counſels: & promoteth manie euil thinges.

ſpake, and al helde their peace, and they wil carry his worde euen to the cloudes. † The poore man ſpake and they ſay: 29
Who is this? and if he ſtumble, they wil ouerthrowe him. † Subſtance is good, to him that hath no ſinne in his con- 30
ſcience: and pouertie is moſt wicked in the mouth of the impious. † The hart of a man altereth his countenance, either 31
into good, or into euil. † The token of a good hart, and a 32
good countenance thou ſhalt hardly finde, and with labour.

CHAP. XLIII.

Offence of the tongue is a frequent and dangerous ſinne. 3. Riches are hurtful to a couetous, and to an enuious mind. 11. workes of mercie neceſſarie. 22. and perſeuerance in Wiſdom.

BLESSED is the man that hath not offended in a worde 1 Iac. 3.
out of his mouth, and is not pricked with the ſorrow of ſinne.

2 of sinne. † Happie is he, that hath not had heauines of his
3 minde, and hath not fallen from his hope. † Substance is
without reason to the couetous man and niggard, and for
4 the spiteful enuious man to what purpose is gold? † He that
heapeth together from his hart vniustly, gathereth for others,
5 and in his goodes an other wil kepe riote. † He that is wicked
to himselfe, to what other man wil he be good? and he shal
6 haue no pleasure in his goodes. † :: He that enuieth himselfe, :: He that can not afforde nourishment to his owne bodie by such meanes as he hath, sinneth against God, abusing his benefites, against himself whom he vniustly afflicteth and against his neighbour whom he scandalizeth.
nothing is worse then he, and this is the reward of his malice:
7 † and if he doe good, he doth yt ignorantly, and not willing:
8 and at the last he manifesteth his malice. † The eye of the
enuious is wicked, and turneth away his face, and despiseth
Prou.27. 9 his owne soule. † The eye of the couetous man insatiable in
7.20. a portion of iniquitie, wil not be satisfied til he consume
10 his owne soule withering it. † An euil eye is towards euil
thinges: & he shal haue his fil of bread, needie & in heauines
11 shal he be at his table. † Sonne if thou haue it, doe good to
12 thyselfe, and offer to God worthie oblations. † Be mindful
that death slacketh not, and that :: the couenant of hel hath
beene shewed thee: for the couenant of this world shal dye
13 the death. † Before death do good to thy freind, and accor-
ding to thine abilitie stretching out thy hand, geue to the
14 poore. † Be not defrauded of thy good day, and let not a litle
15 portion of a good gift ouerpasse the. † Shalt thou not leaue
to others thy sorrowes, & labours in the deuision of the lotte? :: In the old testament al descended into some part of hel.
16 17 † Geue and take, and iustifie thy soule. ‡ Before thy death
18 worke iustice: for in hel there can not meat be found. † Al
Isa. 40. 7. flesh shal waxe olde as grasse, and as the leafe fructifying on
19 a greene tree. † Some grow, and some are shaken of: so the
generation of flesh and bloude, one is ended, and an other is
20 borne. † Al corruptible worke shal faile in the end: and he
21 that worketh it shal goe therwith. † And :: euerie excellent :: There shal be particular reward of euerie good worke.
worke shal be iustified: and he that worketh it, shal be
22 honoured therin. † Blessed is the man that shal continew
in wisdom, and that shal meditate in his iustice, and in vnder-
23 standing shal consider the prouidence of God. † He that
considereth her wayes in his hart, and hath vnderstanding
in her secrets, going after her as a searcher, and consisting in
24 her wayes: † He that looketh through her windowes, and
25 heareth in her gates: † He that resteth by her house, & in her
walles fastening a stake wil set vp his corage beside her handes,

and good thinges shal rest in his cottage for euer. † He shal 26
set his children vnder her couering, and shal abide vnder her
boughes: † he shal be protected vnder her couering from 27
the heate, and shal rest in her glorie.

CHAP. XV.

The fruictes of fearing God; 7. Which fooles, and liers reape not, but the wise only. 11. God is no way auctor of sinne, 14. but sinners themselues are the auctors, abusing their freewil.

:: VVhosoeuer shal resolue with him self to liue iustly, shal be sure to haue grace, for God preuenteth our weakenes and so continueth to helpe al that accept his grace.

HE that feareth God, shal doe good thinges, and he that 1
hath :: iustice shal apprehend her, † and she wil meete 2
him as an honourable mother, and as a wife from virginitie
she wil receiue him. † She shal fede him with the bread of 3
life and vnderstanding, and geue him the water of wholsome
wisdom to drinke: and she shal be made sure in him, and he
shal not be bowed: † and she shal hold him fast, and he 4
shal not be confounded: and she shal exalt him before his
neighbours, † and in the middest of the Chutch she shal open 5
his mouth, and shal fil him with the spirite of wisdom and
vnderstanding, and shal clothe him with a stole of glorie.
† Ioy & exultation she shal heape vpon him, & shal make him 6
inherite an euerlasting name. † Foolish men shal not appre- 7
hend her, & wise men shal meete her, foolish men shal not see
her: for she is far from pride and deceite. † Lying men shal not 8
be myndful of her: and true men shal be found in her, and shal
haue succesſe, euen to the beholding of God. † :: Prayse is not 9
comelie in the mouth of a sinner: † Because wisdom proceded 10
from God. For prayse shal be with the wisdom of God, & shal
abound in a faithful mouth, & the dominator wil giue praise
to yt. † Say not: :: It is by God, that she is absent: for doe not 11
thou the thinges that he hateth. † Say not: He hath made me 12
erre: for impious men are not necessarie for him. † Our Lord 13
hateth al abomination of errour, and it shal not be amiable to
them, that feare him. † God from the beginning made man, 14 *Gen. 2.*
and left him in the hand of his owne counsel. † He added his 15
commandmentes and precepts. † If thou wilt keepe the 16 *Mat. 19. 7. 17.*
commandment, and keepe acceptable fidelitie for euer, they
shal preserue thee. † He hath set before thee water and fire: 17
to which thou wilt, stretch forth thine hande. † Before 18 *Ier. 2. 7. 8.*
man there is life and death, good and euil: what pleaseth him
shal be geuen him: † Because the wisdom of God is much, 19
and

:: He doth iniurie to God, & to his word, that preacheth wel and liueth euil.

:: Beza sayeth, God ordained Adams fall, but to a good end: and that God iustly decreed that which men vniustly haue done. *in refut. 2. calumn. ad Castel.* But this holie Scripture teacheth the contrarie, that God gaue man both freewil, and sufficient grace, that he

and he is ſtrong in mighte, ſeing al men without inter-
20 miſſion. † The eies of our Lord are towards them that feare
21 him, and he knoweth al the worke of man. † He hath com-
manded no man to do impiouſly, and he hath geuen no man
22 ſpace to ſinne: † for he deſireth not a multitude of faithleſſe
and vnprofitable children.

might if he would haue kept his preceps. The ſame is alſo clerely taught. *Deut.* 7. 11. 30. *and other places.*

CHAP. XVI.

A few good children, yea none at al, are better then manie wicked. 9. Gods wrath falleth vpon the euil, and his mercie on the good. 14. workes of mercie merite great reward. 15. Nothing is hid from God, 20. but manie thinges from men.

1 REIOICE not in impious children, if they be multiplied:
neither be delighted vpon them, if the feare of God be
2 not in them. † Credite not their life, and reſpect not their
3 labours. † For better is one fearing God, then a thouſand
4 impious children. † And it is more profitable to die without
5 children, rather then to leaue impious children. † By one
wiſe a countrie ſhal be inhabited, and the tribe of the impious
6 ſhal be made deſolate. † Manie ſuch thinges hath mine eie
ſene, and myne eare hath heard thinges of more force then
7 theſe. † In the ſynagogue of ſinners :: a fire ſhal flame, and in
8 an incredulous nation wrath ſhal waxe hotte. † The old
Gen. 6. giantes did not obteine for their ſinnes, who were deſtroied
9 truſting to their owne ſtrength: † and he ſpared not the pere-
grination of Lot, and he deteſted them for the pride of their
10 word. † He had not pitie on them, deſtroying the whole
Num. 26. 11 nation, and extolling themſelues in their ſinnes. † And as the
ſix huudred thouſand foote men, which were gathered toge-
ther in the hardnes of their hart: and if one had bene ſtiffe
12 necked, it is meruel if he had bene vnpunished. † For there
is mercie and wrath with him. Mightie exoration, & powring
13 out wrath: † according to his mercie, ſo his chaſtiſement
14 iudgeth a man according to his workes. † The ſinner ſhal
not eſcape in robberie, and the ſufferance of him that doth
Rom. 2. 15 mercie ſhal not ſlacke. † Al mercie ſhal make a place to
v. 6. euerie man according to :: the merite of his workes, & accor-
16 ding to the vnderſtanding of his peregrination. † Say not; I
ſhal be hid from God, and from on high who ſhal remember
17 me? † In a great people I ſhal not be knowen: for what is
18 my ſoule among ſo innumerable creatures? † Behold heauen,

:: Fire of concupiſcence, if it be not ouercome in this life, wil procure the fire of Gods wrath, which ſhal neuer be extinguished.

:: Euen a diſh of colde water geuen in almes ſhal be rewarded. *Mat.* 10.

and the heauens of heauens, the depth, and al the earth, & the thinges that are in them, in his sight shal be moued, † the mountaines together, and the litle hilles, & the fundations of the earth: & when God shal behold them, they shal be shaken with trembling. † And in al these thinges the hart is senseles: and euerie hart is vnderstood of him: † and his wayes who doth vnderstand, and the storme, which neither the eie of man shal see? † For manie of his workes are in secretes: but the workes of his iustice who shal declare? or who shal susteine? For the testament is far from some, and the examination of al is in consummation. † He that is lesse of hart, thinketh vaine thinges: and the vnwise, and erring man, thinketh folish thinges. † Heare me my sonne, and lerne the discipline of vnderstanding, and attend to my wordes in thy hart, † and I wil speake discipline in equitie, and wil search to declare wisedom, and to my wordes attend in thy hart, and I speake in equitie of spirit the vertues, that God hath put vpon his workes from the beginning, and in truth I shew forth his knowlege. † In the iudgement of God are his workes from the beginning, and from the institution of them he distinguished their partes, and their beginninges in their nations. † He adorned their workes for euer, neither haue they hungred, nor laboured, and they haue not ceased from their workes. † Euerie one shal not vexe his neighbour for euer. † Be not incredulous to his word. † After this God looked vpon the earth, & filled it with his good thinges. † And ⁂ the soule of euerie liuing thing shal shew before the face thereof, and into it againe is their returne.

19 20 21 22 23 24 25 26 27 28 29 30 31

⁂ Reasonable soules (if they folow reason) and al sensible soules doe (in their maner) praise the prouidence of God, in vsing al creatures to that end for which they were created.

CHAP. XVII.

God creating man to his owne image, gaue him gifties, 9. and precepts. 14. chose the Israelites for his peculiar people. 18. Workes of mercie are commended to al men. 20. Repentance to sinners. 28. mercie is offered to al.

GOD created man of the earth, and after his owne image he made him. † And againe he turned him into it, and conformable to himselfe clothed him ⁂ with strength. † He gaue him a number of daies and time, and gaue him power of those thinges, that are vpon the earth. † He put his feare ouer al flesh, and he had dominion of beastes and fowles. † He created of him an helper like to himself: he gaue them counsel, and

1 2 3 4 5

⁂ Man at first receiued original iustice, by losing wherof we al fel into original sinne.

and tongue, and eies, & eares, and hart to deuise: and he filled
6 them with the discipline of vnderstanding. † He created in
them the knowlege of the spirit, he filled their hart with
7 vnderstanding, and euil and good he shewed them. † He set
his eie vpon their hartes to shew them the great thinges of his
8 workes: † that they might praise the name of sanctification:
and glorie in his meruelous workes, that thy might declare
9 the glorious thinges of his workes. † He added :: discipline
10 vnto them, and made them inherite the lawe of life. † He
made an euerlasting testament with them, & he shewed them
11 iustice and his iudgementes. † And their eie saw the glorious
thinges of his honour, and their eares heard the honour of his
voice, and he said to them: Beware of euerie vniust thing.
12 † And he gaue them commandment euerie one concerning
13 his neighbour. † Their wayes are before him alwaies, they
14 are not hid from his eies. † Ouer euerie nation he appointed
Rom. 13- 15 a ruler. † And Israel was made the manifest portion of God.
16 † And al their workes as the sunne in the sight of God: and
17 his eies without intermission looking on their wayes. † The
testamentes were not hid by their iniquitie, and al their ini-
18 quities are in the sight of God. † The almes of a man is as a
seale with him, and shal preserue the grace of a man as the
19 apple of the eie: † And afterward he shal arise, and shal
render them reward, to euerie one vpon their head, and shal
20 turne into the inner partes of the earth. † But to the penitent
he hath geuen the way of iustice, and he hath confirmed them
21 22 that faile to susteine, and hath appointed to them the lot of
truth. † Turne to our Lord, and forsake thy sinnes: † pray
23 before the face of our Lord, and diminish offences. † Returne
to our Lord, and turne away from thine iniustice, and hate
24 excedingly abomination: † and know the iniustices and
iudgementes of God, and :: stand in the lot of thy purpose, and
25 :: of praier of the most high God. † Goe into the partes of the
holie world, with the liuing, and them that geue praise to
26 God. † Tarie not in the errour of the impious, before death
confesse. From the dead as nothing, confession perisheth.
27 † Thou shalt confesse liuing, aliue and in health thou shalt
confesse, and shalt praise God, and shalt glorie in his mercies.
28 † How great is the mercie of our Lord, and his propitiation
29 to them that turne to him! † For al thinges can not be in men,
becausse the sonne of man is not immortal, and they haue

:: God gaue a precept to man to be obserued for exercise of his obedience, & so to be rewarded, and vnder paine of punishment if he transgressed. Gen. 2.

:: Perseuerance in vertue to the end is necessarie which none can merite:

:: But must stil pray for it.

delighted in the vanitie of malice. † What is brighter then the sunne? & it shal faile. Or what more wicked then that which flesh and bloud hath inuented? and this shal be reproued. † He beholdeth the powre of the height of heauen: and al men be earth and ashes. 30 31

CHAP. XVIII.

Gods wonderful workes excede mans capacitie. 7. Our weaknes is streingthened by grace. 15. wherto man must cooperate, 19. by purging his conscience, 22. by prayer, 24. by meditating Gods iudgements, 30. and by mortifying his owne concupiscence.

:: Al creatures according to their substantial forme in general, were created together, though they were afterwards formed in particular kindes, as they are distinctly recited in Genesis, with the order & ornaments of the world. S. *Aug. li. 4. c. 33 & 34. de Gen. ad litter.* VVhere he expresly affirmeth that this Scripture was written by inspiration of the same spirite of truth, wherby Genesis was written.

HE that liueth for euer, created al thinges :: together. God onlie shal be iustified, and remaineth an inuincible king for euer. † Who is sufficient to declare his workes? † For who shal search out his glorious thinges? † and who shal shew forth the powre of his greatnesse? or who shal adde to declare his mercie? † It is not possible to diminish, nor adde, neither is it possible to finde the glorious workes of God: † When a man shal haue done, then shal he beginne: and when he shal rest, he shal worke. † What is man, and what is his grace? and what is his good, or what his euil? † The number of the daies of men at the most an hundred yeares: as droppes of the water of the sea they are reputed: and as the grauel stone of the sand, so a few yeares in the day of eternitie. † For this cause God is patient toward them, and powreth out his mercie vpon them. † He hath senne the presumption of their hart that it is naught, and hath knowen their subuersion that it is euil. † Therefore hath he fulfilled his propitiation toward them, and hath shewed them the way of equitie. † Mans compassion is touching his neigbour: but the mercie of God is vpon al flesh. † He that hath mercie, reacheth, and instructeth, as a pastour his flocke. † He hath mercie on him that receiueth the doctrine of compassion, and he that hasteneth in his iudgementes. † Sonne in good deedes geue no blame, and in euerie gift geue not the sadnes of an euil word. † Shal not the dew coole heate? so also a word better then a gift. † Is not a word aboue a good gift? but both are with a iustified man. † A foole wil vpbraide bitterly: and the gift of one vntaught maketh the eies to drie away. † Before iudgement prepare thee iustice, and before thou speake lerne. † Before sickenes take medicine, and before iudgement

1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20

Psal. 89. 7. 10.

1.Cor.11. iudgement examine thyself, and in the sight of God thou shalt
21 finde propitiation. † Before sickenes humble thy self, and in
22 time of infirmitie shew thy conuersation. † Be not hindered
Luc.18.1. :: to pray alwayes, & feare not to be iustified euen to death:
1.Thes.5. 23 becausse the reward of God abideth for euer. † Before praier
prepare thy soule: and be not as a man that tempteth God.
24 † Remember the wrath in the day of consummation, and the
25 time of reward in conuersation of the face. † Remember
pouertie in the time of abundance, and the necessities of
26 pouertie in the day of riches. † From morning vnto euening
time shal be changed, & al these are sowne in the eies of God.
27 † A wise man in al thinges wil feare, & in the daies of offences
28 wil beware of sloth. † Euerie subtile man knoweth wisdom,
29 and to him that findeth her he wil geue prayse. † The wise in
wordes, and they also haue done wisely: and haue vnderstood truth and iustice, and haue rayned prouerbes & iudge-
30 mentes. † Goe not after thy concupiscences, and turne away
31 from thy wil. † If thou geue to thy soule her concupiscences,
32 she wil make thee a ioy to the enemies. † Be not delighted
in multitudes, nor in few: for their concertation is continual.
33 † Be not poore in contention of borowing, and thou hast
nothing in thy purse: for thou shalt be enuious to thine
owne life.

:: They pray alwayes that pray at certaine conuenient times. And stil haue intention so to frequent the same exercise al their life. S. *Aug. Epist.* 121. *c.* 9. *ad Probam.*

CHAP. XIX.

An admonition against drunkennes, luxurie, 4. light suspition, 7. and detraction. 13. Freindlie correption is necessarie, 23. and sincere humilitie. 27. Exterior carege is a signe of internal disposition.

1 A workman that is a drunkard shal not be rich: and he
:: that contemneth smal thinges, shal fal by litle and litle.
3.Reg.11. 2 † Wine and wemen make wisemen to apostatate, and shal
3 reproue the prudent: † and he that ioyneth himself to harlotes, shal be naught. Rottennes and wormes shal inherite
him, and he shal be lifted vp for a greater example, and his
4 life shal be taken out of the number. † He that geueth credite
Prou.22. quickly, is light of hart, and shal be lessened: and he shal more
ouer be counted one that sinneth against his owne soule.
5 † He that reioyceth in iniquitie, shal be reprehended, and he
that hateth chastisement, shal be diminished of life: and he
6 that hateth babbling, extinquisheth malice. † He that sinneth
against his owne soule, shal repent: and he that is delighted in
naughtines,

:: The best remedie against great sinnes is to auoide smal ones, and not to contemne the least, but diligently to amend al.

naughtinesse, shal be reprehended. † Iterate not a wicked 7
and hard word, and thou shalt not be lessened. † To freind 8
and foe tel not thy minde: and if thou haue sinne, :: disclose it
not. † For he wil heare thee, and wil watch thee, and as it 9
were defending the sinne he wil hate thee, and so wil he be
present with thee alwaies. † Hast thou heard a word against 10
thy neighbour? let it die together in thee, trusting that it wil
not burst thee. † At the presence of a word the foole traue- 11
leth, as the groning of the childbirth of an infant. † An arrow 12
stickt in the thigh of flesh: so is a word in the hart of a foole.
† Rebuke a freind, lest perhapes he hath not vnderstood, and 13 *Leuit.19*
say: I did it not: or if he did it, that he doe it not againe. *Matt. 18*
† Rebuke thy neighbour, lest perhaps he said it not: and if 14
he said it, lest perhaps he iterate it. † Rebuke thy freind: for 15
there is often a fault committed. † And beleue not euerie 16
word. There is that offendeth with the tongue, but not from
his hart. † For who is there that hath not offended in his 17 *Iac. 3.*
tongue? Rebuke thy neighbour before thou threaten. † And 18
geue place to the feare of the Highest: because the feare of
God is al wisedom, and to feare God is in it, & the disposition
of the law is in al wisdom. † And the discipline of wickednes 19
is not wisedom: and the cogitation of sinners is not prudence.
† There is wickednes, and in it execration: and there is a 20
foole that hath lesse wisedom. † Better is a man that hath lesse 21
wisdom, and lacketh vnderstanding, in feare, then he that
abundeth in vnderstanding, and transgresseth the law of the
Highest. † There is an assured subtilitie, & the same wicked. 22
† And there is that vttereth an exact word telling the truth. 23
There is that :: wickedly humbleth himselfe, and his inner
partes be ful of deceite: † and there is a iust man :: that sub- 24
mitteth himselfe ouermuch of great humilitie: and there is a
iust one :: that boweth his face, and feyneth himself not to
see that which is vnknowen: † and if he be forbidden to sinne 25
for imbecillitie of power, if he shal finde a time to do euil, he
wil do euil. † A man is knowen by the sight, and a wiseman 26
is knowen by the shew of his face. † The clothing of the 27
bodie, and the laughing of the teeth, and the going of the
man tel of him. † There is a lying chastisement in the anger of 28
a contumelious person: and there is a iudgement, that is not
allowed to be good: and there is that holdeth his peace, and
he is wise.

:: That this document perteyneth to common conuersation with worldlie men, appeareth by the next verse. But to reuele secrete sinnes to a spiritual father, in sacramental confession, is necessarie vvholesome and secure. It is also very commendable and most lawful in holie religious Societies, vvhere they willingly for their owne spiritual good submitte themselues to such a godlie rule.

:: False pretence of pietie is hypocrisie.

:: And in a Superior, to oppen his ovvne secrete fault to his subiects is pusillanimitie.

:: Discretion auoideth both: by concealing and reueling faultes as reason directeth and iustice requireth.

CHAP.

CHAP. XX.

Correction ought to be without passion of anger. 5. much discretion is required in speach, and in silence. 14. Also in geuing, 20. & promising, 19. and in vttering knowlege, where and when it behoueth.

1 HOw good a thing is it to rebuke, rather then to be angrie, and not to hinder him that confesseth in prayer!
2 † The concupiscence of an eunuch shal defloure a young
3 maide: † so he that by violence doth vniust iudgement.
Eccle 3. 4 How good a thing is it :: being rebuked to shew repentance!
5 for so thou shalt auoid wilful sinne. † There is that holdeth his peace, which is found wise: and there is that is odious, he
6 which is malepert to speake. † There is that holdeth his peace hauing not vnderstanding to speake: and there is that holdeth
7 his peace, knowing the time of fitte opportunitie. † A wise man wil hold his peace vntil a time: but a wanton, and the
8 vnwise wil not obserue time. † He that vseth manie wordes, shal hurt his owne soule: & he that taketh authoritie to him-
9 self vniustly, shal be hated. † There is proceding in euils to a
10 man without discipline, and there is finding to losse. † There is a gift, that is not profitable: and there is a gift, the reward
11 whereof is duble. † There is debasing becausse of glorie: and
12 there is that from humilitie shal lift vp the head. † There is that redemeth manie thinges for a smale price, and restoreth
13 the same seuen fold. † A man wise in wordes shal make him selfe beloued: but the graces of fooles shal be powred out.
14 † The gift of the vnwise shal not be profitable for thee: for
15 his eies are :: seuenfold. † He wil geue few thinges, and vpbraide manie: and the opening of his mouth is an inflamma-
16 tion. † To day a man lendeth, and to morow he asketh it a-
17 gaine: such a man is odious. † A foole shal haue no freind,
18 and there shal be no thanke to his goodes. † For they that eate his bread, are of a false tongue. How often, and how
19 manie wil laugh him to scorne? † For he doth not distribute with right vnderstanding, that which was to be had: in like
20 manner also that which was not to be had. † The slipping of a false tongue, as he that falleth on the pauement: so the
21 falles of the euil shal come hastely. † A man without grace is as a vaine fable, it shal be continual in the mouth of them
22 that are without discipline. † A parable out of a fooles

:: He that taketh reprehension in good part when he is faulty meriteth pardon, and when he is not faultie he satisfieth for his other sinnes and meriteth reward.

:: His intention is ful of guile that flattereth by shew of loue and of praise, but he wil detract so much the more, & in the end reproch thee when he may get reprobable aduantage against thee.

mouth shal be reiected: for he doth not speake it in his time.
† There is that is forbid to sinne for pouertie, and in his rest 23
he shal be pricked. † There is thar wil destroy his soule for 24
shamfastnes, and by an vnwise person he wil destroy it: and by
acception of person he wil destroy himself. † There is that 25
for shamfastnes promiseth to his freind, and hath gotten an
enemie of him for naught. † Lying is a wicked reproch in a 26
man, and in the mouth of men without discipline it shal be
continually. † Better is a theefe, then the continual custome 27
of a lying man, but both shal inherite perdition. † The maners 28
of lying men are without honour: and their confusion is with
them without intermission. † A wiseman in his wordes shal 29
vtter himself, and a prudent man shal please great persons.
† He that tilleth his land, shal make an high heape of corne: 30
and who so worketh iustice, he shal be exalted: and he that
pleaseth great men, shal avoide iniquitie. † Presentes, & giftes 31
blind the eies of iudges, and as one dumbe in the mouth tur-
neth away their chastisementes. †:: Wisdom hid, and treasure 32
not sene: what profit is there in both? † :: Better is he that 33
concealeth his foolishnes, then the man that hideth his
wisdom.

Prou. 12.

Exo 23. Deut. 16.

:: VVisdom is to be shewed in vvordes and deedes vvhen it may profite others.

::To conceale faultes, so they be amended, is most conuenient.

CHAP. XXI.

An inuective against sinne in general, 5. and diuers in particular.

SONNE hast thou sinned? doe so no more: but for the 1
old also pray that they may be forgeuen thee. † :: As from 2
the face of a serpent flee from sinnes: and if thou approch to
them, they wil receiue thee. † The teeth of a lion the teeth 3
thereof, killing the soules of men. † Al iniquitie is as a two 4
edged sword, there is no remedie for the wound thereof.
† Brawling and iniuries shal bring the substance to nothing: 5
and the house that is verie rich, shal be made nothing by
pride: so the substance of the proude shal be rooted out.
† The prayer of the poore out of the mouth shal come to his 6
eares, and iudgement shal come for him spedely. † He that 7
hateth chastisement, is :: the trace of a sinner: and he that
feareth God, :: wil turne to his owne hart. † The mightie in 8
a bold tongue is knowen a far of, and a wiseman knoweth
himself to fal by him. † He that buildeth his house at other 9
menes charges, is as he that gathereth his stones :: in the
winter. † The synagogue of sinners is as tow gathered toge- 10
ther,

:: As a serpent deceiptfully approcheth & stingeth the bodie, so al sinnes inuegle and hurt the soule.

:: It is a signe that he is guiltie, who contemneth freindly admonition.

:: He that truly feareth God wil diligently examine his

ther, and their consummation à flame of fire. † The way of sinners is paued with stones, & in their end, hel, & darkenes, and paines. † He that keepeth iustice, shal conteine the vnderstanding therof. † The consummation of the feare of God wisdom and vnderstanding. † He shal not be taught, that is not wise in good. † But there is wisdom that abundeth in euil: and there is no vnderstanding where bitternes is. † The knowlege of the wise shal abound as an inundation, and his counsel is permanent as a fountaine of life. † The hart of a foole is as a broken vessel, and al wisdom it shal not hold. † A man of knowlege wil praise whatsoeuer wise word he shal heare, and wil applie it to himself: the riotous man hath heard it, and it shal displease him, and he wil cast it behind his back. † The :: narration of a foole is as a burden in the way: for in :: the lippes of the wise shal grace be found. † The mouth of the prudent is sought in the Church, and they wil thinke vpon his wordes in their hartes. † As a house destroied, so is wisdom to a foole: & the knowlege of the vnwise inexplicable wordes. † Fetters on the feete, doctrine to a foole, and as manicles vpon the right hand. † A foole in laughter exalteth his voice: but a wiseman wil scarse laugh secretly. † Doctrine to the prudent is a golden ornament, and as it were a bracelet on the right arme. † The foote of a foole goeth easely into his neighbours house: & a cunning man wil be abashed at the person of the mightie. † A foole wil looke from the window into the house: but the nurtered wil stand without. † It is the follie of a man to harken by the dore: and a wiseman wil be greued with the contumelie. † The lippes of the vnwise shal tel foolish thinges: but the wordes of the wise shal be pondered in balance. † The hart of fooles is in their mouth: and the mouth of wisemen is in their hart. † Whiles :: the impious curseth the diuel, he curseth his owne soule. † The whisperer shal defile his soule, and shal be hated in al: and he that shal abide with him, shal be odious: the stil man and wise shal be honored.

ovvne actes, & defectes when he is vvarned.

:: As walles of stone built in the frost, so riches or good name vniustly gotten wil not cõtinue long.

:: Senseles, or bad talke is tedious to al good men.

:: VVordes that may edifie are gratful to al godlie eares.

:: VVicked men condemning the diuel or anie other wicked, do in dede condeme them selues. And to them agreeth that sentence: of our Sauiour. By thyne owne mouth I iudge thee, naughtie seruant. *Luc.* 19.

CHAP. XXII.

An other admonition against slouth, 3. dissolute children, 6. and mirth out of season. 7. Fooles are hardly corrected, 10. more to be bewayled then the dead. 14. Much talke doth not profite them. 24. Offend not, nor feare not a freind. 33. Kepe alwayes guard of thy tongue.

:: Contempt & ignominie is the worldlie punishment of the slouthful, besides his eternal damnation at the day of iudgement. Mat. 25. v. 30.

THE sluggard is stoned :: with a durtie stone, & al men wil speake of his disgrace. † The sluggard is stoned with the dung of oxen: and euerie one, that shal touch him, wil shake his handes. † The confusion of the father is of a sonne without discipline: and the daughter shal be made of lesse account. † A wise daughter is an inheritance to her husband, for she that confoundeth, is made a contumelie to her father. † She that is bold shameth father and husband, and shal not be inferiour to the impious: but of them both she shal be dishonored. † Musike in mourning is a tale out of time: scourges and doctrine are at al time wisdom. † He that teacheth a foole, is as he that gleweth together a potshard. † He that telleth a word to him that heareth not, is as he that raiseth vp a man sleepeing out of an heauie sleepe. † He speaketh with him that sleepeth, which vttereth wisdom to a foole: and in the end of the narration he saieth: Who is this? † Weepe vpon the dead, for his light hath failed: and weepe vpon :: a foole, for he faileth in vnderstanding. † Weepe a little vpon the dead, becaus he is at rest. † For the wicked life of the very wicked, aboue the death of a foole. † The moorning of the dead is seuen daies: but of a foole and of the impious, al the daies of their life. † Speake not much with a foole, and goe not with the vnwise. † Keepe thy selfe from him, that thou haue no molestation, and thou shalt not be defiled with his sinne. † Turne aside from him, and thou shalt finde rest, and shalt not be wearied with his follie: † What shal be heauier then lead? and what other name hath it but foole. † It is easier to beare sand and salt, and a masse of yron, then an vnwise man, and a foole, and impious. † A frame of wood bound together in the fundation of a building, shal not be dissolued: so also the hart confirmed in the cogitation of counsel. † The cogitation of the wise at al time, yea by feare shal not be deprawed. † As stakes in high places, and plaisteringes laid without cost, shal not abide against the face of the winde: † so also a feareful hart in the cogitation of a foole shal not resist against the violence of feare. † As a trembling hart in the cogitation of a foole, al time wil not feare, so also he that continueth alwaies in the preceptes of God. † He that pricketh the eie, bringeth forth teares: and he that pricketh the hart, bringeth forth feeling. † He that casteth a stone

:: In this and other places is not vnderstood a foole that by defect of natural vvitte is ignorant, or an ideote, but he that is voide of grace, ful of malice, and wickednes. For the wicked life of such a one is worse then his death. v. 12.

Gen 50. Prou. 23.

Prou. 27

stone at fowles, and shal throw them downe: so he that speaketh
26 reprochefully to his freind, dissolueth freindship. † :: Al though thou droweſt a sword at a freind, despaire not: for
27 there is returning to a freind. † If thou open a sad mouth, feare not. for there is agreement: :: except taunt, and reproch and pride, and reuealing of secret, and a traiterous wound: in
28 al these thinges a freind wil flee away. † Possesse fidelitie with a freind in his prouertie, that in his goodes also thou
29 maist reioyce. † In the time of his tribulation continew faithful to him, that in his inheritance also thou maist be heire
30 with him. † Before the fire the vapour of the chimney, and the smoke of the fire riseth on high: so also before bloud euil
31 wordes, and contumelies, & threates. † I wil not be ashamed to salute a freind, from his face I wil not hide myself: and if
32 there chance euiles to me by him, I wil beare it. † Euerie one
33 that shal heare, wil beware of him. † Who wil geue a gard to my mouth, and a sure seale vpon my lippes, that I fal not
Ps. 140. by them, and my tongue destroy me?

:: A true freind wil not be lost for temporal damage nor danger.

:: But the vices of derision, reproch, and the like violate al freindshipe with wise and good men.

CHAP. XXIII.

A prayer against pride, 6. gluttonie, and luxurie. 7. Beware of offending in speach. 9. especiallie of vnlawful sweāring 15. blasphemie, 17. irreuerent and reprocheful wordes. 21. Also of auarice, 24. fornication, and adultrie, 30. al which God seeth, and wil seuerly punish. 33. With other sinnes that folow therof.

1 O Lord father, and dominatour of my life :: leaue me not
2 in their counsel: nor suffer me to fal in them. † Who laieth on stripes in my cogitation, and in my hart the doctrine of wisdom, and in their ignorances they spare me not, and
2 their offences appeare not, † and my ignorances increase not, and my offences be multiplied, and my sinnes abound, and I fal in the sight of mine aduersaries, & mine enemies reioyce.
4 † O Lord father, and God of my life, leaue me not in their cogitation. † Hautines of mine eies geue me not, and al desire
6 turne away from me. † Take from me the concupiscences of the bellie, and let not the concupiscences of copulation take hold of me, and geue me not ouer to a shameles and foolish
7 minde. † O children heare :: the doctrine of the mouth: and he that wil keepe it, shal not perish by his lippes, nor be scan-
8 dalized in most wicked workes. † A sinner is taught in his

:: Man being weake and the enimie suttle & strong, he is not able to resist tentations without Gods special grace, for which the wiseman therfore prayeth, instructing al by his example to do the same.

:: Precepts how to gouerne the mouth, and tongue.

vanitie, and the proud and the euil speaker shal he scandalized
:: Against rash, vntrue, & vnlawful swearing. Iere. 4.
in them. † Let not thy mouth be accustomed :: to swearing: 9
for there be manie falles in it. † But let not the naming of 10 Mat. 5.
God be vsual in thy mouth, and meddle not with the names
of Sainctes, because thou shalt not scape free from them. † For 11
as a seruant daily examined, lacketh not the marke therof:
so euerie one that sweareth, and nameth, shal not be wholy
purged from sinne. † A man that sweareth much shal be 12
filled with iniquitie, and plague shal not depart from his
house. † And if he frustrate it, his sinne shal be vpon him: 13
and if he dissemble, he offendeth duble: † and if he sweare 14
in vaine, he shal not be iustified: for his house shal be filled
:: In oathes God is called to witnes as he that can not lie, but blasphemie attributeth that to God which perteyneth not him, or attributeth to some creature that which only belongeth to God, and so is a contrarie sinne to vnlawful swearing.
with retribution. † There is an other :: contrarie speach, also 15
:: to death, be it not found in the inheritance of Iacob.
† For of the merciful al those thinges shal be taken away, 16
and they wil not wallow in sinnes. † Let not thy mouth be 17
accustomed to :: vnnurtered speach: for there is in it a word
of sinne. †:: Remember thy father and thy mother, for thou 18
sittest in the middest of greate men: † lest perhapes God 19
forget thee in their sight, and being sotted with thy dailie
custome, thou suffer reproch, and hadst better not haue bene
borne, and curse the day of thy natiuitie. † A man accustomed 20
to the wordes of reproch, wil not be instructed in al his daies.
† Two sortes abound in sinnes, and the third bringeth wrath 21
and perdition. † An :: hote soule as a burning fire wil not be 22
quenched, til it swallow somewhat. † and a wicked man in 23
the mouth of his flesh wil not cease til he kindle a fire. † To a 24
man that is :: a fornicatour al bread is sweete, he wil not be
wearie transgressing vnto the end. † Euerie man that passeth 25
:: beyond his owne bed, contemning against his owne soule,
and saying: Who seeth me? † Darkenes compasseth me, and 26 Isa. 29.
the walles couer me, and no man beholdeth me: whom do
I feare? the Highest wil not be mindful of my sinnes. † And 27
he vnderstandeth not that his eye seeth al thinges, for that
such feare of man expelleth from him the feare of God, & the
eies of men fearing him: † and he knoweth not that the eies 28
of our Lord are much more brighter then the sunne, beholding round about al the waies of men, and the botome of the
depth, and the hartes of men looking into the hidden partes.
† For al thinges were knowen to our Lord God, before they 29
were created: so also after it is perfected he beholdeth al
thinges.

:: Both are mortal sinnes.
:: Admonition against sinnes, of the tongue.
:: Reproch to parents, and other neighboures.
:: Against couetousnes.
:: Fornication.
:: Adultrie.

Leui 20. Deut. 22.

30 thinges. † :: Reuenge shal be taken on this man in the streates of the cittie, and as an horsecolt he shal be chased: and where
31 he expected not, he shal be apprehended. † And he shal be in dishonour with al men, for that he vnderstood not the feare
32 of our Lord. † So euerie woman also that forsaketh her
33 husband, & getteth inheritance by mariage of an other. † For first she hath bene vnfaithful in the law of the Highest: and secondly she hath sinned against her husband: thirdly she hath fornicated in adulterie, and hath gotten her children of an
34 other man. † This woman shal be brought into the Church,
35 and vpon her children there shal be examination. † Her children shal not take roote, and her boughes shal not yeld
36 fruite. † She shal leaue her memorie to be cursed, and her
37 dishonour shal not be wiped out. † And they that are leaft shal know, that nothing is better then the feare of God: and nothing sweter, then to haue regard to the commandmentes
38 of our Lord. † It is great glorie to folow our Lord: for length of daies shal be taken of him.

:: Seing carnal adultrie shal be seuerely punished, much more spiritual: as schisme heresie, and apostasie from Catholique Religion.

CHAP. XXIIII.

True and laudable Wisdom 5. proceding from God, 6. shineth in his workes: 12. especially in his Church; where she bringeth forth al vertues. 26. She inuiteth al vnto her. 44. and lighteneth her folowers with splendore of doctrine.

1 WISDOM shal praise :: her soule, & shal be honoured in God, and shal glorie in the middes of her people,
2 † and shal open her mouth in the churches of the Highest, and
3 shal glorie in the sight of his power, † and in the middes of her people she shal be exalted, and in the holie assemblie she shal
4 be admired, † and in the multitude of the elect she shal haue praise, and among the blessed, she shal be blessed, saying:
5 † I come forth from the mouth of the Highest, the first be-
6 gotten before al creatures. † I made that in the heauens there should rise light that faileth not, and as a cloud I couered al
7 the earth. † I dwelt in the highest places, and my throne is in
8 the pillar of a cloude. † I alone haue gone round about the compasse of heauen, and haue penetrated into the bottome
9 of the depth, and haue walked in the waues of the sea, † and
10 stood in al the earth: and in al people, † and in euetie nation
11 I haue had the primacie: † and I haue by strength troden downe

:: Diuine wisdom the Second Person of the B. Trinitie begotten not created praiseth it self. According to the phrase of speach *Iere. 51. v. 14. The Lord of hosties hath sworne by his soule*, that is, by himself.

downe the hartes of al the excellent, and the base; and in al
:: God offereth his grace, but forceth not anie to accept it.
these thinges :: I sought rest, & I shal abide in the inheritance
of our Lord. † Then the creatour of al commanded, and said 12
to me: & he that :: created me, rested in my tabernacle, † and 13
he said to me: Inhabite :: in Iacob, and inherite in Israel, and
take roote in myne elect. † From the beginning and before 14
the worlds was I created, and vnto the world to come I shal
not cease, and in the holie habitation I haue ministred before
him. † And so in Sion was I established, and in the sanctified 15
cittie likewise I rested, and my power was in Ierusalem. † And 16
I tooke roote in an honorable people, and in the portion of
my God his inheritance, and my abiding is in the ful assemblie
of saintes. † I am exalted as a cedar in Libanus, and as a cypres 17
tree in mount Sion. † As a palme tree in Cades am I exalted, 18
and as a rose plant in Iericho: † As a faire oliue tree in the 19
fieldes, and as a plane tree by the water in the streates am I
exalted. † I gaue an odour as cinnamon, & aromatical balme: 20
as chosen myrrhe haue I geuen the sweetenes of odour:
† and as storax, and galbanum, and onyx, and aloes, and as Li- 21
banus not cut, haue I perfumed myne habitation, and myne
odour is as baulme non mingled. † I haue spred out my 22
boughes as the terebinth, and my boughes are of honour and
grace. † I as a vine haue fructified sweetenes of odour: and 23
my flowers are fruite of honour and honestie. † I am the mo- 24
ther of beautiful loue, and of feare, and of knowlege, and
of holie hope. † In me is al grace of way and truth, in me al 25
hope of life and vertue. † Passe to me al ye that desire me, 26
and be filled of my generations. † For my spirit is sweete a- 27 Psa.
boue honie, and myne inheritance aboue honie and the honie
combe. † My memorie is vnto generations of worldes. 28
:: The more grace anyhath the more he desireth and receiueth.
† They that :: eate me, shal yet hunger: and they that drinke 29
me, shal yet thirst. † He that heareth me, shal not be con- 30
founded: and they that worke in me, shal not sinne. † They 31
that explicate me, shal haue life euerlasting. † Al these thinges 32
are the booke of life, and the testament of the Highest, & the
knowlege of truth. † Moyses commanded a law in the pre- 33
ceptes of iustices, and an inheritance to the house of Iacob,
and the promises to Israel. † He appointed to Dauid his ser- 34
:: In Dauids progenie God preserued the
uant for to raise vp a king of him most strong, and sitting in
the throne of honour :: for euer. † Who filleth wisdom as 35
Phison, and as Tigris in the daies of new fruites. † Who 36
repleni-

Iosu. 3.

replenisheth vnderstanding as Euphrates, who multiplieth it
37 as Iordan in the time of harueſt. † Who ſendeth diſcipline as
38 the light, and aſſiſting as Gehon in the day of vintage. † Who
firſt hath perfect knowledge of it, & a weaker shal not ſearche
39 it out. † For her cogitation shal abound aboue the ſea, and
40 her counſels aboue the greate depth. † I wiſdom haue
41 powred out riuers. † I as a ſluſe of a mightie water out of the
riuer, I as the riuer Dioryx, & as a water cundite I came out
42 of paradiſe. † I ſaid: I wil water my garden of plantes, and
44 wil inebriate the fruite of my medow. † And behold my
ſluſe was made aboundant, and my riuer came neere to a ſea.
44 † Becauſe I illuminated doctrine to al as the morning light,
45 & I wil declare it far. † I wil penetrate al the inferiour partes
of the earth, and wil behold al that ſleepe, and wil illuminate
46 al that hope in our Lord. † I wil yet powre out doctrine as
prophecie, and wil leaue it to them that ſeeke wiſdom, and
47 wil not ceaſe vnto their progenies euen to the holie age. † See
ye that I haue not laboured for myſelf only, but for al that
ſeeke out the truth.

kinglie ſtate til the captiuitie: and the eſtimation of the royal bloud vnto Chriſt But in al this Dauid was a figure of Chriſt. VVho ſitteth in the Throne of honour abſolutly for euer.

CHAP. XXV.

Concord betwen bretheren, neighboures, and man and wife, much pleaſeth God. 3. A poore man proud, a richman a lier, and an old man doting in carnal, or worldlie thinges, are very hateful. 9. He that ſeeth his children good; and his enimies ouerthrowne; hath a good wife; offendeth not in ſpeach; conſenteth not to ſinne; hath a true freind; teacheth good doctrine; hath ſacred; and humane knowlege: hath vndoubtedly nine happie thinges: but to feare God conteyneth 14. and excelleth al. 17. A wicked woman (hereſie) is very deteſtable, 30. and moſt vntolerable, if ſhe haue ſupreme dominion.

1 IN three thinges my ſpirit is pleaſed, which are approued
2 before God, and men: †:: The concord of bretheren, and
the loue of neighboures, and man and wife wel agreeing
3 together. † Three ſortes my ſoule hateth, and I am greatly
4 greeued at their life; †:: A poore man proud: & a rich man a
5 lyer: an old man a foole, and doting. † The thinges that thou
haſt not gathered in thy youth, how ſhalt thou find them in
6 thy old age? † How beautiful is iudgement for a grey head,
7 and for ancientes to know counſel! † How beautiful is
wiſdom for the aged, & vnderſtanding glorious, and counſel!
8 † Much cunning is the croune of old men, and the feare of

:: Three very commendable thinges.

:: Other three deteſtable.

:: Nine happie thinges in this life.

God is their glorie. † :: Nine thinges not to be imagined of 9
the hart haue I magnified, and the tenth I wil tel vnto men
with my tongue: † A man that hath ioy in his children; liuing 10
and seeing the subuersion of his enemies. † Blessed is he that 11 Iac. 3.
dwelleth with a wise woman; & that hath not offended with
his tongue; and that hath not serued such as are vnworthie of
him. † Blessed is he that findeth a true freind; and that decla- 12
reth iustice to an eare that heareth: † How great is he, that 13

:: Al happines in this life is grounded in the feare of God.

findeth wisdom; and knowlege; but he is not aboue him :: that
feareth our Lord. † The feare of God hath set it self aboue al 14
thinges: † blessed is the man, to whom is geuen to haue the 15
feare of God: he that holdeth it, to whom shal he be re-
semBled? † The feare of God is the beginning of his loue: 16
and the beginning of faith is to be fast ioyned vnto it. † The 17

:: The description of heresie vnder the figure of a wicked woman: whose malice is secretly couered vnder pretence of truth and pietie.

heauines of the hart is al plague: & al malice, :: the wickednes
of a woman. † And he wil see al plague, and not the plague of 18
the hart: † & al wickednes, & not the wickednes of a woman: 19
† and al obduction, and not the obduction of them that hate 20
him: † and al reuenge, and not the reuenge of the enemies. 21
† There is no head worse then the head of a serpent: † and 22
there is no anger aboue the anger of woman. It shal be more 23 Prou. 21
pleasant to abide with a lyon and dragon, then to dwel with a
wicked woman. † The wickednes of a woman changeth her 24
face: and darkeneth her countenace as a beare: and wil shew
it as a sacke. In the middes of her neighbours, † her husband 25
groned, and hearing he sighed a litle. † Al malice is short to 26
the malice of a woman, the lot of sinners fal vpon her. † As 27
the goeing vp a grauelie way in the feete of the aged, so a
woman ful of tongue to a quiet man. † Looke not vpon a 28
womans beautie, and desire not a woman for beautie. † A 29
womans anger, and impudencie, and confusion is great. † A 30

:: Layheadshipe in spiritual causes is so vnreasonable and absurde, that few heretikes wil indure it.

woman :: if she haue superioritie, is contrarie to her husband.
† An humbled hart, and heauie countenance, and plague of 31
hart, is a wicked woman. † Feeble handes, and disiointed 32
knees, a woman that doth not make her husband happie.
† From woman came the beginning of sinne, and by her we 33
doe al die. † Geue not issue to thy water, no not a litle: nor 34
to a wicked woman leaue, to goe forth. † If she walke not 35
at thine hand, she wil confound thee in the sight of thyn
enemies. † Cut her off from thy flesh, lest she alwaies abuse 36
thee.

CHAP.

CHAP. XXVI.

The praises of a good woman. 5. The betraying of a citie, mutenie of people, and false accusation are terrible, but a ielous woman is more greuous. 10. Diuers il qualities of a bad woman. 16. More commendations of a good woman. 25. A doleful thing to see a valiant warier wanting liuelihood, a wiseman not regarded, and greatest griefe to see a iust man become wicked. 28. A man ful of busines hardly careth for his soule: and an Inne keper often sinneth in wordes.

1 THE husband of a good wife is happie: for the number of
2 his yeares is :: duble. † A strong woman delighteth her husband, and shal accomplish the yeares of his life in peace.
3 † A good woman is a good portion, in the good portion of them that feare God shal she be geuen to a man for good
4 deedes: † And the hart of rich and poore is good, at al time
5 their countenance is merie. † Of three thinges my hart hath
6 bene afraid, and at the fourth my face hath trembled: † The betraying of a citie, and a gethering together of the people:
7 8 † false calumnie, al more greuous then death. † A ielous
9 woman, is the sorow and moorning of the hart. † In a ielous woman is a scourge of the tongue, communicating with al.
10 † As :: a yoke of oxen, that is moued, so also a wicked woman: he that holdeth her, is as he that taketh hold of a scorpion.
11 † A woman geuen to drunkennes is great anger: & her con-
12 tumelie and turpitude shal not be hid. † The fornication of a woman shal be knowen in the lifting vp of her eies, and in
13 her eieliddes. † On thy daughter that turneth not away her self, set sure watche: lest occasion found she abuse herself.
14 † Take heede of the impudencie of her eies, and meruel not
15 if she contemne thee. † As a wayfaring man that thirsteth, wil she open her mouth to the fountaine, and wil drinke of euerie water that is next, and wil sit against euerie hedge, and
16 open her quiuer against euerie arrow, vntil she faile. † :: The grace of a diligent woman shal delight her husband, and shal
17 18 fatte his bones. † Her discipline is the gift of God. † A wife and stil woman, there is no exchange for a soule instructed.
19 20 † A holie, and shamefast woman, is grace vpon grace. † And
21 al weight is not worthie a continent soule. † As the sunne rysing to the world in the highest places of God, so is the
22 beautie of a good woman for an ornament of her house.

:: An vnquiet life depriueth a man of muck comforth: and therfore continual peace is as a duble life.

:: As when oxen moue, the yoke on their neckes doth moue withal: so a wicked woman (to witte heresie) can not rest, nor let others rest, quiet.

:: The Catholique faith is the ground al al vertues.

† A lampe shyning vpon the holie candlesticke,& the beautie of the face vpon stayed age. † Pillars of gold vpon feete of siluer, and stable feete vpon the soules of a stayed woman. † Eternal fundations vpon a sound rocke, and the commandments of God in the hart of a holie woman. † At two thinges my hart is greeued, and at the third anger is come vpon me: † A man of warre decaying by pouertie: and a wise man contemned: † and he that transgresseth from iustice to sinne, God hath prepared him to the sword. † Two sortes haue appeared vnto me hard and dangerous, a merchant is hardly rid of negligence: and :: a viteler shal not be iustified from the sinnes of the lippes.

:: Those that kepe innes or ailchouses are alwayes talking, as willing to please al, but in much talke wanteth not sinne. Prou. 10. v. 19.

CHAP. XXVII.

For want, and desire of riches, manie committe sinne. 4. from which the feare of God preserueth. 6. Tentation proueth, Who is iust, 12. constant, and modest. 17. Freindes are bond to secresie, 25. and fidelitie.

THROVGH pouertie manie haue offended: and he that seeketh to be made rich, turneth away his eie: † As a stake is fastened in the middes of stones compact together, so also in the middes of selling and buying, sinne shal be straytened. † Sinne shal be destroyed with the sinner. † If thou hold not thyself instantly in the feare of our Lord, :: thy house shal quickly be subuerted. † As in the shaking of a sieue the dust wil remaine: so :: the perplexitie of a man in his cogitation. † The fornace tryeth the potters vessels, and the tentation of tribulation iust men. † As the husbandrie about a tree sheweth the fruite thereof, so a word out of the thought of the hart of man. † Prayse not a man before ful discourse, for this is the trial of men. † If thou folow iustice, thou shalt apprehend it: and shalt put it on as a long robe of honour, and thou shalt dwel with it: and it shal protect thee for euer, and in the day of knowleging thou shalt finde stedfastnes. † The foules flocke together to their like: and truth shal returne to them, that worke it. † The lion alwayes lyeth in wayte for a pray: so sinnes for them that worke iniquities. † A holie man continueth in wisdom :: as the sunne: for a foole is changed as :: the moone. † In the middes of the vnwise keepe the word til his time: but in the middes of deepe considerers be continually. † The narration of sinners is odious, & their laughter is in the deligthes of sinne. † Speach that sweareth much shal

1. Tim. 6

:: The soule is kept in good state by fearing God.
:: After that sinne is purged there remaine reliques in the soule, as dust in a sieue, vvhen the chaffe is cast out, til it be more purged or washed. Psal. 50. v. 4.

Prou. 27

VVhether the sunne shineth forth or not, it is alvvayes light: so is a vvisman al-

shal make the heare of the head to ſtand vpright: and his
16 lacke of reuerence is the ſtopping of the eares. † Sheding of
bloud is in the brawling of the proud: and their curſing is a
17 greeuous hearing. † He that diſcloſeth the ſecrete of a freind,
loſeth credite, and he shal not finde a freind to his minde.
18 † Loue thy neighhour, and be ioyned with him in fidelitie.
19 † But if thou diſcouer his ſecrets, thou shalt not purſew after
20 him. † For as a man that loſeth his freind, ſo alſo he that
21 loſeth the freindshipe of his neigbbour. † And as he that
letteth a bird goe out of his hand, ſo haſt thou leaſt thy
22 neighbour, & shalt not take him. † Folow him not, becauſe
he is far abſent, for he is fled, as a doe out of the ſnare: becauſe
23 his ſoule is wounded. † Thou canſt no more blinde him, and
24 of a curſe there is reconciliation: † but to diſcloſe the ſecrets
Prou.10. 25 of a freind, is the deſperation of an vnhappie ſoule. † He that
winketh with the eie, forgeth wicked thinges, and no man
26 wil caſt him of: † in the ſight of thyne eyes he wil ſweete his
mouth, and wil be in admiration vpon thy wordes: but at the
laſt he wil peruert his mouth, and in thy wordes he wil lay a
27 ſcandal. † I haue heard manie thinges, & haue not eſteemed
28 them equal to him, and our Lord wil hate him. † He that
:: caſteth a ſtone on high, it wil fal vpon his head: and :: the
29 deceitful ſtroke wil diuide the woundes of the deceitful. † He
Prou.26. that diggeth a pit, shal fal into it: and he that ſetteth a ſtone for
Eccle.10. his neighbour, shal ſtumble on it: & he that layeth a ſnare for
30 an other, shal perish in it. † To a man that doth moſt wicked
counſel, it shal be turned vpon himſelf, and he shal not know
31 from whence it cometh to him. † Deriſion & reproch of the
proud, and vengeance as a lyon shal lie in waite for him.
32 † They shal perish in a ſnare that are delighted with the fal of
the iuſt: and ſorow shal conſume them before they die.
33 † Anger and furie, both are execrable, and the ſinful man shal
be ſubiect to them.

vvayes vertuous, vvhether it appeare outvvardly or no.

:: A foole, or vvicked man, hath no light of vertue in himſelf (like the moone) but ſometimes ſemeth to haue more light, ſometimes leſſe, ſometimes none at al. S. *Bernard.*

:: He that expreſly doth iniurie to an other is iuſtly punished alſo in this vvorld.

:: Hovv ſecretly ſoeuer anie hurteth an other, he vvoundeth his ovvne conſcience, and can not eſcape Gods iudgement.

CHAP. XXVIII.

Abſtaine from reuenge, 8. and ſtrife, 15. from making debate, 28. from hearing, and ſpeaking euil.

1 HE :: that wil be reuenged, shal finde reuenge of our
Luc.6. 2 Lord, and keepeing he wil keepe his ſinne. † :: Forgeue
Rom.12. thy neighbour hurting thee: & then shal thy ſinnes be looſed

:: He that ſeeketh reuenge contrarie to the

course of iustice, or of euil intention, or of rancor of mind, sinneth greuously.

:: Charitie requireth that we remitte iniuries with three conditions, if the offender be truly penitent, if the remission of punishment be not against iustice, nor against necessarie discipline.

:: Vndiscrete reporte one what an other hath saide, is often cause of much discontentment, and of dissention.

to thee when thou prayest. † Man to man reserueth anger, 3
and doth he seeke remedie of God? † He hath not mercie on 4
a man like vnto himself, and doth he intreate for his owne
sinnes? † Himself whereas he is flesh, reserueth anger, and 5
doth he aske propitiation of God? Who by prayer shal
obteyne for his sinne? † Remember the last thinges, & cease 6
to be at enmitie: † for consumption and death are imminent 7
in his commandmentes. † Remember the feare of God, and 8
be not angrie with thy neighbour. † Remember the testa- 9
ment of the High, & contemne the ignorance of thy neigbour.
† Refraine thyself from strife, and thou shalt diminish thy 10
sinnes: † for an angrie man kindleth strife, and a sinful man 11
wil truble his freindes, and in the middes of them that are at
peace he wil cast in enmitie. † For according to the wood of 12 Prou. 26.
the forest, so the fire burneth: and according to the power of
a man, so shal his anger be, and according to his substance he
wil increase his anger. † Hastie contention kindleth a fire: 13
and hastie strife shedeth bloud: and an il testifying tongue
bringeth death. † If thou blow vpon a sparck, it wil burne as 14
a fire: and if thou spitte thereon, it shal be quenched: both
procede out of the mouth. † The whisperer & duble tounged 15
is accurst: for he hath trubled manie that were at peace. † A 16
:: third tongue hath moued manie, and dispersed them from
nation into nation. † It hath destroyed the walled citie of the 17
rich, and hath digged downe the houses of great men. † It 18
hath cut the forces of peoples, and vndone strong nations.
† A third tongue hath cast out manlie wemen, and depriued 19
them of their labours. † He that regardeth it, shal not haue rest, 20
neither shal he haue a freind in whom he may repose. † The 21
stroke of a whippe maketh a blew marke: but the stroke of
the tongue wil breake the bones. † Manie haue fallen by 22
the edge of the sword, but not so as they that haue perished by
their tongue. † Blessed is he that is couered from a wicked 23
tongue, that hath not passed into the anger therof, and that
hath not drawen the yoke therof, and hath not bene tyed in
the bandes therof: † for the yoke of it, is a yoke of yron: and 24
the band of it is a band of brasse. † The death of it, is a most 25
wicked death: and hel is more profitable then it. † The conti- 26
nuance of it shal not be permanent, but it shal obteyne the
waies of the vniust: and it shal not burne the iust in the flame
therof. † They that forsake God, shal fal into it, and it shal 27
burne

burne in them, and shal not be quenched, and it shal be sent in vpon them as a lion, and as a leopard it shal hurt them.

28 † :: Hedge thine eares with thornes, and heare not a wicked
29 tongue, and make doores to thy mouth, and locks. † Lay
30 together thy siluer, and make balance to thy wordes, and right bridles to thy mouth: † and take heede lest perhaps thou slippe in thy tongue, & fal in the sight of the enemies, that lie in wayte for thee, and thy fal be vncurable vnto death.

:: To heare detraction is as bad as to speake it.

CHAP. XXIX.

Lend charitably, 3. and restore faithfully. 10. For the fault of il debters, omitte not to helpe the honest. 12. rather geue almes where nede is. 19. Be thankful for suretiship, 28. Liue frugally. 32. Goe not a ghestning for delicate there.

1 HE that :: lendeth to his neighbour, doth mercie: and
he that preuayleth with hand, keepeth the command-
2 ments. † Lend to thy neighbour in the time of his necessitie,
3 and :: againe repay thy neighbour in his time. † Confirme thy word, and doe faithfully with him: & thou shalt finde at al
4 time, that which is necessarie for thee. † Manie haue esteemed a thing lent as a thing found, and haue geuen molestation to
5 them that did helpe them. † Til they receiue, they kisse the handes of the lender, and in promises they humble their
6 voice: † and in the time of repaying they wil aske a time, and wil speake wordes of tediousnes and murmurings, and wil
7 make the time an excuse: † and if he be able to pay, he wil resist, he wil pay scarse halfe of the whole, and wil accouut
8 it as a thing found: † but if not, he wil defraude him of his
9 money, and possesse him an enemie without cause: † and wil repay him reproches and curses, and for honour and benefite
10 wil repay him contumelie. † Manie haue not lent, not becausse of wickednes, but they were afraid to be defrauded
11 without cause. † But yet vpon the humble be stronger of
Eccl. 22. Deut. 14. 12 minde, & for almes differre him not. † Because of the commandment receiue the poore: and becausse of his pouertie,
13 send him not away emptie. † Lose money for thy brother and
14 thy freind: and hide it not vnder a stone vnto perdition. † Put
Tob. 4. thy treasure in the precepts of the Higheſt, :: & it shal profite
15 thee more then gold. † Shut vp almes in the hart of the poore,
16 and the same shal obteyne for thee against al euil. † Aboue the
17 shilde of the mightie, & aboue the speare, it shal fight against thyne

:: Lending is a worke of mercie, & a kinde of almes. To repay that is borowed is a worke of iustice, wittingly not to restore is as bad as theft.

:: Great fruite of workes of mercie.

thyne enemie. † A good man becometh suretie for his 18
neighbour: and he that hath lost shame, wil leaue him to
himself. † Forget not the kindnes of a suertie: for he hath 19
geuen his life for thee. † The sinner and vncleane person 20
fleeth from his suretie. † A sinner counteth the goodes of 21
his suretie to himself: and vnthankful in minde wil forsake
him that deliuered him. † A man is suretie for his neigbour: 22
and when he hath lost shame, he shal be forsaken of him.
† Naughtie suretieshippe hath vndone manie, that were 23
in good case, and hath tossed them as a waue of the sea.
† Whurling round about, it hath made mightie men to re- 24
moue, and they haue wandred in strange nations. † A sinner 25
that trangresseth the commandment of our Lord, shal fal
into naughtie suretieshippe: and he that endeoureth to doe
manie thinges, shal fal into iudgement. † Recouer thy 26
:: Prudence requireth that by helping an other, thou doest not ouerthrow thyself. neighbour according to thy power, and :: take heede to thy
selfthat thou fal not. † The beginning of mans life water & 27
bread, and garment, and house couering his turpitude.
† Better is the poore mans fayre vnder a roofe of bordes, then 28
sumptuous cheere in a strange place without a house. † Let 29
the least thing please thee in steede of a great, and thou shalt
not heare the reproach of peregrination. † It is a naughtie 30
life to change lodging from house to house: and where he
shal lodge, he shal not deale boldely, nor open his mouth.
† He shal lodge, and feede, and make the vnthanckful 31
drinke, and beside these thinges he shal heare bitter wordes.
† Passe thou stranger, & furnish the table, & with the thinges 32
thou hast in thy hand, feede the rest. † Depart from the 33
presence of the honour of my freindes: for the necessitie of my
house my brother is to be lodged with me. † These thinges 34
be greuous to a man that hath vnderstanding: rebuke for the
house, and the reproch of the lender.

CHAP. XXX.

Chastisment of children is necessarie, and indulgence very dangerous. 14. Health is better then riches. 17. A trubleſome life is worse then death. 22. Be not pensiue but chereful in mind.

HE that loueth his soune, doth accustome him to stripes, 1 Prou. 1
that he may reioyce in his later end, and not grope after 6. 23.
the doores of his neighbours. † He that teacheth his sonne, 2
shal be praised in him, & in the middes of them of his houshold
he shal glorie in him. † He that teacheth his sonne, doth cast 3

the

the enemie into emulation, and in the middes of his freindes
Deut. 6. 4 he shal glorie in him. † His father is dead, & he is as it were
not dead: for he hath left behind him the like to himself.
5 † In his life he sawe and reioyced in him: in his death he was
not made sorie, neither was he confounded before the ene-
6 mies. † For he left a defender of his house against the enemies,
7 & one that should render thanck to his freindes. † :: For the
soules of his sonnes he wil binde vp his woundes, & at euerie
8 voice his bowels shal be trubled. † An vntamed horse be-
cometh stubburne, and a dissolute childe wil become headie.
9 † Pamper thy sonne, and he wil make thee afraid: play with
10 him, and he wil make thee sorowful. † Laugh not with him,
lest thou be sorie, and at the last :: thy teeth shal be on edge.
11 † Geue him not power in his youth, and contemne not his
12 cogitations. † Curbe his necke in youth, and knock his
sides whiles he is a childe, lest perhaps he be hardned, and
beleeue thee not, and he shal be sorow of minde to thee.
13 † Teach thy sonne, and worke in him, that thou offend not
14 in his dishonestie. † Better is a poore man whole, and strong
of force, then a rich man weake and scourged with miserie.
15 † The :: health of the soule in holines of iustice, is better
then al gold and siluer: and a sound bodie, then infinite re-
16 uenewes. † There is no riches aboue the riches of the health
of the bodie: and there is noe delight aboue the ioy of the
17 hart. † Better is death then a bitter life: and euerlasting rest,
18 then continual sicknes. † Good thinges hid in a mouth that
19 is shut, are as messes of meates set about a graue. † What shal
Deut. 14. sacrifice profite an idol? for neither shal he eate, nor smel:
20 † so he that is chased away of our Lord, beareth the rewardes
21 of iniquitie: † seing with his eies, & groning, as an eunuch
Prou. 12. 22 embracing a virgin and sighing. † :: Geue not heuines to thy
& 17. 23 soule, & afflict not thyself in thy counsel. † Ioyfulnes of the
hart, this is the life of a man, and a treasure without defect of
24 holines: and the ioy of a man is long life. † Haue mercie on
thine owne soule, :: pleasing God, and refraine: and comfort
25 thy hart in his holines: and expel sorow far from thee. † For
sorow hath killed manie, and there is noe profite in it.
26 † Enuie and anger diminish the daies, and thought wil bring
27 old age before the time. † A magnifical hart, is good in
bankettes: for his bankettes are made diligently.

:: The eldest sonne being heyre to his father, is to haue special care of the other children, euen to the aduenturing of his owne hurt for their liues.

:: Teeth on edge or gnashing of teeth, is a part of hel paines. *Mat.* 8. & 13 & sometimes beginneth in this life.

:: Pietie is aboue al riches, and honour.

:: Suffer not vnnecessarie pensiuenes to afflict thy mind, through pusillanimitie.

:: But relie wholly vpon Gods wil and prouidence, resigning thy wil vnto his.

CHAP. XXXI.

By seeking vertue, and laboring for necessaries, the flesh is subdued to the spirite. 8. Moderate riches are best, 12. with temperance in diette, 30. especially in drinking.

:: They that imploy al their studie to getre vertues, shal be more free from tentations of the flesh.

:: And from drawsines of mind: whereupon S Ierom admonisheth: *Loue the studies of holie Scriptures, and thou wylt not loue the vices of the flesh. Epist. ad Rusticum Monach.*

:: It is in mans freewil to transgresse, & therfore they are happie, that through Gods grace do not breake his commandments.

WATCHING :: after honestie shal pine the flesh, & the thought thereof :: taketh away sleepe. † The thought of foreknowlege turneth away the vnderstanding, & greuous infirmitie maketh a sober soule. † The riche man hath laboured in gathering of substance together, & in his rest he shal be replenished with his goodes. † The poore man hath laboured in the diminishing of his liuing, and in the end he is made poore. † He that loueth gold shal not be iustified: & he that foloweth after corruption, shal be replenished of it. † Manie haue bene geuen into falles for gold, and their perdition hath come by the beautie thereof. † The gold of them that sacrifice is a wood of offence: wo to them, that folow after it, and euerie vnwise man shal perish in it. † Blessed is the rich man that is found without spot: and that hath not gone after gold, nor hoped in money and treasures. † Who is this, & we wil praise him, for he hath done meruelous thinges in his life. † Who is proued therin, & perfect, shal haue eternal glorie. He that :: could transgresse, and hath not transgressed: and doe euils, and hath not done: † therfore are his good thinges stablished in our Lord, & al the church of saintes shal declare his almes. † Art thou set at a great table? open not thy iawe therevpon first. † Say not this: There be manie thinges which are vpon it. † Remember that a naughtie eie is euil. † What is created worse then the eie? therefore shal it weepe at euerie face. When it shal see, † stretch not out thy hand first, and so contaminated with enuie thou be ashamed. † Be not oppressed in a feast. † Vnderstand by thyselfe what thy neighbours thinges are. † Vse as a frugal man those thinges, that are set before thee: lest thou be hated when thou eatest much. † Leaue of first, for maners sake, and exceede not, lest thou perhaps offend. † And if thou be set in the middes of manie, stretch not forth thy hand before them: neither doe thou first aske to drinke. † How sufficient is a little wine for a man wel taught, and in sleeping thou shalt not be pained with it, and thou shalt feele no griefe. † Watching, & choler, & torment to an vnsatiable man: † sleepe of health is in a man of spare diet:

Prou.

he shal

he shal sleepe vntil morning, and his soule with him shal be
25 deligted. † And if thou hast bene forced with eating much,
rise from the middes, and vomite, and it shal refresh thee, and
26 thou shalt not bring infirmitie to thy bodie. † Heare me my
sonne, and despise me not: and in the end thou shalt finde my
27 wordes. † In al thy workes be quicke, and al infirmitie shal
28 not chance vnto thee. † The lippes of manie shal blesse him
Prou. 22. that is magnifical in breads, and the testimonie of his truth is
29 faithful. † In :: naughtie bread the cittie wil murmur, and the
30 testimonie of the naughtines thereof is true. † Prouoke not
them that loue wine: for wine hath destroyed very manie.
31 † Fire tryeth hard yron: so wine dronken in drunkennes
32 shal rebuke the hartes of the proud. † Equal life to al men,
wine in sobrietie: if thou drinke it moderatly, thou shalt be
33 34 sober. † What is the life that is diminished with wine? † What
35 defraudeth life? death. † Wine was created for ioyfulnes, and
Psa. 103. 36 not for drunkénes from the beginning. † Wine drunken mo-
Prou. 31. 37 derately is the ioy of the soule, and the hart. † Sober drink-
38 ing is health to soule and bodie. † Much wine drunken ma-
39 keth prouocation, & wrath, & manie ruines. † Much wine
40 dronken is bitternes of the soule. † The couragiousnes of
drunkennes, is offence of the vnwise, lessening the strength,
41 and making woundes. † In a banquet of wine rebuke not
thy neighbour: and despise him not in his mirth. † Speake nor
42 to him wordes of repoch: and presse him not in demanding
againe.

:: As bread is the chiefe sustenãce of the bodie, so doctrine is of the minde, which being good nourisheth, & if it be bad corrupteth them that receiue it.

CHAP. XXXII.

Superiors must rule With mekenes, 4. teaching those wisdom that are capable thereof. 7. Be moderate in musike, and in wine. 9. Let yongmen be diligent to heare, and sparing to speake. 13. especially before their betters. 15. Be alwayes wel occupied. 17. Serue, and feare God. 21. admitte correction. 24. do nothing without counsel.

1 HAVE they made thee Ruler? :: be not extolled: be
2 among them as one of them. † Haue care of them, and
so sitte thou stil, and al thy care being dispatched, repose.
3 † That thou maist reioyce for their sakes, & receiue a crowne
as an ornament of grace, and obteyne the dignitie of the con-
4 tribution. † Speake thou that art elder: for it becometh thee,
5 † the first word to him that loueth with knowlege, & hinder
Eccle. 3. 6 not musike. † Where there is no hearing, power not out

:: Humilitie is necessarie in al, but most especially in men of auctoritie. The greatest art in this life is to contemne vaine glorie in height of auctoritie. S. Greg. de cura pastorali

speache, and extol not thyself our of time in thy wisdom.
† A litle pearle of the carbuncle in an ornament of gold, and 7
the comparison of musicians in a banket of wine. † As a 8
signet of the emerauld is in the working of gold: so the melo-
die of musike in ioyful and moderate wine. † Heare holding 9
thy peace, & for thy reuerence good grace shal come to thee.
† Yong man speake in thine owne cause scarsely. † If thou 10 11
be asked twise, let thyne answer haue an head. † In manie 12
thinges be as it were ignorant, and heare holding thy peace
and withal asking. † In the middes of greate men presume 13
not: and where ancients are, speake not much. † Before 14
haile there shal goe lightning: & grace shal goe before sham-
fastnes, & for thy reuerence good grace shal come to thee.
† And at the houre of rysing slacke not thyself: but runne 15
before first into thy house, and there withdraw thyself, and
there play, † and doe thy conceites, and not in sinnes and 16
proud word. † And aboue al these thinges blesse our Lord, 17
that made thee, & that doth replenish thee with al his goodes.
† He that feareth our Lord, shal receiue his doctrine: and 18
they that wil watch after him, shal finde blessing. † He that 19
seeketh the law, shal be replenished with it: and he that
doth deceitfully, shal be scandalized by it. † They that 20
feare our Lord, shal finde iust iudgement, and shal kindle
iustices as light. † A sinful man wil flee reprehension, and 21
according to his wil, wil finde excuse. † A man of counsel 22
wil not destroy vnderstanding, an aliene and proud man wil
not dread feare: † Yea after he hath done with feare without 23
counsel, he shal be controwled euen by his owne pursuites.
† Sonne :: doe nothing without counsel, and after the fact 24
thou shalt not repent. † Goe not in the way of ruine, and 25
thou shalt not stumble at stones: commite not thyself to a
laborious way, lest thou set a scandal to thy soule. † And 26
beware of thy children, and take heede of them of thy house-
hold. † In al thy worke beleue thy soule :: by faith: for this is 27
the keeping of the commandmentes. † He thal beleueth God, 28
attendeth to the commandmentes: and he that trusteth in
him, shal not be lessened.

:: God directeth mens resolutions, and actions, when they vse the meanes of consultation, as he hath appointed: for when two or three are gathered in his name, he is in middes of them. Mat. 18

:: Do not against thy cõscience.

CHAP. XXXIII.

Feare of God defendeth from al aduersaries. 5. Follie is vnconstant. 8. God disposeth al to the best. 13. Man is in Gods hand, as clay in the potters. 20. Superiors must keepe their auctoritie: and their subiectes in discipline.

To him

1 TO him that feareth our Lord euils shal not happen, but
in tentation God wil keepe him, and deliuer him from
2 euils. † A wise man hateth not the commandments and
iustices, and he shal not be shaken as a shippe in a storme.
3 † A man of vnderstanding beleueth the law of God, and the
4 law is sure to him. † He that repeteth an interrogation,
shal better prepare his answer, and so shal be heard, and
5 shal keepe discipline. † :: The hart of a foole is as a wheele
6 of a carte: & his cogitation as a turning axeltree. † A stalion
horse neyeth vnder euerie one that sitteth vpon him, so
7 a freind that is a scorner. † Why doth one day excel an other,
and one light an other, and one yeare an other yeare of
8 the sunne? † By the knowlege of our Lord they were sepe-
9 rated, the sunne being made, and keeping the precept. † And
he changed times, and the festiual daies thereof, and in the
10 same they celebrated the festiual daies at an houre. † Of
them God exalted and magnified, and of them he put into the
number of daies. And al men are of the ground, and of the
11 earth, from whence Adam was created. † In the multitude
of the discipline of our Lord he separated them, and changed
12 their waies. † Of them he blessed, and exalted: and of them
he sanctified, and applied to himself: and of them he cursed
and humbled, and conuerted them from their separation.
Rom. 9. 13 † As potters clay is in his hand, to fashion and dispose it.
14 † Al his wayes according to his disposition: so man in the
hand of him, and he wil render to him according to his iudge-
15 ment. † Against euil is good, and against death life: so also
against a iust man a sinner. † And so looke vpon al the workes
16 of the Highest. Two against two, and one against one. † And
I awaked last, and as he that gathereth bearies after the grape
17 gatherers. † In the blessing of God I also haue hoped: and as
18 he that gathereth grapes, haue I filled the wine presse. † See
that I haue not laboured for myself only, but for al that seeke
19 out discipline. † Heare me ye great men, and al peoples, and
20 ye rulers of the Church karken with your eares. † To sonne
and wife, brother and freind, geue not power ouer thee in thy
life: and geue not thy possession to an other: lest perhaps
21 thou repent thee, and thou entreate for them. † Whiles thou
art yet aliue and takest breath, al flesh shal not change thee.
22 † For it is better that thy children aske of thee, then that thou
23 looke toward the hands of thy children. † In al thy workes

:: Men ledde with passions runne from one vice into an other without ceasing. Especially heretikes runne into manie errors. Against which S. Paul prescribeth this rule. *It is best that the hart be established with grace. Heb. 13. v. 9.*

be exquisite. † Geue no staine to thy glorie. In the day of the 24
consummation of the dayes of thy life, and in the time of thy
decease distribute thine inheritance. † Fodder, and wande, 25
and burden for an asse: bread, and discipline, and worke for a
seruant. † He worketh in discipline, and seeketh to rest: 26
release him his handes, and he seeketh libertie. † The yoke 27
and the reyne bend a stiff necke, and continual workes do
bowe a seruant. † For a malicious seruant torment & fetters, 28
send him into worke, that he be not idle. † For idlenes hath 29
taught much naughtines. † Set him to worke: for so it be- 30
cometh him. And if he be not obedient, bow him with fet-
ters, and exceede not ouer al flesh: but without iudgement
doe no greuous thing. † If thou haue a faithful seruant, let 31
him be vnto thee as thy soule: as a brother so entreate him: be-
cause in the bloud of thy soule thou hast gotten him. † If 32
thou hurt him vniustly, he wil runne away: † if rising vp he 33
depart: thou knowest not whom to aske, and what way to
seeke him.

CHAP. XXXIIII.

Trust not vaine dreames, southsayinges, nor lies. 9. Much good is got by experience: 14. and more by fearing God. 21. God reiecteth the oblations of the wicked. 24. Defrauding the poore is like to manslaughter. 28. Destroy not that an other buildeth. 30. Repentance without amendment is nothing worth.

:: Vaine dreames are not to be regarded: but some are good, & from God. *Gen* 37. 40. 41. *Dan.* 2. 4. *Mat.* 1.

VAINE hope, & lying is to a foolish man: & :: dreames 1
extol the vnwise. † As he that apprehendeth a shadow, 2
and pursueth the winde: so is he also that attendeth to lying
visions. † According to this is the vision of dreames: as a 3
mans similitude before the face of a man. † Of the vncleane 4
what shal be made cleane? and of a lyer what truth shal be
said? † Diuination of errour, and lying southsayinges, and the 5
dreames of them that do euil, are vanitie. † And as a woman 6
that trauaileth thy hart suffereth phantasies: vnlesse it be a
vision sent forth from the Highest, set not thy hart vpon them.
† For dreames haue made manie to erre, and they that hoped 7
in them haue failed. † :: The word of the law shal be fulfilled 8
without lying, and :: wisedom in the mouth of the faithful
shal be made plaine. † He that hath not bene proued, what 9
knoweth he? A man expert in manie thinges, shal thinck
manie thinges: and he that hath lerned manie thinges, shal
declare vnderstanding. † He that is not tryed, knoweth 10

:: Vvhatsoeuer is written in holy Scripture is vndoubtedly true: and no iote of the law shal perish.

:: God also prouideth that alwayes there be somewhich truly explicate his lavv.

few

few thinges: and he that hath bene in manie things, multi-
11 plyeth wickednes. † He that hath not bene proued, what
maner of thinges knoweth he? He that is deceiued, shal
12 abound with wickednes. † I haue seene manie thinges in
wandring to and fro, and very manie fashions of words.
13 † Some times I haue bene in danger vnto death for these
14 thinges, and I was deliuered by the grace of God. † The spirit
of them that feare God is sought, & at his sight shal be blessed.
15 † For their hope is on him that saueth them, and the eies of
16 God vpon them that loue him. † He that feareth our Lord
17 shal tremble at nothing, and shal not dread: because he is his
18 hope. † His soule is blessed that feareth our Lord. † To
19 whom doth he looke, and who is his strength? † The eies of
Psa. 32. our Lord are vpon them that feare him, a protectour of might,
a stay of strength, a couer from the heate, and shadow for the
20 noone time, † a sauing from offence, and helpe from falling,
exalting the soule, and illuminating the eies, geuing health,
Prou. 21. 21 and life, and blessing. † The oblation of him that immolateth
v. 27. of an vniust thing is spotted, and the scorninges of the vniust
22 are not acceptable. † Our Lord is onlie theirs that expect him
Prou. 15. 23 in the way of truth and iustice. † The Higheſt alloweth not
v. 8. the giftes of the wicked: neither wil he be made propitious for
24 sinnes by the multitude of their sacrifices. † He that offereth
sacrifice of poore mens substance, is as he that sacrificeth the
25 sonne in the presence of his father. The bread of the needie, is
the life of the poore: he that defraudeth it, is a man of bloud.
26 † He that taketh away bread in swet, is as he that killeth
Leuit. 19. 27 his neighbour. † He that sheddeth bloud, and that defraudeth
28 the hired man, are bretheren. † :: One building, and an other
29 destroing: what profite haue they but the labour? † One
praying, and an other cursing: whethers voice wil God heare?
30 † He that is washed from the dead, :: and toucheth him
31 againe, what doth his washing profit? † so a man that
fasteth in his sinnes: and doing the same againe, what doth he
profite in humbling himself? who wil heare his prayer?

** :: He that destroyeth that an other buildeth bringeth two mens labours to nothing.

:: Recidiuation into sinne maketh the former repentãce frustrate. Mat. 18. v. 33.

CHAP. XXXV.

Obseruation of the commandments, 4. and sacrifice of the iust please God, 12. not the sacrifice of the wicked. 14. God protecteth the poore and desolate, 19. heareth the prayer of the humble, and rendereth to al as they deserue.

He

:: Sacrifices of penance, *Psal.* 50. of iustice Psal. 4. and of praise, Psa. 49. are better then external sacrifices.
:: Neuertheles external sacrifice is also necessarie.

HE :: that keepeth the law, multiplieth oblation. † It is 1
an holsome sacrifice to attend to the commandments, 2
and to depart from al iniquitie. † To depart from iniquitie 3
is a thing that pleaseth our Lord wel: and to depart from in-
iustice is an intreating for sinnes. † :: Thou shalt not appeare 4
before the sight of our Lord emptie. † For al these thinges 5
are done because of the commandment of God. † The obla- 6
tion of the iust maketh a fatte altar, and is an odour of
sweetenes in the sight of the Highest. † The sacrifice of the 7
iust is acceptable, and our Lord wil not forget the memorie
thereof. † Render glorie to God with a good minde: and 8
diminish not the first fruites of thine handes. † In euerie gift 9
make thy countenance chereful, and in ioyfulnes sanctifie thy
tithes. † Geue to the Highest according to his gift, and with 10
a good eie, doe according to the abilitie of thine handes:
† because our Lord is a rewarder, and wil repay thee :: seuen 11
times so much. † Offer not wicked giftes, for he wil not 12
receiue them. † And looke not vpon an vniust sacrifice, 13
because our Lord is iudge, and there is not with him the
glorie of person. † Our Lord wil not accept person against 14
the poore, and he wil heare the prayer of him that is hurt.
† He wil not despise the prayers of the pupil: nor the widow, 15
if she power out speach of mourning. † Do not the widows 16
teares runne downe to the cheeke, & her exclamation vpon
him that causeth them to runne? † For from the cheeke they 17
goe vp euen to heauen, and our Lord the hearer wil not be
delighted in them. † He that adoreth God in delectation, shal 18
be receiued, & his petition shal approch euen to the cloudes.
† The prayer of him that humbleth himself, shal penetrate 19
the cloudes: and til it approch he wil not be comforted: and
he wil not depart til the Highest behold. † And our Lord wil 20
not be long, but wil iudge the iust, and wil do iudgement: and
the strongest wil not haue patience in them, that he may crush
their backe: † and he wil repay vengeance to the Gentiles, til 21
he take away the multitude of the proude: & breake the scep-
ters of the vniust, † til he reward men according to their do- 22
ings: and according to the workes of man, and according to
his presumption, † til he iudge the iudgement of his people, 23
and shal delight the iust with his mercie: † The mercie of God 24
is beautiful in the time of tribulation, as a cloude of raine in
the time of drught.

1. *Reg.* 15. 7. 22. *Iere.* 7.
Exo. 23. & 34. *Deut.* 16.
2. *Cor.* 9. *Tob.* 4.
Leuit. 22. *Deut.* 15.
2. *Paral.* 19, *Rom.* 2. *Act.* 10.
:: Often times so much. *As Prou.* 24. *Seuen times shal the iust fal, & shal rise againe.*

CHAP.

CHAP. XXXVI.

A prayer for conuersion of al nations: 14. and for conseruation of the Israelites. 20. Discretion is necessarie in al actions, and desires.

1 HAVE mercie vpon vs ô God of al, and respect vs, and
2 shew vs the light of thy mercies: † and send in thy feare
vpon :: the nations, that haue not sought after thee, that they
may know that there is no God but thou, and that they may
3 shew forth thy glorious thinges. † Lift vp thy hand ouer the
4 strange Nations, that they may see thy might. † For as in
their sight thou art sanctified in vs, so in our sight thou shalt
5 be magnified in them, † that they may know thee, as we
6 also haue knowen, that there is no God beside thee ô Lord.
7 † Renewe signes, and change meruels. † Glorifie thy hand,
8 and thy right arme. † Raise vp furie, and power out wrath.
9 † Take away the aduersarie, and afflict the enemie. † Hasten
10 the time, and remember the end, that they may declare thy
11 meruels. † Let him that is saued be deuoured in the wrath of
flame: and let them that euil intreate thy people, finde perdi-
12 tion. † Breake the head of princes of the enemies, that saie:
13 There is none other beside vs. † Gather together al the tribes
of Iacob: and let them know that there is no God but thou,
that they may declare thy great workes: & thou shalt inherite
14 them as from the beginning. † Haue mercie on thy people,
Exo. 4. vpon which thy name is inuocated: and vpon Israel, whom
15 thou hast made equal to thy first begotten. † Haue mercie on
the citie of thy sanctification Ierusalem, the citie of thy rest.
16 † Replenish Sion with thy wordes that can not be vttered,
17 & thy people with thy glorie. † Geue the testimonie to them,
that are thy creatures from the beginning, and raise vp the
prophecies, which the former prophets spake in thy name.
18 † Geue reward to them that patiently expect thee, that thy
prophets may be found faithful: and heare the prayers of thy
19 seruants, † according to Aarons benediction of thy people,
Num. 6. and direct vs into the way of iustice, and let al knowe that
inhabite the earth, that thou art God the beholder of the
20 worldes. † The :: bellie wil eate al meate, and one meate is
21 better then an other meate. † The iawes taist venison, & :: the
22 wise hart lying wordes, † A peruerse hart wil geue sorow, and
23 a cunning man wil resist it. † Some woman wil receiue euerie
man: and one daughter is better then an other daughter.

:: This prayer implieth also a prophecie of the conuersion of the Gentiles, as the like very often in the Psalmes. 58. 64. 65. &c.

:: As there is difference of meates: :: so there ought to be discretion in wordes, in choosing a wife, & in al actions, and desires.

† The beautie of a woman chereth the face of her husband, and increaseth the desire aboue al mans concupiscence. † If there be a tongue of curing, there is also of mitigating and of mercie: her husband is not according to the sonnes of men. † He that possesseth a good woman, beginneth riches: she is an helpe like vnto him, & a piller as :: rest. † Where there is no hedge, the possession shal be spoiled: and where there is no wife, he mourneth wanting. Who doth credite him that hath no nest, and turning aside whersoeuer it waxeth darke, as a robber girded, leaping from citie to citie.

:: In concord smal thinges increase, by discord al thinges goe to hauocke.

CHAP. XXXVII.

Beware of a feaned, & loue à sure freind, 7. consult with the wise, trustie, 15. and vertuous, 19. especially relying vpon God. 21. The tongue is cause of much good, or much euil. 30. Be temperate in diet.

EVERIE freind wil say: I also haue ioyned freindshipe: :: but there is a freind, in name only a freind. Doth there not sorow remaine euen to death? † But a companion and freind wil be turned to enmitie. † O most wicked presumption, whence wast thou created to couer the drie land with malice, and with the deceitfulnes thereof? † A companion is pleasant with his freind in delectations, and in the time of tribulation he wil be an aduersarie. † A companion is sorie with his freind for his bellies sake, and he wil take a shield against the enemie. † Forgete not thy freind in thy minde, and be not vnmindeful of him in thy riches. † Consult not with him which betraieth, and hide thy counsel from them that enuie thee. † Euerie counseler vttereth counsel, but there is a counseler in him selfe. † From such a counseler keepe thy soule. First know what his necessitie is: for he wil deuise to his owne minde: † lest perhaps he thrust a sharpe stake into the ground and say to thee: † Thy way is good; and stand ouer against thee to see what wil befal thee. † With an irreligious man treate not of holines, and with the vniust of iustice, and with a woman of the thing whereof she is ielous: with a feareful man of warre, with a marchant of traficke, with a byer of selling, with an enuious man of geuing thankes, † with the impious of pietie, with the vnhonest of honestie, with the field labourer of al worke, † with him that worketh by the yeare of the ending of the yeare, with a slothful seruant of much working: attend not to these in al counsel. † But be continual

:: As freindshippe is a most necessarie thing in humane life; so fained frēdshippe is most dangerous.

continual with a holie man, whomsoeuer thou shalt know to
16 obserue the feare of God, † whose soule is according to thine
owne soule: and who when thou shalt stumble in the darke,
17 wil be sorie for thee. † And establish with thy self an hart of
good counsel: for there is none other thing more worth to
18 thee then it. † The soule of a holie man vttereth sometime
true thinges, more then seuen watchmen that sitte in a high
19 place to watch. † And in al these :: beseech the Highest, that
20 he direct thy way in truth. † Before al workes let a true word
21 goe before thee, and stable counsel before euerie act. † A
wicked word shal change the hart: out of which rise foure
partes, good, and euil, life, and death: and the tongue is a con-
tinual ruler of them. There is a subtile man teacher of manie,
22 and to his owne soule he is vnprofitable. † A cunning man
23 hath taught manie, and is swete to his owne soule. † He that
speaketh sophistically, is odious: in euerie thing he shal be
24 defrauded. † Grace is not geuen him of our Lord: for he is
25 defrauded of al wisdom. † There is a wise man, wise to his
owne soule: and the fruite of his vnderstanding is laudable.
26 † A wise man teacheth his people, and the fruites of his
27 vnderstanding are faithful. † A wise man shal be filled with
28 blessinges, and they that see wil praise him. † The life of a man
is in the number of dayes: but the dayes :: of Israel are in-
29 numerable. † A wise man in the people shal inherite honour,
30 and his name shal liue for euer. † Sonne in thy life :: proue
1.Cor. 6. 31 thy soule: & if it be wicked, geue it not power: † for al thinges
are not expedient for al, and euerie kinde pleaseth not euerie
32 soule. † Be not greedie in al feasting, and power not out thy
33 self vpon al meate: † for in manie meates there shal be infir-
34 mitie, and greedines shal approch euen to choler. † Because
of surfet manie haue died: but he that is abstinent, shal adde
life.

:: Man is bond to vse al prudent endeuour & withal most especially to pray for Gods direction.

:: The dayes of the Blessed in heauen, who see God, are eternal.

:: The same which S. Paul admonisheth (1. Cor 11.) *let euerie one proue him self*, by examining & rectifying his conscience.

CHAP. XXXVIII.

God hath ordained corporal, 9. and spiritual medicines. 16. Vse moderate, not excessiue sorow for the dead. 26. Tradesmen and artificers are necessarie, much more spiritual pastors.

1 HONOVR the phisition :: for necessitie: for the Highest
2 hath created him. † For al medicine is of God, & it shal
3 receiue gift of the king. † The knowlege of the phisition shal
exalt his head, and in the sight of great men he shal be praised.

:: Mans bodie naturally needeth sustenāce & sometimes phisike, and so

doth his soule; which as it is more excellent, so it ought to be more regarded.

† The Highest hath created medicines of the earth, and a wise 4
man wil not abhorre them. † Was not bitter water made 5 Exo. 15
sweete by wood? † The vertue of these thinges is come to 6
the knowlege of men, and the Highest hath geuen knowlege
to men, for to be honoured in his meruelous thinges.
† Curing with these thinges he shal mitigate paine, and the 7
apothecarie shal make confections of swetenes, and shal
make ointments of health, and his workes shal not be con-
summated. † For the peace of God is vpon the face of the 8 Isa. 38.
earth. † Sonne :: in thine infirmitie contemne not thy self, 9
but pray our Lord, and he wil cure thee. † Turne away from 10
sinne, and direct thy handes, and from al offence cleanse thy
hart. † Geue sweetenes and a memorial of fine floure, and 11
make a fat oblation, and geue place to the phisition. † For 12
our Lord created him: and let him not depart from thee,
because his workes be necessarie. † For there is a time when 13
thou maist fal into their handes: † and they shal beseech our 14
Lord, that he direct their rest, and healing; for their conuersa-
tion. † He that sinneth in his sight, that made him, shal fal 15
into the handes of the phisition. † Sonne vpon the dead 16
shed teares, and beginne to weepe as hauing suffered doleful
thinges, and according to iudgement couer his bodie, and
neglect not his burial. † But :: for detraction beare bitterly 17
the mourning of him one day, and be comforted for the Prou. 1
heauines, † and make mourning according to his desert one 18 & 17.
day, or two, because of detraction. † For by heauines death 19
hasteneth, and it couereth the strength, and sorow of the hart
boweth the necke. † In abstraction sorow is permanent: and 20
the substance of the poore is according to his hart. † Geue 21
not thine hart into heauines, but expel it from thee: and re-
member the latter endes, † and forget not: for neither is 22
there returne, and him thou shalt profit nothing, and thou
shalt hurt thy self. † Be mindful of my iudgement: for thine 23
also must be so: to me yesterday, and to thee to day. † In the 24
reposse of the dead make the memorie of him to rest, and com- 2. Reg.
fort him in the departing of his spirit. † :: The wisdom of 25
a scribe in the time of vacance: and he that is lesse in action,
shal receiue wisdom. † With what wisdom shal he be reple- 26
nished, that holdeth the plough, and glorieth in the goade,
drieuth oxen with the prickle, and conuerseth in their
workes, and his talke is in the breede of bulles? † He wil 27
geue

:: Spiritual infirmitie requireth spiritual phisike.

:: To auoide euil speach, shew that thou art truly sorie for the death of thy freind. But moderate thy sorow, lest it hurt thy self.

:: When pastores haue ley sure from preaching they may then profite others by writing. So S. Paul, not only

geue his hart to turne vp furrowes, and his watching in the
18 feeding of kine. † So euerie craftſman and workemaſter that
paſſeth the night as the day, that maketh grauen ſeales, and
his continual diligence varieth the picture: he wil geue his
hart to the ſimilitude of the picture, and his watching wil
29 perfect the worke. † So the yronſmith ſitting by the anuil and
conſidering the worke of yron. The vapour of the fire wil
parche his flesh, and he ſtrueth in the heate of the fournace:
30 † The noyſe of the hammer reneweth his eare, and his eye is
31 againſt the ſimilitude of the veſſel. † He wil geue his hart to
the finishing of the workes, and his watching wil polish to
32 perfection. † So the potter ſitting at his worke, turning the
wheele with his feete, who is alwayes ſet in carefulnes for his
33 worke, and al his working is in number: † With his arme
he wil fashion the clay, and before his feete he wil bend
34 his ſtrength: † He wil geue his hart to finish the vernishing
35 thereof, and his watching wil make cleane the fournace. † Al
theſe haue hoped in their handes, and euerie one is wiſe in his
36 owne art. † Without theſe a citie is not built. † And they
37 shal not inhabite, nor walke therein, and they shal not leape
38 high into the congregation. † Vpon the iudges ſeate they
shal not ſitte, and the ordinance of iudgement they shal not
vnderſtand, neither shal they declare diſcipline and iudge-
39 ment, and in parables they shal not be found: † but they
shal confirme the creature of the world, and their prayer shal
be in the worke of their art, applying their ſoule, & ſearching
in the law of the Higheſt.

preached, but alſo writte. So likewiſe the doctors of the Church and other holie Fathers.

CHAP. XXXIX.

Godlie knowlege, 16. puritie of ſoule, 20. humble conceipt of our ſelues, 27. and conſideration of eternal reward, are good diſpoſitions to ſpiritual contemplation.

1 THE :: wiſe man wil ſearch out the wiſdom of al the
2 ancientes, and wil be occupied in the prophetes. † He
wil keepe the narration of famous men, and wil enter wthal
3 into the ſubtilities of parables. † He wil ſearch out the hidden
ſenſes of prouerbes, and wil conuerſe in the ſecretes of para-
4 bles. † In the middes of great men he wil miniſter, and in the
5 ſight of the preſident he shal appeare. † He shal paſſe into the
land of ſtrange nations: for he shal trie good and euil in men.
6 † He wil geue his hart to watch early vnto our Lord, that

:: Beſides actiue life commended in the former chap. it is neceſſarie that vertuous men vſe alſo meditation, & cõtemplation. Vnto which foure diſpoſi-

tions are requisite, described in this chapt.

1. True knowlege of holie Mysteries: without the' which meditation wil be erronious.

made him, and he wil pray in the sight of the Highest. † He wil open his mouth in prayer, and wil entreate for his sinnes. † For if it shal please our great Lord, he wil fil him with :: the spirit of vnderstanding: † and he wil power forth the wordes of his wisdom as showres, and in prayer wil confesse to our Lord. † And he wil direct his counsel, and discipline, and in his secretes he wil consult. † He wil open the discipline of his doctrine, and wil glorie in the law of the testament of our Lord. † Manie wil praise his wisdom, and it shal not be abolished for euer. † The memorie of him shal not depart, and his name shal be required from generation to generation. † Nations shal declare his wisdom, and the church wil shew forth his praise. † If he continew, he shal leaue a name more then a thousand: and if he rest, it shal profite him. † I wil yet consult that I may declare: For as with furie I am replenished. † In voice he saith: Heare me ye diuine fruites, and as the rose planted vpon the riuers of waters fructifie ye. † As Libanus :: haue ye the odours of sweetnes. † Florish ye flowres, as the lilie, and geue forth an odour, and bring forth leaues in grace, and praise with songue, and blesse our Lord in his workes. † :: Geue magnificence to his name, and confesse vnto him in the voice of your lippes, and in songues of the lippes, and harpes, & thus shal ye say in confession: † Al the workes of our Lord are exceeding good. † At his word the water stood as an heape: and at the word of his mouth as it were receptacles of waters: † because in his commandment placabilitie is made, and there is no diminishing of his saluation. † The workes of al flesh are before him, and there is nothing hid from his eyes. † From world to world he beholdeth, and nothing is meruelous in his sight. † It is not to be saied: What is this, or what is that? for al thinges shal be sought in their time. † :: His blessing hath ouerflowed as a streame. † And as a flood hath watered the drie land, so his wrath shal inherite the nations, that haue not sought him: † euen as he turned waters into drught, and the earth was made drie: and his waies are direct to the waies of them: so to sinners stumbling blockes in his wrath. † Good thinges were created for the good from the beginning, so for the wicked, good thinges and euil. † :: The beginning of the thing necessarie for the life of men, water, fire, and yron, salt, milke, and bread of flower, and honie, and the cluster of grape, and oyle,

2. :: Puritie of soule free frō greuous sinnes, and endowed with vertues.

3. :: Humilitie is especially required in contemplatiue persons.

4. :: Hope of eternal reward comforteth, & encoregeth the seruants of God.

::In the meane time God geueth necessaries for this

Gen. 1.

Exo. 14.

Gen. 7.

32 oyle, & clothing. † Al these shal be conuerted to saintes into
33 good, so also to the impious and to sinners into euil. † There
are spirites, that were created :: for vengeance, and in their
34 furie they haue confirmed their tormentes: † in the time of
consummation they shal power out strength: and they shal
35 accomplish the furie of him, that made them. † Fire, haile,
36 famine, and death, al these were created fot vengeance: † the
teeth of beastes, and scorpions, and serpentes, and sword re-
37 uenging the impious vnto destruction. † In his command-
mentes they shal make merrie, and on the earth they shal be
prepared when nede is, and in their times they shal not pre-
38 termitte a word. † Therefore from the beginning I was con-
firmed, and I haue consulted, and thought, and least written.
39 † Al the workes of our Lord are good, & he wil geue euerie
40 worke in his houre. † It is not to be said: This is worse then
41 that: for al shal be approued in their time. † And now with
al hart and mouth praise ye, and blesse the name of our Lord.

life. VVhich the good vse rightly to their merite & the wicked vse euil to their damnation.

:: Diuels were created in state of grace, and of their owne wil fel from God, & consequently are eternally punished.

CHAP. XL.

The first matter of spiritual meditation may be mans miserie, contracted by original sinne, 4. and increased by actual, 17. relieued by Gods grace: 22. which geueth manie benefites, 27. man adding his voluntarie cooperation.

1 GREAT trauel is created to al men, and an heauie yoke
vpon the children of Adam, from :: the day of their
coming forth of their mothers wombe, vntil the day of their
2 burying, into the mother of al. † Their cogitations, and
feares of the hart, imagination of thinges to come, and the
3 day of their ending: † from him that sitteth vpon the glo-
4 rious seate, vnto him that is humbled in earth & ashes. † From
him that weareth hyacinth, and beareth the crowne, euen
to him, that is couered with rude linen: furie, enuie, tumult,
wauering, and the feare of death, anger perseuering, and
5 contention, † and in the time of repose in bed, the sleepe
6 of night changeth his knowlege. † A litle is as nothing
7 in rest, and afterward in sleepe, as in the day of watche.
†He is trubled in the vision of his hart, as he that hath escaped
in the day of battel. In the time of his safetie he rose vp, and
8 merueleth at noe feare: † With al flesh, from man euen to
9 beast, and vpon sinners seuenfold. † Beside these thinges,
death, bloud, contention, and sword, oppressions, famine,
and

:: The penalties which al men euen new borne infants suffer, do shew that al in general are guiltie of original sinne, for if they were not guiltie their punishment were not iust. That Christ also would be subiect to the same penalties was for the sinnes of others. And though his B.

mother vvas preſerued from thisſinne yet ſhe vvas not exempted from the general penaltie of al mankinde.

and contrition, and ſcourges: † for the wicked al theſe were created, and for them the ſloud was made. † Al thinges that are of the earth, ſhal turne into the earth, and al waters ſhal returne into the ſea. † Al bribing, and iniquitie ſhal be cleane taken away, and fidelitie ſhal ſtand for euer. † The riches of the vniuſt ſhal be dried vp as a riuer, and they ſhal ſound as great thunder in rayne. † In opening his handes he ſhal reioyce: ſo tranſgreſſors ſhal pine away in conſumption. † The 15 nephewes of the impious ſhal not multiplie boughes, nor vncleane rootes ſound vpon the toppe of a rocke. † Ouer al water 16 grennes, and at the brincke of the riuer it ſhal be plucked vp before al graſſe. † Grace is as paradiſe in bleſſinges, and mercie 17 remayneth for euer. † The life of a workeman that is ſuffi- 18 cient for himſelf ſhal be ſweete, and in it thou ſhalt finde a treaſure. † Children, and building of a citie ſhal confirme the 19 name, and an vnſpotted woman ſhal be counted aboue this. † Wine and muſicke make a ioyful hart: and the loue of wiſe- 20 dom is aboue both. † Shalmes, and Pſalterie make ſweete 21 melodie, and a ſweete tongue is aboue both. † Thine eye wil 22 deſire grace and beautie, and :: greene ſowen fieldes are aboue this. † A freind and companion meeting together in 23 time, and aboue them both is a woman with her husband. † Bretheren are an helpe in the time of tribulation, and mercie 24 ſhal deliuer more then they. † Gold and ſiluer are the eſtabli- 25 ſhing of the feete: and counſel is wel accepted aboue them both. † Riches and ſtrength exalt the hart, and aboue theſe is 26 the feare of our Lord. † There is no diminution in the feare 27 of our Lord, and in it there is no neede to ſeeke for helpe. † The feare of our Lord is as a paradiſe of bleſſing, and they 28 haue couered it aboue al glorie. † Sonne in thy life time :: want 29 not: for it is better to die then to want. † A man that looketh 30 toward an other mans table, his life is as no life, thinking how to liue, for he feedeth his ſoule with an other mans meates. † But a man nurtered, and taught wil looke to him ſelfe. 31 † Pouertie wil be ſweete in the mouth of the vnwiſe, and in 32 his bellie a fire wil burne.

Gen. 7.

Eccle. 1.

:: The ſocietie of Chriſts Church florifhing in al vertues excelleth the benefites of the old Teſtament.

:: Euerie one is bound to labour that he want not neceſſaries.

CHAP. XLI.

An other matter of meditation is death, 8. Wherof ſinne is the cauſe. 15. Care of a good fame is neceſſarie. 19. Let ſhamfaſtnes be a bridle to auoide fornication, 22. iniquitie, 24. theft, and other ſinnes.

O DEATH

1 O DEATH how bitter is thy memorie to a man that hath
2 peace in his riches: † to a man that is at reſt, and whoſe
wayes are proſperous in al thinges, and that is yet able to take
3 meate! † O death, thy iudgement is good to a needy man, and
4 him that is diminished in ſtrength, † and fayleth in age, and
that is careful of al thinges, and to the incredulous, that loſeth
5 patience! † Feare not the iudgement of death. Remember
what thinges haue bene before thee, and what come after
6 thee: this is the iudgement from our Lord to al flesh: † and
what shal come vpon thee by the good pleaſure of the
Higheſt? whether it be ten, or an hundred, or a thouſand
7 yeares. † For in hel there is no :: accuſing of life. † The
8 children of ſinners be come children of abominations, and
9 they that conuerſe neere the houſes of the impious. † The
inheritance of the children of ſinners shal perish, and with
10 their ſeede shal be continuance of reproch. † The children
complaine of an impious father, becauſe for him they are in
11 reproch. † Woe to you ye impious men, which haue forſaken
12 the law of our Lord the Higheſt. † And if ye be borne, ye
shal be borne in malediction: and if ye die, in malediction
13 shal be your portion. † Al thinges that are of the earth, shal
returne into the earth: ſo the impious from malediction to
14 perdition. † The moorning of men is in their bodie, but the
15 name of the impious shal be cleane wyped out. † Haue care
of a good name: for this shal be more permanent to thee,
16 then a thouſand treaſures precious and great. † There is a
number of the daies of a good life: but a good name shal con-
17 tinew for euer. † Children, keepe ye diſcipline in peace. For
wiſdom hid, and treaſure not ſeene, what profite is there in
18 them both? † Better is the man that hideth his follie, then
19 the man that hideth his wiſdom. † But yet :: haue reue-
20 rence to theſe thinges, which proceede from my mouth.
† For it is not good to obſerue al shamfaſtnes: & :: al thinges
21 do not pleaſe al men in opinion. † Be ashamed before father &
before mother, of fornication: and before the preſident and
22 before the mightie, of lying: † before the prince, and before
the iudge, of offence: before the ſinagogue and the people, of
23 iniquitie: before companion and freind, of iniuſtice: and
24 before the place where thou dwelleſt, † of theft, of the
truth of God, and his teſtament: of leaning on the bread, and
25 of reproofe for the thing geuen and taken: † before them that

:: It is to no purpoſe after death to accuſe the ſhortnes, or length of life, pretending the ſame to haue bene cauſe of ſinne. For God doth al iuſtly, yea and for the beſt, if men would ſo vſe his benefites.

:: It behoueth children, and ſcholars to eſteme that which their elders teach: :: though the ſame doth not ſeme reaſonable in their owne opinion.

salute thee, of silence: of beholding a woman that is an harlot:
and of turning away thy countenance from thy kinsman.
† Turne not away thy face from thy neighbour, & of taking 26
away part and not restoring. † Behold not an other mans 27 *Mat. 5. 7. 28.*
wife, and search not his handmayde, neither stand by her bed.
† Before freindes of opprobrious wordes: and when thou 28
hast geuen, vpbrayde not.

CHAP. XLII.

Further admonition to auoide sinnes in wordes, and deedes. 6. with care that others offend not by our negligence. 15. An other matter of meditation is Gods excellencie, appearing in his workes.

:: It is not lawful to reueale that, which we iustly promise to conceale.

REPEATE not the word :: which thou hast heard, neither 1
reueale thou of a secret word, & thou shalt in deede be
without confusion, and shalt finde grace in the sight of al
men: be not ashamed for al these thinges, and accept not per-
son therby to sinne. † Of the law of the Highest, and his 2 *Leuit 19*
testament, and of iudgement to iustifie the impious, † of the 3 *Deu. 1. 16 Prou. 24 Iacob. 2.*
word of companions and wayfaring men, and of the geuing
of the inheritance of freindes, † of the equalitie of balance 4
and weightes, of the getting of manie thinges and few, † of 5
the corruption of bying, and of marchantes, and of much
discipline of thy children, and to make bloudie the side of a
wicked seruant. † Ouer a naughtie woman a seale is good. 6
† Where there are manie handes, shut vp, and what soeuer 7
thou shalt deliuer, number, and weigh it: and write euerie
thing geuen and receiued. † Of the discipline of the vnwise 8
and foolish, and of ancientes, that are iudged of young men:
and thou shalt be wel instructed in al thinges, and approued
in the sight of al the liuing. † A daughter is the secret watch of 9
the father, and the care of her taketh away sleepe, lest perhaps
in her youth she become past age, & abiding with an husband
she become odious: † lest at anie time she be corrupted in 10
her virginitie, and in her fathers house she be found with
childe: lest perhaps abyding with her husband she transgresse,
or at the least become barren. † Ouer a dissolute daughter 11
keepe sure watch: lest at anie time she make thee come into
reprooche with thine enemies, because of detraction in the
citie, and the obiection of the people, and she confound thee
in the multitude of the people. † Looke not on euerie bodie 12

for

13 for beautie sake: & among wemen tarie not. † For out of gar-
ments cometh forth the moth, and from a woman the iniqui-
14 tie of a man. † For :: better is the iniquitie of a man, then a
woman doing a good turne, and a woman shaming vnto
15 reproche. † I therefore wil be mindeful of the workes of our
Lord, and I wil shew forth which I haue seene. By the words
16 of our Lord are his workes. † The sunne illuminating hath
looked through out al, and ful of the glorie of our Lord is his
17 worke. † Hath not our Lord made the sainctes to declare al
his meruelous thinges, which our Lord the omnipotent con-
18 firmed to be established in his glorie? † He hath searched out
the depth, and the hart of men: and in their subtilitie he hath
19 considered. † For our Lord hath knowen al knowlege, and
hath beheld the signe of age, declaring what thinges are
past, and what are to come, reueling :: the tokens of secret
20 thinges. † No cogitation escapeth him, and no word hideth
21 it self from him. † The glorious workes of his wisdom he
hath beautified: who is before the world and world without
22 end, neither is there added, † nor diminised, and he needeth
23 not anie mans counsel. † How are al his workes to be desi-
24 red, and which is as it were a sparke to consider! † Al these
liue, and remaine for euer, and in al necessitie al thinges obey
25 him. † Al thinges duble, one against one, and he hath made
26 nothing to want. † He hath confirmed the good thinges of
euerie one. And who shal be filled seeing his glorie?

:: There is lesse danger in conuersing familiarly with a wicked man, then with a freindlie woman. In which conuersarion, much prudence is required, as is before admonished. chap. 9.

:: The excellencie of God, which can not be sene with mortal eye (*Exo.* 33.) is proposed to our meditation in his workes. The like in, *Iob.* 38. 39. 40. 41. and in manie places of holie Scripture.

CHAP. XLIII.

Gods incomparable excellencie appeareth in the heauens; 2. in the sunne, 6. moone, 9. other starres, 12. rainebow, 14. snow, 15. cloudes, 16. hayle, 17. winde, 18. thunder, 21. frost, 22. christal, 24. dew, 26. the sea, and innumerable thinges therin. 29. No man is able to praise God sufficiently.

1 THE firmament of height is his beautie, the beautie of
2 heauen is in the vision of glorie. † The :: sunne in sight
declaring at his coming forth, a meruelous instrument, the
3 worke of the Highest. † At noone it burneth the earth, and
who can abide in the presence of the heate thereof: kepeing
4 a fornace in the workes of heate: † the sunne three times so
much burning the mountaines, casting out fyrie beames, and
5 shining with his beames blindeth the eyes. † Great is our

:: Of al sensles creatures, yea & of sensible also, that haue not reason, the sunne is most excellent. Of which al corporal crea-

tures receiue their light: & by whose influence al generation of creatures procedeth: wherof is this Maxime in Philosophie, that *the sunne and man begette a man*, And Aristotel calleth the sunne the father of men and of goddes. *li 2. de anima* But the faithful know it is a creature inferior to man, in respect of his reasonable soule, and in them both & in al other creatures, acknowlege superexcellent & infinite Maiestie in God.

:: Which also appeareth euen in the least creatures whose natural substances & qualities, with other accidents, the more anie man considereth the more he shal admire God, the onlie Creator of al.

Lord that made it, and by his wordes it hath hastened his course. † And the moone in al in her time, is the shewing of 6
season and the signe of age. † By the moone is the signe of a 7
festiual day, a light that diminisheth in consummation. † The 8
moneth is according to her name, increasing meruelously in
consummation. † An instrument of the campe on high, 9
shining gloriously in the firmament of heauen. † The glorie 10
of the starres is the beautie of heauen, our Lord illuminating
the world on high. † In the words of the holie one they shal 11
stand to iudgement, and shal not faile in their watches. † See 12
the bow, and blesse him that made it: it is very beautiful in his
brightnes. † It hath compassed heauen in the circuite of his 13
glorie, the handes of the Higheſt haue opened it. † But by 14
his commandement he hath hastened snow, & he hasteth to
send forth the lightninges of his iudgement. † Therefore are 15
the treasures opened, and the cloudes flie forth as birdes. † By 16
his greatnes he hath set the cloudes, and the hailestones are
broken. † In his sight the mountaines shal be moued, and at 17
his wil the south winde hath blowen. † The noyse of his 18
thunder shal beate the earth, the tempest of the northwind,
and the gathering together of wind: † and as the bird lighting 19
downe to sitte, he scatereth snow, and the falling thereof, is
as the locust dyuing downeward. † The eye shal admire the 20
beautie of the whitenes thereof, and the hart quaketh at the
shower thereof. † He shal power out frost vpon the earth as 21
salt: and when it freeseth, it shal be made as the toppes of a
thistle. † The cold north winde blewe, & of water there frose 22
chrystal, vpon al gathering together of waters it shal rest, & as a
brest plate it shal put it self vpon the waters. † And it shal de- 23
uoure the mountaines, & burne the desert, & extinguish that
which is grene as fire. † The remedie of al is in the hastie co- 24
ming of a cloude, and a dew meeting it by the heate that co-
meth, shal make it quaile. † At his word the wind was stil, and 25
with his thought he appeased the depth, and our Lord planted
Ilandes therein. † They that saile on the sea, tel the perils ther 26
of: & hearing with our eares we shal meruel. † There are 27
goodly workes, & meruelous: diuers kindes of beastes, & of al
cattel, & the creature of mightie beastes † Through him is the 28
end of their iourney confirmed, and by his word al thinges are
set in order. † We shal say manie thinges, & shal faile in wor- 29
des; but the summe of our wordes is, he is in al. † Glorifying 30
him

him how far shal we be able? for the omnipotent himself is
31 aboue al his workes. † Our Lord is terrible, & exceeding great,
32 & his might is meruelous. † Glorifying our Lord as much as euer you can, he shal yet surpasse, and his magnificence is
33 meruelous. † Blessing our Lord, exalt him as much as you
34 can: for he is greater then al praise. † Exalting him be ye replenished with strength. Labour not: for you shal not com-
35 prehend. † Who shal see him, and shal declare him? and who
36 shal magnifie him as he is from the beginning? † Manie thinges hid are greater then these: for we haue seene few of
37 his workes. † But our Lord made al thinges, and to them that liue piously he hath geuen wisdom.

CHAP. XLIIII.

Praises of holie fathers in general: 16. and in particular of Enoch, 17. Noe, 20. Abraham, 24. Isaac, and Iacob.

The 2. part. Examples and praises of holie men: with praise & thankes to God.

1 LET vs praise glorious men, and our fathers in their gene-
2 ration. † Much glorie hath our Lord made by his magni-
3 ficence from the beginning of the world. † Ruling in their :: dominions, men great for force, and endued with their wisdom, declaring in the prophetes the dignitie of prophetes,
4 † and ruling in the people that was present, and by the vertue
5 of wisdom most holie wordes to the peoples. † In their kil seeking out musical melodies, & vttering songnes of scriptures.
6 † Rich men in force studying beautifulnes: liuing at peace in
7 their houses. † Al these in the generations of their nation
8 haue obteyned glorie, and in their daies are praised. † They that were borne of them haue leaft a name to tel their praises:
9 † and there are some of whom there is no memorie: they are perished, as they that neuer were; & are borne, as not borne at
10 al, & their children with them. † But they are men of mercie,
11 whose godlie deedes haue not failed: † good thinges con-
12 tinew with their seede, † their nephewes are an holie inheri-
13 tance, and their seede hath stoode in the testamentes: † and their children because of them abide for euer: their seede and
14 their glorie shal not be forsaken. † Their bodies are buried in peace, and their name liueth vnto generation and genera-
15 tion. † :: Let peoples tel their wisdom, and the Church de-
16 clare their praise. † Henoch pleased God, and was translated into paradise, that he may :: geue repentance to the nations.

:: Vertuous men are rightly called Lordes, and Princes; so the children of Heth sayde to Abraham. *My Lord, thou art a prince of God among vs.* Gen. 23.

:: Enoch shal preach penance in the time of Antichrist.

Gen. 5.
Gen. 6.

:: Noe was perfect.

† Noe was found :: perfect, iust, and in the time of wrath he was made a reconciliation. † Therefore was there a remnant leaft to the earth, when the flood was made. † The teftaments of the world were made with him, that al flesh should no more be deftroyed with the flood. † Abraham the great :: father of the multitude of the nations, and there was not found the like to him in glorie, who kept the law of the Higheft, and was in couenant with him. † In his flesh he made the couenant to ftand, and in tentation he was found faithful. † Therefore by an oath he gaue him glorie in his nation, that he should encreafe as an heape of earth, † and that he would exalt his feede as the ftarres, and they should inherite from fea to fea, and from the riuer to the endes of the earth. † And he did in like manner in Ifaac for Abraham his father. † Our Lord gaue him the :: bleffing of al nations, and confirmed his couenant vpon the head of Iacob. † He knew him in his bleffinges, and gaue him an inheritance, & diuided him his portion in twelue tribes. † And he preferued vnto him men of mercie, and found grace in the eies of al flesh.

17 Gen. 9.
18
19
20 Gen. 12.
21 Gen. 22. Heb. 11.
22
23
24
25
26
27

:: Abraham father of al the beleuers in Chrift.

:: Ifaac, and Iacob were bleffed in Abraham.

CHAP. XLV.

Praifes of Moyfes, 7. Aaron, 16. and his prieftlie progenie. 22. Againft whom Chore with his complices rebelling, were deftroyed.

MOYSES beloued of God, and men: whofe memorie is in benediction. † He made him like in the glorie of faintes, and magnified him in the feare of his enemies. And with his wordes he appeafed monfters. † He glorified him in the fight of kinges, and gaue him commandment before his people, & shewed him his glorie. † In his faith and meekenes he made him holie, and chofe him of al flesh. † For he heard him, and his voice, and brought him into a cloude. † And he gaue him precepts :: face to face, and a law of life and difcipline, to teach Iacob his teftament, and Ifrael his iudgements. † He exalted Aaron his brother high, and like to himfelf of the tribe of Leui. † He eftablished vnto him :: an euerlafting teftament, and gaue him the prieftood of the nation, and made him bleffed in glorie, † and he girded him about with a girdle, and put vpon him a robe of glorie, and crowned him in furniture of power. † Garments to the feete, and breches, and an Ephod he put vpon him, and compaffed him with litle belles

1 Exo. 3.
2
3
4 Num. 12.
5
6
7
8 Exo. 28.
9
10

:: Moyfes faw Gods workes more clerely then other Prophets, yet faw not his fubftance, *as is noted. Exo. 33.*

:: Aarons prieftood continued fo long as Moyfes law: that was til Chrift. And now the prieftood ac-

belles of gold very manie round about, † to geue a sound in his going, to make sound heard in the temple for a memorie to the children of his nation. † An holie robe, of gold, and hyacinthe, and purple, a wouen worke, of a wiseman, indued with iudgement and truth: † Of twisted scarlet the worke of an artificer, with precious stones figured in the closure of gold, and grauen by the worke of a lapidarie for a memorial, according to the number of the tribes of Israel. † A crowne of gold vpon his miter grauen with a seale of holines, and the glorie of honour: a worke of power, and the adorned desires of the eies. † There were none such so faire before him, euen from the beginning. † No stranger was clothed with them, but only his children alone, and his nephewes for euer. † His sacrifices were consumed with fire euerie day. † Moyses filled his handes, & anoynted him with holie oile. † It was made vnto him for an euerlasting testament, and to his seede as the daies of heauen, to doe the function of priesthood, and to haue praise and to glorifie his people in his name. † He chose him of al that liued, to offer sacrifice to God, incense, and good odour, for a memorial to pacifie for his people: † and he gaue them power in his preceptes, in the testaments of his iudgementes, to teach Iacob his testimonies, and in his law to geue light to Israel. † Because strangers stood against him, and for enuie men compassed him about in the desert, they that were with Dathan and Abiron, and the congregation of Core in anger. † Our Lord God saw, and it pleased him not, and they were consumed in the violence of wrath. † He did prodigious thinges vnto them, and consumed them in flame of fire. † And he added glorie to Aaron, and gaue him an inheritance, and diuided vnto him the first fruites of the increase of the earth. † He prepared them bread in the first vnto satietie: for the sacrifices also of our Lord they shal eate, which he gaue to him, and to his seede. † But :: he shal not inherite the nations in the land, and he hath no part in the nation: for himself is his portion & inheritance. † Phinees the sonne of Eleazar is the third in glorie, in imitating him in the feare of our Lord: † and to stand in the reuerence of the nation: in the goodnes and alacritie of his soule he pacified God for Israel. † Therefore did he establish vnto him a couenant of peace, to be the prince of the holies, and of his nation, that the dignitie of priesthood should be to

Leuit. 8.

Num. 16.

Num. 25.

cording to the order of Melchisedech continueth to the end of the world.

:: The tribe of Leui had not a portion of inheritance separate from the rest, but had tithes, first fruites, and oblations for their temporal prouision.

:: King Dauid gaue special assistance to the Priestes, and greatly aduanced Gods seruice 1. *Paral.* 23. &c.

be to him and to his seede for euer. † And the testament to :: Dauid king, the sonne of Iesse of the tribe of Iuda, and inheritance to him and to his seede, that he might geue wisdom into our hart to iudge his nation in iustice, that their good thinges might not be abolished, & their glorie in their nation he made euerlasting. 31

CHAP. XLVI.

Praises of Iosue, 9. Caleb, 13. the Iudges of Israel, 16. Namely of Samuel Iudge and Prophet.

:: Iosue succeded in the temporal gouernment: for the spiritual perteyned to the successors of Aaron. *Num.* 27.

STRONG in battel was Iesus the sonne of Naue, :: successour of Moyses among the prophets, who was great according to his name, † most great in the saluation of Gods elect, to ouerthrow the enemies rising vp, that he might get the inheritanc of Israel. † What glorie obteyned he in lifting vp his handes, and casting swordes against the cities? † Who before him did so resist? for our Lord himself brought the enemies. † Whether was not the sunne hindered in his anger, and one day was made as two? † He inuocated the mightie soueraine in assaulting of the enemies on euerie side, and the great and holie God heard him in haile stones of exceeding great force. † He made violent assault against the nation of his enemies, and in the goeing downe he destroyed the aduersaries, † that the nations might know his might, that it is not easie to fight against God. And he folowed at the back of the mightie. 1 2 3 4 5 *Iosue.* 10. 6 7 8

:: Only Iosue and Caleb remained of those which came out of Ægypt, al the rest dyed in the desert, and their children entered into Chanaan. *Num* 14.

† And in the daies of Moyses did mercie, and Caleb the sonne of Iephone, did stand against the enemie, and stayed the nation from sinnes, and appeased the murmuring of malice. † And they two being appointed, were deliuered out of danger from among the number of six hundred thousand footemen, to bring them into their inheritance, into the land that yeldeth milke and honie. † And our Lord gaue strength to Caleb himself, and his strength continued euen vntil old age, so that he went vp into the high place of the land, & his seede obteyned inheritance. † That al the children of Israel might see, that it is good to obey the holie God. † And :: al the iudges by their name, whose hart was not corrupted: which were not turned away from our Lord, † that their memorie might be blessed, and their bones spring out of their place, † and their name continew for euer, the glorie of the holie men remayning vnto their children. † The beloued of our Lord his God 9 *Num.* 14. 10 11 *Iosu.* 14. 12 13 14 1. *Reg.* 17. 15 16

:: Though some of the Iudges were sometimes great sinners, yet they were finally iust &

Samuel

Samuel the prophet of our Lord, renewed the empire, and
17 :: anoynted princes in his nation. † By the law of our Lord
he iudged the congregation, and the God of Iacob saw, and
18 in his fidelitie was proued a prophet. † And he was knowen
19 faithful in his wordes, because he saw the God of light: † and
inuocated our Lord omnipotent, in assaulting the enemies
besetting him on euerie side, in the oblation of an immaculate
1.Reg 7. 20 lambe. † And our Lord thundered from heauen, and in great
21 sound he made his voice heard, † and he descomfited the
princes of the Tyrians, and al the dukes of the Philisthiims:
1.Reg.12 22 † and before the time of the end of his life, and the world, he
gaue testimonie before our Lord, and his Christ, money and
what soeuer besides vnto the verie shoes he tooke not of al
23 flesh, and no man accused him. † And after this he slept, and
1.Reg.28 :: he notified to the king, and shewed him the end of his
life, and he exalted his voice out of the earth in prophecie to
take cleane away the impietie of the nation.

for their good actes much renowmed.
:: Samuel annointed Saul, and Dauid kinges.
:: If Samuel himself had not appeared, (but some other spirite) it could not haue bene noted in his praises. See 1. Reg. 28.

CHAP. XLVII.

Praises of Nathan, 2. Dauid, 14. and Salomon; in whose progenie (21. notwithstanding his fal) 27. the royal scepter remained for Dauids sake, though for his and the peoples sinnes, tenne tribes were cut of, and fel into schisme.

2.Reg 11 1 AFTER these thinges arose Nathan the Prophet in the
2 daies of Dauid. † And as the fatte separated from the
1.Reg.17 3 flesh, so was Dauid from the children of Israel. † He plaied
with lyons as it were with lambes: and with beares he did in
Ibidem. 4 like maner as with lambes of sheepe in his youth. † Did not
5 he kil the giant, and tooke away reproch from his nation?
† In lifting vp his hand, with a stone of the sling he ouerthrew
6 the boasting of Goliah: for he inuocated our Lord the omni-
potent, and he gaue in his right hand, to take away the man
1.Reg 18 7 strong in battel, and to exalt the horne of his nation. † So
in ten thousand did he glorifie him, and praised him in the
blessinges of our Lord, in offering to him a crowne of glorie:
8 † for he destroyed the enemies on euerie side, and rooted out
the Philisthijms the aduersaries euen vntil this present day:
9 he brake their horne for euer. † In euerie worke he gaue
confession to the Holie one, and to the Higheſt, in the word
10 of glorie. † From :: al his hart he praised our Lord, & loued
:: Amongst al the renoumed

actes of Dauid his pure and sincere hart most pleased God.

God that made him: and gaue him might against his enemies: † and he made singers to stand before the altar, and by their sound he made sweete tunes. † And in the solennities he gaue honour, and adorned the times euen to the end of his life, that they should praise the holie name of our Lord, and magnifie the holines of God in the morning. † Our Lord purged his sinnes, and exalted his horne for euer: and he gaue him a testament of the kingdom, and the seate of glorie in Israel. † After him arose a wise sonne, and for :: him did he ouerthrowe al the might of the enemies. † Salomon reigned in dayes of peace, to whom God subdewed al his enemies, that he might build an house in his name, and prepare holines for euer: as :: thou art instructed in thy youth. † And thou art replenished as a riuer with wisdom, and thy soule discouered the earth. † And thou didst multiplie darke sayinges in comparisons: thy name was bruited to the ilandes far of, and thou wast beloued in thy peace. † The landes merueled at the songes and prouerbes, and comparisons, and interpretations, † and at the name of our Lord God, whose name is, God of Israel. † Thou didst gather gold as copper, and filledst siluer as lead, † and bowdest thy thighes to wemen: thou hast had power on thy bodie, † thou :: hast made a blotte in thy glorie, and profaned thy seede to bring wrath to thy children, and thy follie to be kindled, † to make the kingdom diuided, and a stubburne kingdom to reigne of Ephraim. † But God wil not leaue his mercie, and he wil not corrupt, nor abolish his owne workes, neither wil he destroy from the stocke the nephewes of his elect: and he wil not corrupt the seede of him, that loueth our Lord. † But he gaue a remnant to Iacob, and to Dauid of the same stocke. † And Salomon had an end with his fathers. † And he leaft after him of his seede, the follie of the nation, † and Roboam hauing litle wisedom, who turned away the nation by his counsel, † and Ieroboam the sonne of Nabat, who made Israel to sinne, and made a way of sinning to Ephraim, and their sinnes did abound very manie. † They remoued them away from their land very far. † And he sought al iniquities, til there came defense vnto them, and he rid them from al sinnes.

1. Par. 25 11
12
2. Reg 12 13
14
:: For Dauids sake God gaue wisdom to Salomon, and peace in his kingdom.
3. Reg. 3. 15
:: By Apostrophe the auctor turneth his speach to Salomon.
3. Reg. 4. 16
17
18
19
3. Reg. 10 20
21
3. Reg. 11 22
:: Salomons sinnes were punished, but Gods mercie continued in conseruing his posteritie. Psal. 88.
23
Psal. 88. v. 34. 24
25
26
27
3. Reg. 12 28
29
30
31

CHAP. XLVIII.

Praises of Elias, 13. Eliseus, 19. Ezechias, 23. and Isaias.

And

3. Reg. 17 1 AND there aroſe Elias the prophet, as it were fire, and
2 his word burnt as a litle torche. † Who brought famine
vpon them, and they prouoking him in their enuie, were
made fewe. for they could not abide the preceptes of our
3 Lord. † By the word of our Lord he ſtayed heauen, and he
brought downe fire from heauen :: thriſe. † So was Elias
4 magnified in his meruelous workes. And who can ſo glo-
5 rie like vnto thee? † Who didſt rayſe vp the dead from hel,
from the lotte of death, in the word of our Lord God.
6 † Who didſt caſt downe kinges to deſtruction, and didſt
eaſily breake their might, and the glorious from their bed.
7 † Who heareſt iudgement in Sina, and in Horeb iudgementes
3. Reg. 19 8 of defence. † Who anoynteſt kinges to repentance, and
4. Reg. 1. 9 makeſt prophetes ſucceſſoures after thee. † Who waſt re-
ceiued in a whirlewind of fire, in a chariot of fierie horſes.
10 † " Who art written in the iudgements of times, to appeaſe
the wrath of our Lord, to reconcile the hart of the father to
11 the ſonne, and to reſtore the tribes of Iacob. † Bleſſed are
they, that ſaw thee, and were honored in thy freindshipe.
12 † For we liue by life only, but after death our name shal not
13 be ſuch. † Elias was in dede hid in the whirlewind, & his ſpirit
was complete in Eliſeus: in his daies he feared not the prince,
14 and no man ouercame him by might. † Neither did any word
4 Reg. 13 15 ouercome him, and his bodie :: prophecied being dead. † In
his life he did wonders, and in death he wrought meruelous
16 thinges. † In al theſe thinges the people repented not, and
they departed not from their ſinnes, til they were caſt out of
17 their land, and were diſperſed into al the earth. † And there
was leaft a verie ſmal nation, and a prince in the houſe of
18 Dauid. † Some of them did that which pleaſed God: but
19 others committed manie ſinnes. † Ezechias fenced his citie,
and brough in water into the middes thereof, and digged a
4. Reg. 20 20 rocke with yron, and built a wel for water. † In his daies
4. Reg. 18 came vp Sennacherib, and ſent Rabſaces, and lifted vp his
hand againſt them, and put forth his hand vpon Sion, and
21 became proude by his mightines. † Then were their harts,
and hands moued: and they were in ſorow as trauailing
22 wemen. † And they inuocated our merciful Lord, and ſpred-
ding their handes, they lifted them vp to heauen: and the
23 holie Lord God :: quickly heard their voice. † He was not
mindful of their ſinnes, neither did he geue them to their

:: Elias procured fire from heauen to burne his ſacrifice, 3. Reg. 18. and twiſe more to burne an hundred men which perſecuted him. 4. Reg. 1.

:: The miracle wrought by his dead bodie ſhewed that he was an holie prophet. 4. Reg. 13. See the miracles of Elias, and Eliſeus. To. 1. pag. 940.

:: Prayer preuailed, when forces were not ſufficient. See, 4. Reg. 19.

enemies, but purged them by the hand of Isaie the holie prophete. † He ouerthrew the campe of the Assirians, and the Angel of our Lord destroyed them. † For Ezechias did that which pleased God, and went strongly in the way of Dauid his father, which Isaie commanded him, the great prophet, and faithful in the sight of God. † In his daies the sunne returned backward, & added life to the king. † By a great spirite he saw the last thinges, and comforted the mourners in Sion. † For euer he shewed the thinges to come, & secret thinges before they came to passe.

4 Reg. 19 Isa. 37. 25 26 4. Reg. 20 Isa. 38. 27 28

ANNOTATIONS. CHAP. XLVIII.

Not only this booke but also other holie scriptures witnes that Elias shal returne and preach before the end of the world. S. Chrysostom Aretas, and other Doctors testifie the same. *See. Annot. Gen. 5.*

10 *Who art vvritten.*] Amongst other quarels, Protestantes except against the authentical auctoritie of this booke, because the auctor saith, that Enoch and Elias shal come againe, to appease the wrath of our Lord, to reconcile the father to the sonne, and to restore the tribes of Iacob. But that this is no iust exception, is clere by other holie Scriptures, where the same vniforme doctrin of the whole Church, is no lesse euident, then in this booke. For God himself saith the same also by the mouth of his prophet Malachie: Behold I wil send you Elias the prophet, before the day of our Lord come, the great and dreadful. Christ also sayth: Elias in deede shal come, and restore al thinges. VVherupon S. Chrysostom, after he hath shewed how terrible Antichrist shal be, by reason of his temporal powre, crueltie, and wicked lawes, he addeth: Feare thou not; He shal only haue force in the reprobate, that perish. For then also Elias shal come, to fortifie the faithful. Likewise the wordes in the Apocalips, I wil geue to my two witnesses, & they shal prophecie a thousand two hundred and three score dayes, were euer inuariably vnderstood by tradition, from the first preachers of Christ (as the ancient writer Aretas testifieth) that Enoch and Elias shal come, & admonish al, not to geue credite to the deceiptful wonders of Antichrist: and that they shal trauel in this testimonie the space of three yeares and a half. For 1260. dayes come very nere to that space of time.

Mal. 4. *Mat. 17.* *In 2. Thes 2.* *Apoc. 11.*

CHAP. XLIX.

Praises of Iosias, who (like to Dauid, and Ezechias) tooke away occasions of idolatrie. 8. Praises of Ieremie, 10. Ezechiel, 12. and the twelue Prophetes. 13. Also of Zorobabel, Iesus the sonne of Iosedech, Nehemias, Enoch, Ioseph, Seth, Sem, and Adam.

THE memorie of Iosias is according to the confection of perfume made by the worke of an apothecarie. † His remembrance shal be sweete as honie in euerie mouth, and as musick in banket of wine. † He was directed by God into the repentance of the nation, and he tooke away the abominations of impietie. † And he gouerned his hart toward our Lord, and in the daies of sinners he strengthened pietie. † Except

4 Reg. 22 1 2 2. Par. 34 3 4. Reg. 23 4

5 † Except Dauid, and Ezechias, and Iosias, :: all committed
6 sinne. † For the kinges of Iuda forsooke the law of the
7 Highest, and contemned the feare of God. † For they gaue
their kingdom to others, and their glorie to a strange nation.
8 † They burnt the chosen citie of holines, and made the
9 waies thereof desolate in the hand of Ieremie. † For they euil
intreated him, who was consecrated a prophet from his mo-
thers wombe, to ouerthrow, and pluck vp, and destroy, and
10 to build againe, and renewe. † Ezechiel who saw the sight
of glorie, which he shewed him in the chariote of Cherubs.
11 † For he made mention of the enemies in rayne, to doe good
12 vnto them, that haue shewed right waies. † And the bones
of the twelue prophets wel may they spring out of their
place: for they haue strengthened Iacob, and haue redeemed
13 themselues in the fidelitie of power. † How may we ma-
gnifie Zorobabel, for he also was as a signet on the right
14 hand, † and so Iesus the sonne of Iosedec: who in their daies
built the house, and erected the holie temple to our Lord,
15 prepared to euerlasting glorie. † And Nehemias in the me-
morie of much time, who erected vs our walles ouerthrowen,
16 and set vp the gates and lockes, who built our houses. † No
man hath bene borne in the earth like to Henoch: for :: he
17 also was taken vp from the earth. † Neither as Ioseph who was
a man borne prince of his bretheren, the stay of the nation, the
18 ruler of his bretheren, the stay of the people: † and his bones
19 were visited, and after death :: they prophecied. † Seth, and
Sem obreyned glorie with men: and aboue euerie soule, in
the beginning Adam.

:: Manie other kinges of Iuda refrained alwayes from committing idolatrie, but these three destroyed al places of idolatrie in their kingdom, which the others did not.

:: See the Annotation. *ch.* 38 *v.* 10.

:: Ioseph propheeying that the people should depart from Ægypt, willed them to carie his bones with them. *Gen.* 50. So by carying his bones they professed, that he had truly prophecied.

CHAP. L.

Praises of Simon the High Priest. 27. *Detestation of certaine persecuting aduersaries.* 29. *With conclusion that the obseruers of this doctrine shal be wise and happie,*

1 SIMON :: the sonne of Onias, the high priest, who in his life
held vp the house, and in his daies strengthned the temple.
2 † The height also of the temple was founded by him, the
3 duble building and high walles of the temple. † In his daies
the welles of waters flowed out, and they were filled as the
4 sea aboue measure. † Who had care of his nation, and deliue-
5 red it from perdition. † Who preuailed to amplifie the citie,

:: This Simon called Iustus, and Priscus, was high priest when this booke was written (in the time of Ptolomie the

first, king of Ægypt) a very holie man, and dead before it was translated into Greke. about the time of Ptolomie the third called Euergetes, nere 300. yeares before Christ.

who obteyned glorie in conuersing with the nation: and amplified the entrance of the house, and the court. † As the morning starre in the middes of a cloude, and as the ful moone he shineth in his dayes. † And as the sunne shining, so did he shine in the temple of God. † As the rainbow that shineth among the cloudes of glorie, and as a flower of roses in the daies of the spring, and as the lilies that are in the passage of water, and as frankensence smelling in summer daies. † As fire glistering, and frankensence burning in the fire. † As a massie vessel of gold, adorned with euerie precious stone. † As an oliue tree budding, and a cypresse tree aduancing it selfon high, when he tooke the robe of glorie, and was reuested to the consummation of strength. † In going vp to the holie altar, he made the vesture of holines, glorie. † And in receiuing the portions out of the hand of the priestes, himselfe also standing by the altar. About him was the ring of his bretheren: and as the ceder plant in mount Libanus, † so stoode they about him as boughes of the palme tree, & al the children of Aaron in their glorie. † And the oblation of our Lord in their handes, before al the synagogue of Israel: and executing the consummation on the altar, to amplifie the oblation of the high king, † he stretched forth his hand in * oblation of moist sacrifice, and offered of the blood of the grape. † He powred out on the fundation of the altar a diuine odour to the high prince. † Then cried out the children of Aaron, they sounded with beaten trumpets, and made a great voice to be heard for a remembrance before God. † Then al the people together made hast, and fel on their face vpon the earth, to adore our Lord their God, and to make prayers to God omnipotent the Highest. † And the singers amplified in their voices, and in the great house the sound was encreased ful of sweetenes. † And the people in prayer desired our Lord the Highest, vntil the honour of our Lord was perfected, and they finished their office. † Then coming downe, he lifted vp his handes ouer al the congregation of the children of Israel, to geue glorie to God from his lippes, and to glorie in his name, † and he repeated his prayer, willing to shew the power of God. † And now pray ye the God of al, who hath done great thinges in al the land, who hath encreased our daies from our mothers wombe, and hath done with vs according to his mercie: † geue he vnto vs ioyfulnes of

6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25

* Libatione.

Num. 6. 7. 23.

:: Three nations; the Idumeans, Philistijmes, and Samaritanes, did most persecute the Israelites: the Samaritanes were not one pure nation, but mixt of Assirians and

hart

26 euerlasting: † that Israel may beleue that the mercie of God
27 is with vs, to deliuer vs in his dayes. † Two nations my soule
28 hateth: and the third is :: no nation, which I hate: † they that
sitte in mount Seir, and the Philisthijms, and the :: foolish
29 people that dwel in Sichem. † Iesus the sonne of Sirach, a
man of Ierusalem, wrote the doctrine of wisdom and disci-
pline in this booke, who renewed wisdom from his hart.
30 † Blessed is he, that conuerseth in these good thinges: and
31 he that layeth them in his hart, shal be wise always. † For
if he doe them, he shal be able to doe al thinges: because his
steppes are in the light of God.

:: Iewes: and so here called *no nation.*

:: They are also called *a foolish people*, because they knowing true religion, mixed idolatrie therwith, according to diuers sectes, as appeareth 4. *Reg.* 17. v. 29.

CHAP. LI.

The author rendereth praises and thankes to God; 18. *and inuiteth others to do the same, by his owne example*, 31. *and by earnest exhortation.*

1 THE prayer of Iesus the sonne of Sirach. :: I wil confesse
to thee ô Lord king, and wil praise thee God my sauiour.
2 † I wil confesse to thy name: because thou art become my
3 helper and protectour, † and hast deliuered my bodie from
perdition, from the snare of an vniust tongue, and from the
lippes of them that worke lying, and in the sight of them that
4 stoode vp thou art become my helper. † And thou hast deli-
uered me according to the multitude of the mercie of thy
5 name from them that did roare, prepared to deuoure, † out
of the handes of them that seeke my soule, and from the gates
6 of tribulations which haue compassed me: † from the op-
pression of the flame, which hath compassed me, and in the
7 middes of fire I was not burnt. † From the depth of the bellie
of hel, and from a defiled tongue, and from the word of lying,
8 from a wicked king, and from an vniust tongue: † my soule
9 shal praise our Lord euen to death, † and my life was appro-
10 ching to hel beneth. † They haue compassed me on euerie
side, & there was none that would helpe. I looked toward the
11 helpe of men, & there was none. † I remembred thy mercie
ô Lord, and thy operation, which are from the beginning of
12 the world. † Because thou deliuerest them that patiently
expect thee ô Lord, and sauest them out of the handes of the
13 nations. † Thou hast exalted my habitation vpon the earth,
14 and I haue prayed for death to passe away. † I haue inuocated
our Lord the father of my Lord, that he leaue me not in the
day

:: VVhere we are not able to render recompence to benefactors; especially to God, we are the more bond to acknowlege his manie great benefites, altogether vndeserued by vs.

day of my tribulation, and in the time of the proude without helpe. † I wil praise thy name continually, and wil collaude it in confession, and my prayer was heard. † And thou hast delivered me from perdition, and hast rescued me from the wicked time. † Therfore wil I confesse, & say praise to thee, and blesse the name of our Lord. † When I was yet :: young, before I erred, I sought for wisdom openly in my prayer. † Before the temple I prayed for it, and vnto the later end I wil seeke after it, and it shal flourish as the grape timely ripe, † my hart hath reioyced in it, my foote hath walked the right way, from my youth I searched after it. † I bowed mine eare a litle, and receiued it. † I found much wisdom in myself, & I haue much profited therein. † To him that geueth me wisdom, wil I geue glorie. † For I haue consulted to doe it: I haue had a zele to good, and shal not be confounded. † My soule hath wrestled in it, and in doing it I was confirmed. † I stretched forth my handes on high, & I lamented foolishnes. † I directed my soule to wisdom, and in knowlege I found it. † I possessed with it an hart from the beginning: for this cause I shal not be forsaken. † My bellie was trubled in seeking it: therefore shal I possesse a good possession. † Our Lord hath geuen me a tongue for my reward: and with the same I wil praise him. † Approch vnto me ye vnlerned, and gather yourselues together into the house of discipline. † Why slacke ye yet? and what say you herein? your soules are exceeding thirstie. † I haue opened my mouth, and haue spoken: Bye it for you without siluer, † and submit your necke to the yoke, and let your soule receiue discipline: for it is very neere to finde it. † See with your eyes that I haue laboured a litle, and haue found much rest to myself. † Take ye discipline :: in a great summe of siluer, and possesse abundance of gold in it. † Let your soule reioyce in his mercie, and you shal not be confounded in praise. † Worke your worke :: before the time, and he wil geue you your reward in his time.

:: When senses are most ripe, and the soule most free from great sinnes, is the aptest time to serue God, & to get al vertues, and true knowlege. *Eccle.* 12.

:: In stead of riches labour to get wisdom for it is much better then al gold & siluer.

:: Merite is in this life, and reward in the next.

The end of the Sapiential Bookes.

THE FOVRT PART OF THE OLD TESTAMENT CONTEINING PROPHETICAL BOOKES.

The argument of Prophetical bookes in general.

AMongst manie great benefites, which God bestowed vpon his peculiar people in the old Testament, one principal, and very excellent was, that besides their ordinarie Pastors, and gouerners in spiritual causes, the Priestes of Aarons progenie, and other clergie men of the same tribe of Leui, in Ierarchical subordination of one chief, with other superiors and subiectes, disposed in sacred functions; he also gaue them other extraordinarie Prophetes of sundrie tribes, as admonitors and guides, to reduce them from errors of sinne, into the right way of vertue. Which office the same Prophetes performed, as wel by threatning the offenders with Gods wrath, and punishment, as by exhorting them to repentance, and so to trust in Gods assured mercie, that he would geue them better times, and reliefe from their miseries. But most especially these holie Prophetes did foresee, and foretel the happie times of Grace in the New Testament. The coming of Messias, Christ our Redemer and Sauiour: With the mysteries of his Incarnation, Birth, Passion, Death, Resurrection, Ascension, Coming of the Holie Ghost, Fundation, Propagation, perpetual Stabilitie of his Church; and finally the General Iudgement, Eternal Glorie of the blessed, and Euerlasting paine of the damned. For albeit they preached and prophecied manie thinges, properly and immediatly perteyning to the particular state, and people of the Iewes, and other nations, where they conuersed, yet the principal summe of al the prophetical bookes, is of Christ and his Church. Yea al the old Testament is a general prophecie, and forshewing of the New. Which (as we noted in the beginning) is conteyned, and lieth hid in the old. Neuertheles speaking more distinctly of the proper arguments, or contents of the foure partes of the old

Gods special benefite of sending Prophetes to the people.

The function of Prophetes, to exhorte to repentance with hope of Gods mercie by Christ.

Testament,

Foure greatter Prophetes, and twelue lesser were auctors of the prophetical bookes following. Baruchs booke being inserted *in Ieremies.*

Prophecies are called visions, for their certaintie.

Light of prophecie is next to the light of glorie, and more clere then the light of faith.

Prophecies are hard to be vnderstood for diuers causes.

Testament, the former three more peculiarly set forth the Law, the Historie, and Sapiential precepts: and this last part chiefly conteyneth Prophecies of things to come. Of which the greatest part is now come to passe, or dayly fulfilled, and the rest shal likewise be performed in due time. So now in order after the Legal, Historical, and Sapiential bookes, folow the Prophetical: and are these, according to the names of the Prophetes that writte them. Isaie, Ieremie *with* Baruch, Ezechiel, *and* Daniel, *commonly called the greatter Prophetes: and the twelue lesser are* Osee, Ioel, Amos, Abdias, Ionas, Micheas, Nahum, Abacuc, Sophonias, Aggeus, Zacharie: *and* Malachie. *Who were al singularly inspired, and gouerned in their preachings and writinges, by the Holie Ghost, that they could not erre. Yea they were so illuminated in their vnderstanding, that they clerly saw that, which they vttered. And therfore their Prophecies are called* Visions, *for the assured infallibilitie of truth, which they auouch. For as nothing is more certaine in vulgar knowlege then that, which we see with our corporal eyes, and therfore of al witnesses the eye witnes is esteemed the surest: and as in al natural knowlege, that is most certaine, which is sene by discourse of reason: so in supernatural knowlege nothing is more assured then that, which is sene by supernatural light. Whereof there be three sortes: the light of Faith, of Prophecie, and of Glorie. Al three certaine, and vndoubted; but most clere and manifest is the vision by light of glorie: wherby God is sene in himself, and al thinges in him, that perteyne to the state of euerie glorious Sainct. Next therto is the vision by light of prophecie, wherwith God illuminateth the vnderstanding of the Prophet by a special, extraordinarie, and transitorie light of grace, that either he clerly seeth the reueled truthes, or at least perfectly knoweth, that he is moued by the Holie Ghost, though he vnderstand not al, that the Holie Ghost intendeth; and so when, and where it is Gods wil, he vttereth the same, for instruction of others. The last, which is also certaine, but more obscure, is the supernatural knowlege, which al Catholique Christians haue by light of faith, assuredly beleuing al thinges which God reueleth by his Church.*

Concerning therfore this excellent diuine gift of Prophecie, granted to few, for the benefite of al Gods seruants, we are here to informe the vulgar reader, that wheras these prophecies are for most part hard to be vnderstood, and as S. Peter teacheth, not knowen by priuate interpretation, but must 2. Pet. 1. be interpreted by the same Spirite, wherwith they were written, *our purpose is not to explicate them, nor yet to produce large explications of the godlie lerned Fathers, but rather fewer and briffer notes then hertofore. and for the rest we remitte the more lerned and studious readers, according to their capacities, to search the same, in the commentaries of ancient and late Expositers: wishing others to content themselues, with the more easie partes*

of

of holie Scriptures, and other godlie bookes, and daylie instructions of spiritual teachers. And such as do also read these, may obserue with vs, these (amongst other) special causes of the hardnes of the Prophetes. One cause is the frequent interruption of sentences, with suddaine change from one person, or matter to an other, without apparent coherence. Which S. Ierom noteth in sundrie places. As Isaie. 7. after that the Prophet hath seuerely reprehended king Achab, for his distrust of Gods assistance against his temporal enimies (v. 13.) in the next wordes he prophecieth, that a Virgin shal conceiue, and beare a sonne, Christ our Sauiour, and the like in other places. An other cause is, that the Prophetes speake thinges of some persons, which are to be fulfilled in others, either of their progenie, or prefigured by them. As the prophecie of the Iewes and Gentiles, comprised in the historie of Esau & Iacob. Likewise that which Iacob prophecied (Gen. 49.) of Simeon an Leui, not fulfilled in themselues but in the Scribes, and Priestes descending of their stock. Also much of that which Dauid semeth to speake of Salomon, Psal. 88. can only be vnderstood of Christ. Other examples wil occurre in the Prophetes ensuing. Briefly, for we can not here expresse al the causes in few wordes, prophecies are often times vttered in figuratiue speaches, and often not in wordes, but in factes; other times so mixed with histories, and temporal thinges with spiritual, againe some thinges pertey-ning to the old Testament, so ioyned with mysteries of the new, and the like, that most hard it is to discerne, nay not possible without special reuelation, or instruction of others to know, to what purpose or thing euerie part perteyneth, or is to be applied: for some thinges are spoken only of the historie, some thinges of misteries, manie thinges of both. And the reason why the Holie Ghost doth so vtter these prophecies is noted by S. Ierom (in Nahum. 3.) that the proud and malicious enimies of Religion may not vnderstand them: left (*saith he*) a holie thing should be geuen to dogges, pearles cast to swine, most sacred mysteries laide oppen before prophane persons. *S. Gregorie also alleageth an other reason (ho. 17. in Ezech.) that occasion of humilitie* may be geuen vs by those thinges, which are hidden in holie Scriptures. *And increase also of merite by beleeuing more then we vnderstand,* because faith hath not merite, where reason geueth experiment.

9. Ierom. in c. 2. & 3 Nahum

S. Chrys. ho. 8. in Math. 2.

S. Aug. de catech. rudibus. c. 3.

Et cont. Mend. c. 10.

Entym. in Psal. 117.

Suddaine transition from one thing to an other.

That which is spoken of certaine persons is ment of others

Prophecies are often vttered in figuratiue speaches. Some consist in thinges done, others are mixt with histories, and temporal thinges with spiritual.

VVhy God would haue them obscure.

THE ARGVMENT OF THE PROPHECIE OF ISAIE.

Prefat. ad Paul. & Eustoch.

Isaie the sonne of Amos, and nephew (as S. Ierom insinuateth) to king Amasias, prophecied in the times of Osias, Ioathan, Achaz, Ezechias, and in the beginning of Manasses, Kinges of Iuda; in al aboue three score yeares,

Isai of noble lineage and a marrir prophecied a long time.

Is called the Euangelical Prophet. He writte in a high stile

yeares and was cruelly put to death, sawed into partes by commandment of Manasses. He is commonly called the Euangelical Prophet, for his ample and particular speaches of Christ, more large and more plaine then in anie other of the old Prophetes. His stile is high and eloquent, according to his liberal education being of the royal bloud. For so it pleaseth the Holie Ghost, to vtter his diuine prophecies diuersly according to the qualities, and conditions of the persons, by whom he speaketh: by Isaie in a loftie, and by Amos in a meane stile: as a musitian soundeth the same songue, by a simple pipe, & by a cornet, trumpet or other musical instrument. Which S. Paul also witnesseth, saying, Diuersly and by diuers meanes, God spake to the fathers in the Prophetes. S. Iero. Epist. ad Paulin. Et in com Isai. S. Aug. li. 18. c. 27. ciuit. & lib 9. c. 5. confess. Heb. 1.

Liued in the kingdom of Iuda.

Isaie therfore conuersing in the kingdom of Iuda, especially in the Emperial and Metropolitan citie of Ierusalem, preached & prophecied manie thinges perteyning to the Tribes of Iuda and Beniamin, as also to the tribe of Leui. Which after the schisme of Ieroboam, repayred in maner al to the kingdom of Iuda, where God was rightly serued. He prophecied also of the tenne Tribes, the kingdom of Israel: & of the future captiuities of them both, and of the reduction of Iuda. Also he prophecied of other nations, and peoples, with whom the Iewes had either emnitie, or freindlie conuersation: and of al the world. But most especially of the coming of Christ, to redeme, and deliuer mankind from captiuitie of sinne.

The contents, diuided into two general partes. and into eight particular.

The whole prophecie conteyneth two general partes. First more principally the Prophet admonisheth, and threateneth the people, that they shal be punished for their manifold sinnes. in the 39. former chapters. In the other 27. he comforteth them, signifying that God of his mercie, wil after chatisment, & their repentance, deliuer them from their aduersaries. Yet so that ech part participateth of the principal contents with the other. More particularly the whole booke may be diuided into eight partes. In the twelue first chapters, the

1. Prophet admonisheth al sortes in the kingdom of Iuda, of their ingratitude towards God, with manie other sinnes and of iust punishment, but mixt

2. with consolation of Gods mercie, and thankfegeuing for the same. In eleuen chapters folowing, he directeth his speach to other Nations, aduersaries to the

3. Iewes. In foure more he extendeth his admonitions to al the world, stil in-

4. termixing some consolations. In other foure he reprehendeth both the

5. kingdoms, of Israel and Iuda, for seeking helpe of strange nations. In the next eight chapters he prophecieth of diuers dangers imminet to the kingdom of Iuda, of their captiuitie in Babylon, of Gods benignitie deliuering them, &

6. very much in euerie part of Christ, and his Church. Then in fiue chapters he prophecieth very particularly of the comfortable deliuerie from sinne by

7. Christ. In other foure from temporal captiuitie by Cyrus King of Assirians.

8. And finally in the last eightene chapters, he prophecieth largely of the perfect deliuerie by Christ, conuersion of al Nations, reiection of the Iewes, til nere the end of the world, when they shal also returne to Christ.

THE PROPHECIE OF ISAIE

CHAP. I.

Isaie prophecying in the dayes of foure kinges of Iuda, 2. admonisheth both princes and people of their ingratitude, and other sinnes against God. 7. for which they shal be led captiue. 11. Neither shal sacrifices, nor prayers saue them, 16. except they cleanse their soules from sinnes. 20. which they not doing shal be seuerely punished. 26. Wherby the reliques shal be purged, and the Church shal flourish.

The first part. The kingdom of Iuda shal be captiue in Babylon, for their ingratitude towards God, and other sinnes.

1 THE visiõ of Isaie the sonne of :: Amos, which he sawe concerning Iuda and Ierusalem in the dayes of Ozias,
2 Ioathan, Achaz, and Ezechias kinges of Iuda. † Heare ye heauens, & geue eare ô earth, because our Lord hath spoken. I haue brought vp children, and exalted them: but they haue
3 despised me. † The oxe hath knowen his owner, and the asse his masters crib: but Israel hath not knowen me, and my
4 people hath not vnderstood. † Woe to the sinful nation, the people loden with greeuous iniquitie, the wicked seede, vngracious children: they haue forsaken our Lord, they haue blasphemed the holie one of Israel, they are reuolted backe-
5 wards. † For what shal I strike you anie more, which adde preuarication? :: euerie head is sicke, & euerie hart in heauines.
6 † From the sole of the foote vnto the toppe of the head, there is no health therein: wound, and wayle, and swelling stroke: it is not bound vp, nor cured with medicine, nor mollified
7 with oile. † Your land is desolate, your cities burnt with fire: your countrie strangers deuoure before your face, and it
8 shal be made desolate as in the spoile of enemies. † And :: the daughter of Sion shal be left as a vineyard, and as a cottage in
9 a place of cucumbers, and as a citie that is wasted. † :: Vnlesse
Rom. 9. the Lord of hostes had left vs seed, we had beene as Sodom,
10 and we should be like to Gomorrha. † Heare the word of our Lord ye princes of Sodom, geue eare to the law of our God ye
11 people of Gomorrha. † To what purpose do you offer me the multitude of your victimes, saith our Lord? I am ful. the holocaust of rammes, and the fatte of fatlings, and the bloud of calues, and lambes, and buck goates I haue not desired.
12 † When you should haue come before my sight, who sought

:: Not Amos the third of the lesse prophetes, for this name is written in other letters in Hebrew: but one of the royal bloud as *S. Ierom.* testifieth.

:: Prince, Priest, and people are al sicke of ingratitude against God, & other iniquities.

:: Ierusalem defaced and destroyed.

:: God continually preserueth some holie seede, that his Church neuer faileth.

for these thinges at your handes, that you should walke in my courtes? † Offer sacrifice no more in vaine: incense is abomination to me. The Newe moone, and the Sabbath, and other festiuities I wil not abide, your assemblies are wicked. † My soule hateth your Calendes, and your solemnities: they are become tedious to me, I haue laboured in susteyning. † And when you shal streach forth your hands, I wil turne away mine eies from you: & when you shal multiplie prayer, I wil not heare: for your handes are ful of bloud: † Wash you, be cleane, take away the euil of your cogitations from mine eies: cease to doe peruersely. † Lerne to doe good: seeke iudgement, succour the oppressed, iudge for the pupil, defend the widow. † And come, and accuse me, sayth our Lord: if your sinnes shal be as scarlet, they shal be made white as snow: and if they be red as vermelon, they shal be white as wooll. † If you be willing, and wil heare me, you shal eate the good thinges of the earth. † But if you wil not, and wil prouoke me to wrath: the sword shal deuoure you, because the mouth of our Lord hath spoken. † How is the faythful citie, ful of iudgement, :: become an harlot? iustice hath dwelled in it, but now mankillers. † Thy siluer is turned into drosse: thy wine is mingled with water. † Thy princes are vnfaithful, companions of theues: al loue giftes, folow rewardes. They iudge not for the pupil: and the widowes cause goeth not in to them. † For this cause sayth our Lord the God of hostes the mightie one of Israel: Alas, I wil comfort myselfe vpon mine aduersaries: and wil be reuenged of mine enemies. † And I wil turne mine hand to thee, and I wil boyle out thy drosse til it be pure, & wil take away al thy tinne. † And I wil restore :: thy iudges as they haue beene before, and thy counselers as of old. After these thinges thou shalt be called the iust, a faithful citie. † Sion shal be redemed in iudgement, and they shal bring her backe in iustice. † And he shal destroy the wicked, and the sinners together: and they that haue forsaken our Lord, shal be consumed. † For they shal be confounded for the idols, to which they haue sacrificed: and you shal be ashamed of the gardens, which you chose. † When you shal be as an oke the leaues falling of, and as a garden without water. † And your strength shal be, as the ysles of towe, and your worke as a sparke: and both shal be set on fire together, and there shal be none to quench it.

13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31

:: Much wickednes reigned in Ierusalem before their captiuitie in Babylon: but much more at Christs passion, when they persecuted him euen to the Crosse: and his disciples, and al christians, til their citie was taken by the Romanes and the whole nation dispersed.

:: The Rabbins vnderstand those Iudges and Priestes that gouerned the people after their deliuerie from captiuitie: but S. Ierom expoundeth this and the like places of the Apostles, and their successors.

CHAP.

CHAP. II.

Al nations shal come to the Church of Christ; which shal beginne in Ierusalem. 6. And the Iewes shal be reiected for their idolatrie, auarice, and other sinnes. 11. Proud men shal be humbled, & Gods glorie shal increase, 18. Idolatrie shal be destroyed.

1 THE word, that Isaie the sonne of Amos saw vpon Iuda
2 and Ierusalem. † And in :: the later dayes the montaine of the house of our Lord shal be prepared, in the toppe of montaines, and it shal be eleuated aboue the little hilles: and
3 al nations shal flowe vnto it. † And manie peoples shal goe, & shal say, come and let vs goe vp to the mount of our Lord, and to the house of the God of Iacob, and he wil teach vs his wayes, and we shal walke in his pathes: because the law shal come forth from Sion, and the word of our Lord from Ierusalem.
4 † And he shal iudge the Gentiles, and rebuke manie peoples: and they shal turne their swordes into culters, and their speares into siethes: nation shal not lift vp sword against nation, neither shal they be exercised any more to battel.
5 † House of Iacob come ye, and let vs walke in the light of our
6 Lord. † For thou hast :: reiected thy people, the house of Iacob: because they are filled as in times past, and haue had southsayers as the Philisthijms, and haue stucke fast to strange
7 children. † The land is replenished with siluer and gold: and
8 there is no end of their treasures. † And their land is replenished with horses: and their chariotes are innumerable. And their land is ful of idoles: they haue adored the worke of their
9 handes, which their fingers made. † And man bowed himself,
10 and man was humbled: therfore forgeue them not. † Enter thou into the rocke, and be hid in a pitte, in the ground from the face of the feare of our Lord, & from the glorie of his ma-
11 iestie. † The loftie eies of man are humbled, and the height of men shal be made to stoupe: & our Lord onlie shal be exalted
12 in that day. † Because the day of the Lord of hostes shal be vpon al the proude and loftie, and vpon euerie one that is
13 arrogant, and he shal be humbled. † And vpon al the ceders of
14 Libanus high, & eleuated, & vpon al the okes of Basan. † And vpon al the high mountaines, and vpon al little hilles eleuated.
15 † And vpon euerie high towre, and euerie fensed wal. † And
16 vpon al the shippes of Tharsis, and vpon al, that is fayre to behold.

:: It is not only certaine, but also euident that the prophet speaketh here, and in innumerable other places, of the Church of Christ, which is the citie set vpon a mountaine. *Mat 5.* vnto which al nations are gathered, and al the time of the new Testament is called the last houre, 1. *Ioan.* 2. because no time shal folow after this, but al eternitie.

:: The Iewes were reiected after Christs death: before which they were stil conserued: though often seuerely punished. And so now the Church of Christ shal neuer be reiected, nor

behold. † And the loftines of men shal be bowed, and the height of men shal be humbled, and our Lord onlie shal be exalted in that day. † And idols shal :: vtterly be destroyed. † And they shal enter into the caues of rockes, and into the pittes of the earth from the face of the feare of our Lord, and from the glorie of his maiestie, when he shal rise vp to strike the earth. † In that day shal a man cast away the idols of his siluer, and the idols of his gold, which he had made him to adore, mowles and battes. † And he shal goe into the clefts of rockes, and into the caues of stones from the face of the feare of our Lord, and from the glorie of his maiestie, when he shal rise vp to strike the earth. † Cease therfore from the man, whose spirit is in his nosthrels, because he is reputed high.

:: It is most absurde, and contrarie to this and other Scriptures, that Protestants feyne of great idolatrie in the Christian world, for a thousand or more yeares together, professing Christs name & Religion, and yet continually committing (as these new masters imagine) grosse idolatrie.

CHAP. III.

The Iewes shal be depriued of wise men, 4. and be subiect to childish, and effeminate gouerners, 8. for their grieuous sinnes. 16. The proud, curious, and lasciuious attyre of their wemen, 24. shal be turned into ignominie, and sorow.

FOR behold the dominatour the Lord of hostes :: shal take away from Ierusalem, and from Iuda the valiant and the strong, al strength of bread, and al strength of water. † The strong, and the man of warre, the iudge, and the prophete, and southsayer, and the ancient. † The prince ouer fiftie, and the honorable of countenance, and the counseler, and the wise of workemasters, and the skilful of mystical speach. † And I wil geue children to be their princes, and the effeminate shal rule ouer them. † And the people shal rush violently, man against man, and euerie one against his neighbour: the childe shal make tumult against the ancient, and the base against the noble. † For a man shal take hold of his brother, one of the house of his father: Thou hast a garment, be thou our prince, and let this ruine be vnder thy hand. † He shal answer in that day, saying: I am no physicion, & in my house there is no bread, nor garment: do not appoint me prince of the people. † For Ierusalem is gone to ruine, and Iuda is fallen: because their tongue, & their inuentions were against our Lord, to prouoke the eyes of his maiestie. † The knowlege of their face hath answered them: and they haue proclaimed their sinne as Sodom, neither haue they hid it: woe to their soule,

:: This was fulfilled first in the captiuitie of Babylon and more notoriously after Christs passion, in the destruction of Ierusalem, and dispersion of the Iewes: euen to this day: and yet forward, til nere the end of this world.

10 soule, becausse euils are rendered to them. † Say to the iust
that it is wel, becausse he shal eate the fruite of his inuentions.
11 † Woe to the impious vnto euil: for the reward of his handes
12 shal be made to him. † My people their exactours haue spoyled, & wemen haue ruled ouer them. My people, :: they that cal thee blessed, the same deceiue thee, and dissipate the way
13 of thy steppes. † Our Lord standeth to iudge, and he standeth
Apoc. 1. 14 to iudge peoples. † Our Lord shal come to iudgement with the ancients of his people, and his princes: for you haue deuoured the vineyard, and the spoile of the poore is in your
15 house. † Why do you consume my people, and grinde the
16 faces of the poore, sayth our Lord the God of hostes? † And our Lord sayd: for that :: the daughters of Sion are haughtie, and haue walked with stretched out necke, and went with twinglings of eies, and clapped their handes, walked on their
17 feete, and ietted in a set pace. † Our Lord shal make balde the crowne of the daughters of Sion, and our Lord shal discouer
18 their haire. † In that day shal our Lord take away the orna-
19 ment of shoes, and litle moones. † And cheynes, and ouches,
20 and bracelettes, and bonnettes. † And the sheading combes, and sloppes, and tablettes, and sweete balles, and earlets.
21 † And ringes, and pearles hanging on the forehead. † And
22 changes of apparel, and shorte clokes, and the fine linen, and
23 nedles, † and loking glasses, and launes, and headbands, and
24 bonegraces. † And for swete sauour there shal be stinke, and for a girdle a corde, and for frisled haire baldnes, and for
25 stomacher haircloth. † Thy fayrest men also shal fal by the
26 sworde, and thy strong ones in battle. † And her gates shal lament and moorne, and she shal sit desolate on the ground.

:: An Ecclesiastical preacher must not flatter the people. He must moue teares (*sayth S. Ierom*) not laughter.

:: By the metaphor of wemen, S. Ierom vnderstandeth the cities of Iurie, of which Ieruselem was the head, and Sion the chiefe place thereof, al which were defaced, by the Babylonians, but more fully destroyed by Titus and Vespatian, fourtie yeares after Christs Passion.

CHAP. IIII.

After the destruction of the Iewes, manie wemen shal seeke to marie with one man, 2. but the reliques, repenting of their sinnes, shal returne to God, 5. and florish vnder his protection.

1 AND :: seuen wemen shal take hold of one man in that day, saying: We wil eate our owne bread, and be co-
uered with our garments: only let thy name be called vpon
2 vs, take away our reproch. † In that day the bud of our Lord shal be in magnificence, and glorie, and the fruite of the earth high, and exultation to them, that shal be saued of
3 Israel. † And it shal be: Euerie one that shal be leaft in Sion,

:: After the reduction of heathnish or heretical people to catholique religion, there wil be great want of spiritual pastors.

:: Not al the Iewes that escaped temporal death in the destruction of Ierusalem, but those only shal be eternally saued, that beleuing shal be baptized and liue wel.

and :: shal remaine in Ierusalem, shal be called holie, euerie one that is written in life in Ierusalem. † If our Lord shal cleanse the filth of the daughters of Sion, and shal wash the bloud of Ierusalem out of the middes thereof in the spirit of iudgement, and spirit of heate. † And our Lord shal create vpon euerie place of mount Sion, and where he is inuocated, a clowde by day, and smoke, and the brightnes of flaming fyre in the night: for vpon al glorie protection. † And there shal be a tabernacle for a place of shadow in the day from the heate, and for securitie, and couert from the whyrle wind, and from rayne.

4 5 6

CHAP. V.

Vnder the figure of a barren vineyard, is prophecied the reiection of the Iewes, 7. for their sinnes of auarice, 11. intemperance, & other wickednes, 18. one iniquitie drawing an other, 20. iudging good to be euil, and euil good. 25. for which the Gentiles of diuers nations shal afflict them.

::Isaie of the tribe of Iuda here prophecieth the doleful songue which Christ vttered weeping ouer Ierusalem, fore seeing & foretelling their destruction. *Luc. 19. v. 41.*

I wil sing to my beloued :: the canticle of my cosin concerning his vinyard. A vineyard was made to my beloued in horne the sonne of oile. † And he hedged it, and chose stones out of it, and planted it elect, and built a towre in the middes thereof, and set vp a presse therein: and looked that it should yeld grapes, and it yelded wilde grapes. † Now therfore ye inhabitants of Ierusalem, and men of Iuda, iudge betwen me and my vineyard. † What is there that I ought to doe more to my vineyard, and haue not done to it? Whether that I looked, it should yeld grapes, and it hath yelded wilde grapes? † And now I wil shew you what I wil doe to my vineyard. :: I wil take away the hedge therof, and it shal be into spoile: I wil throw downe the wal thereof, and it shal be to be troden vpon. † And I wil lay it waist: it shal not be pruned, and it shal not be digged: and bryers and thornes shal ouergrowe it: and I wil command the cloudes that they rayne no shower vpon it. † For the vineyarde of the Lord of hostes, is the house of Israel: and the man of Iuda, his delectable bud: & I looked that it should doe iudgement, and behold iniquitie: and iustice, and behold clamour. † Woe to you that ioyne house to house, and lay filde to filde, euen to the end of the place: why shal you alone dwel in the middes of the earth? † Theese thinges are in my eares, sayth the Lord of

1 *Mat. 21.* 2 3 4 5 6 7 8 9

:: Al this shew eth that God only subtracting his protection, no man nor people is able to stand; of whose ruine God is not the auctor, but only permitteth that they fal into sinnes, and so into other miseries.

of hoſtes: vnles manie great and fayre houſes become deſo-
10 late, without an inhabiter. † For ten acres of the vineyards
shal yeld one litle flagon, and thirtie busheles of ſeede shal
11 yeld three busheles. † Woe to you that riſe vp earely to folow
drunkennes, and to drinke euen vntil euening, that you
12 may be inflamed with wine. † Harpe, and viole, & timbrel,
and shalme, and wine in your feaſtes: and :: the worke of our :: An admoni-
Lord you regard not, nor conſider the workes of his handes. tion to cele-
13 † Therfore is my people led away captiue, becauſe they had brate feſtiual
not knowlege, and their nobles died with famine, and the dayes with
14 multitude thereof dried away with thirſt. † Therfore hath holy religious
hel dilated his ſoule, and opened his mouth without anie exerciſes, and
limite, and their ſtrong ones, and their people, and their high not to folow
15 and glorious ones shal deſcend into it. † And man shal be drunkennes
bowed, and man shal be humbled, and the eies of the loftie nor other
16 shal be brought law. † And the Lord of hoſtes shal be exalted wicked or
in iudgement, and the holie God shal be ſanctified in iuſtice. vaine thinges.
17 † And the lambes shal feede according to their order, and
18 ſtrangers shal eate the deſerts turned into frutefulnes. † Woe
to you that draw iniquitie in cordes of vanitie, & ſinne as the
19 linke of a wayne. † Which ſay: let him make haſt, & let his worke
come quickly, that we may ſee it: & let the counſel of the holie
20 one of Iſrael come, and we shal know it. † Woe vnto you that
cal euil good, and good euil: putting darknes light, and light
21 darknes: putting bitter for ſwete, & ſwete for bitter. † Woe
Rom. 12. to you that are wiſe in your owne eies, and prudent before
22 yourſelues. † Woe to you that are mightie to drinke wine, &
23 ſtout men in drunkennes. † Which iuſtifie the impious for
24 giftes, and take away the iuſtice of the iuſt from them. † For
this, euen as the tongue of fire deuoureth ſtuble, and the
heate of the flame burneth it vp: ſo shal their roote be as
iſles, and their bud shal riſe vp as duſt, for they haue caſt away
the law of the Lord of hoſtes, and haue blaſphemed the word
25 of the holie one of Iſrael. † Therfore is the furie of our Lord
wrath againſt his people, and he hath ſtretched out his hand
vpon them, and ſtriken them: and the mountaines were
trubled, and their carcaſſes were made as dung in the middes
of the ſtreates. In al theſe thinges his furie is not turned away,
26 :: but yet is his hand ſtretched forth. † And he shal lift vp a :: Greuous
ſigne in the nations a farre, and shal whiſtle to him of the ends ſinnes muſt be
27 of the earth: and behold he shal come in haſt ſpedely. † There greuouſly pu-
niſhed. Such

is none that faynteth, nor that laboreth in them, he wil not slumber, nor sleepe, neither shal the girdle of his reines be loosed, neither shal the latchet of his shoe be broken. † His 28
arrowes sharpe, and al his bowes bent. The hoofes of his horses as the flint, & his wheeles as the violence of a tempest. † His roaring as a lions, he shal roare as lions whelpes: and 29
he wil gnash, and hold the praye, and claspe it, and there shal be none to plucke it away. † And it shal sound vpon him in 30
that day, as the sound of the sea: we shal looke towards the earth, and behold darkenes of tribulation, and the light is darkened in the mist therof.

as was the sinne of the Ievves persecuting Christ.

CHAP. VI.

The prophet after a glorious vision, 5. lamenteth his former silence; 6. his lippes being purified by an Angel, with a hote coal, 8. he is willingly sent & so prophecieth that the peoples hart wil be hardned; their cities shal be destroyed, but good reliques shal be conserued.

IN the yeare that king Ozias died, I saw our Lord sitting 1 4.Reg.15 2.Par.26
vpon an high throne and eleuated: and those thinges that
were vnder him filled the temple. † Seraphims stoode vpon 2
the same: six winges to one, and six winges to the other: with
two :: they couered his face, and with two they couered his
feete, and with two they flewe. † And they cried one to an 3 Apoc. 4.
other, and sayd: Holie, holie, holie, the Lord God of hostes, al
the earth is ful of his glorie. † And the lintels of the dores 4 Rom. 11.
were moued at the voice of him that cried, and the house was
filled with smoke. † And I said: Woe is me because I haue 5
held my peace, because I am a man of polluted lippes, and
I dwel in the middes of a people that hath polluted lippes, and
the king the Lord of hostes I haue sene with mine eies. † And 6
one of the Seraphims flewe to me, and in his hand an hote
cole, which he had taken with tonges from the altar. † And 7
he touched my mouth, and said: Behold this hath touched
thy lippes, and thine iniquitie shal be taken away, & thy sinne
shal be cleansed. † And I heard the voice of our Lord saying: 8
Whom :: shal I send? and who shal goe for vs? And I sayd: Loe
I am here, send me. † And he sayd: Goe, and thou shalt say 9
to this people: Heare ye that heare, and vnderstand not: and
see vision, and knowe it not. † Blinde the hart of this people, 10 Mat. 13.
and make their eares heauie, and shut their eies: lest perhaps
they may see with their eies, and heare with their eares, and
vnderstand

:: Neither Isaie, nor Moyses, nor anie other mortal man did euer see God in himselfe but only shadowed. Yet the wicked calumniously accused, condemned, and put Isaie to cruel death, vpon pretence of blasphemie, for saying that he saw God. VVhich he otherwise said not, but *couered by the vvinges of the Seraphimes. Origen in hunc locum. & S. Ierom. Tradi. Hebraicis in Paral.*

:: Isaie was not only an Euangelical but also an Apostolical prophet, with whom God here treateth and proceedeth, as with an *Apostle*, saying: *VVhom shal I send?* and the prophet

vnderstand with their hart, and be conuerted and I heale
11 them. † And I said: How long Lord? And he said: Vntil the cities be made desolate without inhabiter, and the houses
12 without man, and the land shal be leaft desert. † And our Lord shal make men goe farre of, and he shal be multiplied
13 that was leaft in the middes of the earth. † And yet there shal be tithing in it, and she shal be conuerted, and shal be to the shew as a terebinth, and as an oke, that spreadeth his boughes: that which shal stand in it, shal be an holie seede.

answering: *Send me.* God sent him, saying: *Goe.* &c. S. *Ierom in Proœmio Isaiæ.*

CHAP. VII.

Ierusalem being beseeged, 3. the prophet telleth the king, that the enemies shal not preuaile (8. but the kingdome of Israel shal be destroyed) 10. geueth for a signe that a Virgin shal conceiue and bare a Sonne. 17. prophecieth also the captiuitie, and desolation of the kingdom of Iuda.

.Reg.16 1 AND it came to passe :: in the dayes of Achaz the sonne of Ioathan, the sonne of Ozias king of Iuda, there came vp Rasin the king of Syria, and Phacee the sonne of Romelia the king of Israel to Ierusalem, to fight against it: and they
2 could not ouercome it. † And they told the house of Dauid, saying: Syria hath rested vpon Ephraim, & his hart was moued, and the hart of his people, as the trees of the wooddes are
3 moued at the face of the winde. † And our Lord sayd to Isaie: Goe forth to meete Achaz, thou, and Iasub thy sonne that is leaft, to the conduite of the vpper poole, in the
4 way of the Fullers filde. † And thou shalt say to him: See thou be stil: feare not, and let not thine hart be afrayd of the two tailes of these smoking fyrebrands, in the wrath of the furie of Rasin the king of Syria, and of the sonne of Romelia.
5 † For that Syria hath taken counsel against thee, vnto the euil
6 of Ephraim, and the sonne of Romelia, saying: † Let vs goe vp to Iuda, and rayse it vp, and plucke it away to vs, and make
7 the sonne of Tabeel king in the middes therof. † Thus sayth
8 our Lord God: It shal not stand, & this shal not be. † But the head of Syria Damascus, & the head of Damascus Rasin: and yet threescore and fiue yeares, and Ephraim shal cease to be a
9 people: † And the head of Ephraim Samaria, and the head of Samaria the sonne of Romelia. If you wil not beleue, you
10 shal not be permanent. † And our Lord added to speake to
11 Achaz, saying: † Aske a signe for thee of the Lord thy God
12 vnto the depth of hel, or vnto the height aboue. † And Achaz

:: Before this, the kinges of Syria and of Israel had taken king Achaz in battel and caried awvay great spoyles, 2. *Paral.* 28. But presuming, to do the like againe, God suffered them not to preuaile. Mystically this signified that heretikes of diuers sectes conspire together, to impugne the Catholike Church. VVhich they do much afflict, and terrifie, but can neuer ouerthrow it. *S. Ierom in hunc locum.*

said: I wil not aske, and :: I wil not tempte our Lord. † And he said: Heare ye therfore ô houſe of Dauid: Is it a ſmal thing for you, to be greuous to men, that you are greuous to my God alſo? † Therfore shal our Lord himſelfe :: geue you a ſigne. Behold a virgin shal conceiue, and beare a ſonne, & his name shal be called Emmanuel. † He shal eate butter and honie, that he may know to refuſe euil, and chooſe the good. † For before the childe know to refuſe euil, and chooſe good, the land which thou doeſt deteſt shal be forſaken of the face of her two kinges. † Our Lord wil bring vpon thee, & vpon thy people, and vpon the houſe of thy father, daies that came not ſince the daies of the ſeparation of Ephraim from Iuda, with the king of the Aſſirians. † And it shal be in that day: our Lord shal hiſſe to the flie, that is in the vtter moſt part of the riuers of Ægypt, and to the bee, that is in the land of Aſſur. † And they shal come, and shal reſt al in the torrentes of valleis, and in the caues of rockes, and in al shrubbe places, and in al holes. † In that day our Lord shal shaue with a raſer, hyred by them, that are beyond the riuer, by the king of the Aſſirians, the head, and the haires of the feete, and the whole beard. † And it shal be in that day: a man shal nourish a young cowe, and two ewes. † And for the abundance of milke he shal eate butter: for butter and honie shal euerie one eate, that shal be leaſt in the middes of the land. † And it shal be in that day: euerie place where there shal be a thouſand vines, for a thouſand peeces of ſiluer, they shal be into thornes and bryers. † With arrowes and bow they shal goe in thither: for bryers and thornes shal be in al the land. † And al mountaines, that shal be weeded with a weeding hooke, the terrour of thornes and bryers shal not come thither, and it shal be for the oxe to feede on, and cattle to treade vpon.

:: Though Achaz vvas very vvicked and committed idolatrie, 4. *Reg.* 16. 2. *Par.* 28. yet he beleued in God Almightie, knovving that he ought not to tempt him.

:: Vpon occaſion of Gods mercie promiſed vvithout mans deſert, which king Achaz hardly beleued, to confirme the ſame with a farre greatter example, God inſpired the Prophet alſo to forſhevv the greater myſterie of Chriſts Incarnation, his conception & birth of a virgin, for the redemption of al mankind.

13 14 15 16 17 18 19 20 21 22 23 25

4. Reg. 19.

CHAP. VIII.

Vnder the figure of a new name, Chriſts birth of a virgin is againe prophecied. 4. but firſt the kingdomes of Syria, and Iſrael shal be deſtroyed: and Iuda ſore afflicted: 8. yet conſerued with loſſe of manie. 16. Which is a myſterie hidden from the Iewes. 21. Great euils hang ouer them, that depart from the law.

AND our Lord ſayd to me: Take thee :: a great booke, & write in it with the pen of man. Take away the ſpoiles ſpedely, quickly take prayes. † And I tooke to me faithful witneſſes,

:: The myſterie here prophecied is of

1 2

witneſſes, Vrias the prieſt, & Zacharias the ſonne of Barachias.
3 † And I went to the propheteſſe, and she conceiued, and bare a ſonne. And our Lord ſayd to me: Cal his name, :: Haſten to
4 take away the ſpoiles: make haſt to take prayes. † For before the childe know to cal his father and his mother, the ſtrength of Damaſcus shal be taken away, and the ſpoiles of Samaria
5 before the king of the Aſſirians. † And our Lord added yet
6 to ſpeake vnto me, ſaying: † For that :: this people hath caſt away the waters of Siloé, that runne with ſilence, and rather
7 taken Raſin, and the ſonne of Romelia: † for this cauſe behold our Lord wil bring vpon them the waters of the riuer ſtrong and manie, the king of the Aſſirians, and al his glorie: and he wil aſcend ouer al their riuers, and wil flowe ouer
8 al their bankes. † And wil goe through Iuda, ouerflowing, and paſſing through shal come euen to the necke. And the ſtretching out of his winges shal fil the bredth of thy land ô Emmanuel. † Gather ye together ô peoples, and be ouercome, and heare al ye landes far of: Take courege, and be
10 ouercome, gird yourſelues, & be ouercome. † Take counſel and it shal be defeated: ſpeake a word, and it shal not be
11 done: becauſe God is with vs. † For thus ſayth our Lord to me: As in a ſtrong arme he hath taught me, that I should not
12 walke in the way of this people, ſaying: † Say not: Conſpiracie: for al thinges that this people ſpeaketh, is conſpiracie:
13 and feare ye not their feare, neither dread ye. † The Lord of hoſtes him ſanctifie ye: be he your dread, and he your terrour.
c. 2. 14 † And he shal be a ſanctification to you. But for a ſtone of
m. 9. offence, and for a rocke of ſcandal to the two houſes of Iſrael,
Pet. 2. 15 for a ſnare and a ruine to the inhabitants of Ieruſalem. † And verie manie of them shal ſtumble and fal, and shal be broken
16 in peeces, and shal be ſnared, and taken. † Binde the teſtimo-
17 nie, ſeale the law in my diſciples. † And I wil expect our Lord, who hath hid his face from the houſe of Iacob, and I
18 wil wayte for him. † Behold I and my children, whom our Lord hath geuen me for a ſigne, and for a wonder in Iſrael from the Lord of hoſtes, which dwelleth in mount Sion.
19 † And when they shal ſay to you: Aske of Pythones, and of diuiners, which whiſper in their inchantments: shal not the people aske viſion of their God, for the liuing of the dead?
26 † To the law rather, and to the teſtimonie. And if they ſpeake not according to this word, they shal not haue the morning light.

ſo great importance, as would require a very great booke for ful explication therof.

:: Chriſt the Sonne of God and virgins child quickly taketh the pray from the diuel, who before poſſeſſed almoſt al the world.

::The prophet ſpeaketh of the tenne tribes, vvhich ioyned forces with the king of Syria againſt Ieruſalem, but them ſelues vvere firſt brought into captiuity by the Aſſyrians, God protecting Ieruſalem for that time, and long after.

:: VVheter they seke to God in their extreme distresse, not sincerely, but coacted, :: or seke worldlie helpe, they shal not escape miserie.

light. † And he shal passe by it, shal fal, and be hungrie: and 21
when he shal be hungrie, he wil be angrie, and curse his king,
and his God, and :: wil looke vpwards. † And he wil looke 22
:: to the earth, and behold tribulation and darknes, dissolu-
tion and distresse, and mist persecuting, and he can not flie
away from his distresse.

CHAP. IX.

The glath Phalasar carieth some Israelites captiue, and Salmanasar manie more; in figure of a few disciples conuerted to Christ in Gallilee, and al Iewrie, but manie more in the whole world. 7. Whose Impyre shal be great, and durable: 8. but the Iewes glorie, especially of the tenne tribes, shal be obscured, for their pride, hypocrisie, and other sinnes.

:: S. Mathew expoundeth this prophecie of Christ, first preaching in Galilee. VVhere his disciples beleued in him & folowed him. :: But after his passion few Iewes beleued in him, in comparison of the Gentiles.

AT :: the first time was the land of Zabulon alleuiated: 1 Mat. 4.
and the land of Nepthali: and at :: the last was aggra-
uated the way of the sea beyond Iordan of Galilee of the Gen-
tiles. † The people that walked in darknes, hath sene great 2
light: to them that dwelt in the countrie of the shadow of
death, light is risen. † Thou hast multiplied the nation, 3
and not magnified the ioy. They shal reioyce before thee, as
they that reioyce in harueſt, as conquerors reioyce after a
pray is taken, when they diuide the spoiles. † For the yoke of 4
their burden, and the rod of their shoulder, and the sceptre
of their exactour thou hast ouercome, as in the day of Madian. Iudic. 7.
† Because al violent taking of pray with tumult, and garment 5
mingled with bloud, shal be to be burnt, and foode for the
fyre. † For :: A LITLE CHILD IS BORNE TO VS, and a 6 Luc. 2.
sonne is geuen to vs, and principalitie is made vpon his shoul-
der: and his name shal be called, Meruelous, Counseler, God,
Strong, Father of the world to come, the Prince of peace.
† His empire shal be multiplied, and there shal be no end of 7
peace: he shal sit vpon the throne of Dauid, and vpon his king-
dom: that he may confirme it, and strengthen it in iudgement
and iustice, from this time & for euer: the zeale of the Lord of
hostes shal doe this. † Our Lord hath sent a word into Iacob, 8
and it is fallen in Israel. † And al the people of Ephraim shal 9
know, & the inhabitans of Samaria, saying in pride & great-
nes of hart: † Brickes are fallen, but we wil build with square 10
stones: they haue cut downe sycomores, but we wil change
them into ceders. † And our Lord shal lifte vp the enemies 11
of Rasin

:: He that is great, yea omnipotent God, is borne a litle one in this vvorld, and vvithout violence conquereth & ruleth al the vvorld.

of Rasin ouer him, and shal turne his enemies into tumult.
12 † Syria from the East, and the Philisthims from the West: and they shal deuoure Israel with ful mouth. In al these thinges his :: furie is not turned away, but his hand is yet stretched
13 forth. † And the people is not returned to him, who hath stroken them, and haue not sought after the Lord of hostes.
14 † And our Lord shal destroy from Israel the head & the tayle,
15 the peruerter and restrayner in one day. † The aged and honorable, he is the head, & the prophet that teacheth a lie, he is the
16 tayle. † And they that cal this people blessed, seducing them:
17 and that are called blessed, shal be throwen headlong. † For this cause our Lord shal not reioyce vpon their yong men: and on their pupilles, and widowes he shal not haue mercie: because euerie one is an hypocrite & wicked, and euerie mouth hath spoken follie. In al these thinges his furie is not turned
18 away, but his hand is yet stretched forth. † For impietie is kindled as a fyre, it shal deuoure bryer and thorne: and it shal be kindled in the thicket of the forest, and it shal be wrapped
19 vp together in the pride of smoke. † In the wrath of the Lord of hostes the earth is trubled, and the people shal be
20 foode for the fyre: man shal not spare his brother. † And he shal decline to the right hand, and shal be hungrie: and shal eate on the left hand, and shal not be filled: euerie one shal eate the flesh of his arme: Manasses Ephraim, and Ephraim
21 Manasses, they together against Iuda. † :: In al these thinges his furie is not turned away, but his hand is yet stretched forth.

:: God punishing sinners, and they not repenting, his iust furie stil increaseth: punishing eternally al those that neuer repent.

:: VVhere is no repentance, there can be no remission. *As v. 12. 17. & ch. 10. v. 4. &c.*

CHAP. X.

Makers of wicked lawes are cursed. 3. For Which the Israelites shal be afflicted by the Assirians. 5. The Assirians ouerthrowne by extraordinarie meanes sent from God: 21. and the Iewes deliuered from imminent danger: with diuers mysteries of Christ intermixed.

1 VVOE to them that make :: wicked lawes: and wri-
2 ting, haue written iniustice. † That they might oppresse the poore in iudgement, & doe violence to the cause of the humble of my people: that widowes might be their
3 praye, and they might spoile pupilles. † What wil you doe in the day of visitation, and of calamitie coming from farre? to whose helpe wil ye flee? and where wil ye leaue your glorie?
4 † That you be not bowed vnder the bond, and fal with the slaine? In al these thinges his furie is not turned away, but his

:: VVheras good lawes are the stabilitie of the cõmonwealth wicked are the ruine therof. Such as roboam made forbidding to goe to Ieruſa-

lem and setting vp golden calues in Bethel and Dan: causing the people to serue them as the goddes of Israel. 3. Reg. 12. v. 16. Such also as the Scribes and Pharises made deuising wicked traditions, contrarie to Gods commandments. Mat. 15. v. 5.

hand is yet stretched forth. † Woe to Assur, he is the rod of my furie, and the staffe, myne indignation is in their handes. † I wil send him to :: a deceitful nation, & I wil geue him commandment against the people of my furie, that he take away spoiles, and catche the praye, and put them to be troden vpon, as the mire of the streates. † But he shal not so thinke, and his hart shal not esteme it so: but his hart shal be set to destroy, and to the destruction of no few nations. †. For he shal say: † Are not my princes with al kinges? Is not as Charcamis, so Calano: and as Arphad, so Emath? Is not as Damascus, so Samaria? † Euen as my hand hath found the kingdomes of the idol, so also their idols of Ierusalem, & of Samaria. † Shal I not as I haue done to Samaria and her idols, so do to Ierusalem and her idols? † And it shal be: when the Lord shal haue accomplished al his workes in mount Sion, and in Ierusalem, I wil visite ouer the fruite of the magnifical hart of the king of Assur, and ouer the glorie of the hautines of his eyes. † For he hath said: In the strength of mine owne hand haue I done it, and in mine owne wisdome haue I vnderstood: and I haue taken away the borders of peoples, and haue spoiled their princes, and haue pulled downe as a mightie man, them that sate on high. † And my hand hath found the strength of peoples as a nest: and as egges be gathered, that are leaft, so haue I gathered together al the earth: and there was none that moued wing, and opened mouth, and once muttered. † Shal :: the axe glorie against him, that cutteth with it? or shal the saw exalt itselfe against him, by whom it is drawen? As if a rod should lift vp itself agaynst him, that lifteth it vp, and a staffe exalt itself which is certes but wood. † For this cause the Dominatour the Lord of hostes shal send leannes in his fat ones: and vnder his glorie shal burne as it were the burning of fyre kindled. † And the light of Israel shal be in fyre, and the Holie one therof in flame: and his thorne shal be kindled, and be deuoured, and the briars in one day. † And the glorie of his forest, and of his carmelus shal be consumed, from the soule euen to the flesh, and he shal be a fugitiue for feare. † And the remaynes of the woode of his forest, for the fewnes shal be numbred, and a child shal write them. † And it shal be in that day, the residue of Israel, and they that shal escape of the house of Iacob, shal not adde to leane vpon him, that striketh them: but they shal leane vpon our Lord the holie

:: The Iewes are called a deceiptful nation becaufe they broke their promise made to God, that they would serue him and kepe his commandments. Exo. 19. v. 8.

:: Senacharib not by his owne powre but as Gods instrument & minister afflicted the Israelites. Neuertheles he persecuted them of his owne free wil, which God vsed for the punishment of his people. In general therfore euil

4 Reg.

21 holie one of Israel in truth. † The remnant shal be conuer-
22 ted, the remnant I say of Iacob, to the strong God. † For if thy people ô Israel shal be as the sand of the sea, the remnant therof shal be conuerted, consumnation abbridged shal make
23 iustice ouerflow. † For our Lord the God of hostes shal make consummation, and abbridgement in the middes of al the
24 earth. † For this cause, thus sayth our Lord the God of hostes: O my people inhabiter of Sion, be not afrayd of Assur: he shal strike thee with his rod, and shal lift vp his staffe ouer thee in
25 the way of Ægypt. † For yet a litle and a very litle, and mine indignation and furie vpon their wickednes shal be consum-
26 mate. † And the Lord of hostes shal rayse vp a scourge vpon him, according to the plague of Madian in the Rocke Oreb, *udi.7.*
and his rod vpon the sea, and he shal lift it vp in the way of
27 Ægypt. † And it shal be in that day: his burden shal be taken away from of thy shoulder, and his yoke from of thy necke,
28 and the yoke shal putrifie at the face of oile. † He shal come
into :: Aiath, he shal passe into Magron: at Machmas he
29 shal commend his vessels. † They haue passed in hast, Gaba is
30 our seate: Rama was astonied, Gabaath of Saul fled. † Neay with thy voice ô daughter of Gallim, attend Laisa, seelie
31 poore Anathoth. † Medemena is remoued: ye inhabitants
32 of Gabin take courege. † Yet there is day, to stand in Nobe: he shal shake his hand ouer the mountaine of the daughter of
33 Sion, the litle hil of Ierusalem. † Behold the dominatour the Lord of hostes shal breake the litle flagon in terrour, and the high of stature shal be cut downe, and the loftie shal be
34 humbled. † And the thicke places of the forest shal be ouerthrowen with iron, and Libanus with the high ones shal fal.

men are like to instruments without sense, but differ in that mens actions are voluntarie, & vnreasonable, and senseles creatures haue no wil at al, but only natural aptnes, and inclination.

:: By these places Senacherib passed with his armie from Ægypt to Ierusalem.

CHAP. XI.

Christ borne of the stock of Iesse, replenished with seuen giftes of the Holie Ghost, 4. shal haue a spiritual kindom, most iust, and potent. 10. Wherto al nations wil repayre.

Mat. 13.

1 AND a :: rod shal come forth of the roote of Iesse, and a
2 :: flowre shal rise vp out of his roote. † And the Spirite of our Lord shal rest vpon him: the spirit of wisdom, and vnderstanding, the spirit of counsel, and strength, the spirit of
3 knowlege, and pietie, † and the spirit of the feare of our Lord shal repleinsh him. He shal not iudge according to the sight of the eies, nor rebuke according to the hearing of

:: The blessed virgin.

:: Christ our Saviour repleniished with the seuen giftes of the Holie Ghost,

of whose infinite plenitude his seruantes participate as it pleaseth his diuine spirite to impert.

the eares. † But he shal iudge the poore in iustice, and shal rebuke in equitie for the milde of the earth: and he shal strike the earth with the rod of his mouth, and with the spirit of his lippes he shal kil the impious. † And iustice shal be the girdle of his loynes: and fayth the girdle of his reines. † The woolfe shal dwel with the lambe: and the leopard shal lie with the kid: the calfe, and lion, and sheepe shal abide together, a litle child shal leade them. † The calfe, and the beare shal feede: their yong ones shal rest together: and the lion shal eate strawe as it were an oxe. † And the infant from the brest shal be delighted vpon the hole of the aspe: & he that is weyned, shal thrust his hand into the hole of the cockatrice. † They shal not hurt, and they shal not kil in al my holie mountayne, becaufe the earth is replenished with the knowlege of our Lord, as the couering waters of the sea. † In that day the roote of Ieffe, that ftandeth for a ſigne of peoples, him the nations shal befech, & :: his fepulchre shal be glorious. † And it shal be in that day: our Lord shal put to his hand the fecond time to poffeffe the remnant of his people, which shal be leaft of the Affirians, and of Ægypt, and of Phethros, and of Æthiopia, and of Ælam, and of Sennaar, and of Emath, and of the ilands of the sea. † And he shal lift vp a ſigne vnto the nations, and shal affemble together the fugitiues of Iſrael, and shal gather the diſperſed of Iuda from the foure quarters of the earth. † And the emulation of Ephraim shal be taken away, and the enemies of Iuda shal perish: Ephraim shal not enuie Iuda, & Iuda shal not fight againſt Ephraim. † And they shal flie vpon the shoulders of the Philiſthims by the ſea, they together shal ſpoile the children of the Eaſt: Idumea, and Moab the precept of their hand, and the children of Ammon shal be obedient. † And our Lord shal make deſolate the tongue of the ſea of Ægypt, and shal lift vp his hand ouer the riuer in the ſtrength of his ſpirit: and he shal ſtrike him in his ſeuen ſtreames, ſo that they may paſſe through it with shoes. † And there shal be a way to the remnant of my people, which shal be leaft of the Affirians: as there was to Iſrael in the day, that he came vp out of the Land of Ægypt.

4 2. Theſ. 2

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10 Rom. 1

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:: Chriſt after his death, which to the vvorld was ignominious, vvould be glorioufly buried, by very honorable perſons, Ioſeph and Nicodemus, with abundance of moſt precious ſpices, vvrapped in fiane linnen, and laide in a nevv monument: to ſhew that the glorie of the iuſt beginneth from their death: where the glorie of the vvicked endeth. Chriſts ſepulchre ſtil alſo remaineth glorious, honored euen by the Turkes: much more by Catholique Chriſtians.

CHAP. XII.

A Canticle of thankes for the benefites of Chriſt.

AND

1 AND thou shalt say in that day: I WIL confesse to thee ô Lord, because thou wast angrie with me: thy furie is turned away, and thou hast comforted me.

:: The Iewes gaue thankes for their deliuerie from captiuitie of Babylon; & much more the Church of Christ rendereth thankes for her deliuerie from al sinnes.

Exo. 15. Psal. 117.

2 † Behold God is my sauiour, I wil doe confidently, and wil not feare: because our Lord is my strength, and my praise, and he is become my saluation.

3 † You shal drawe waters in ioy out of the sauiours fountaines.

4 † And you shal say in that day: Confesse ye to our Lord, and inuocate his name: make his inuentions knowen among the peoples: remember that his name is high.

5 † Sing ye to our Lord because he hath done magnifically: shew this forth in al the earth.

6 † Reioyce, and prayse ô habitation of Sion: because great in the middes of thee, is the holie one of Israel.

CHAP. XIII.

The Prophet forte lleth the calamitie, and ruine of Babylon.

The 2 part. Tenne prophetical comminations, against so manie peoples The 1. against Babylon.

1 THE :: burden of Babylon, which Isaie the sonne of
2 Amos saw. † Vpon the darke mountaine lift vp a signe, exalt the voice, lift vp the hand, and let the dukes enter the
3 gates. † I haue commanded my :: sanctified, and haue called my strong ones in my wrath, them that reioce in my glorie.
4 † The voice of a multitude in the mountaines, as it were of manie peoples, a voice of the sound of kinges, nations gathered together: The Lord of hostes hath commanded the
5 host of battel. † Coming from a countrie far of, from the end of heauen: our Lord, and the instruments of his furie, to
6 destroy the whole land. † Howle ye, because the day of our
7 Lord is nere: it shal come as destruction from our Lord. † For this cause shal al handes be dissolued, and euerie hart of man
8 shal melt, † and be broken. Gripings and paines shal hold them, they shal be in paine as she that trauaileth. Euerie one shal be astonied at his neighbour, their countenances as faces
9 burnt. † Behold the day of our Lord shal come, cruel, and ful of indignation, and of wrath, and furie to bring the land to a
10 wildernes, and to destroy the sinners therof out of it. † Because the starres of heauen, and their brightnes shal not display their light: the sunne is darkened in his rysing, and the moone
11 shal not shine in her light. † And I wil visite ouer the euiles of the world, and against the impious their iniquitie, and I wil make the pride of infidels to cease, and wil humble the arro-
12 gancie of the strong. † A man shal be more precious then gold,

:: Nemrod began the kingdom of Babylon (Gen. 10.) his sonne Belus did much augment it: and his sonne Ninus brought it to be a very great Empire, & Monarchie. But at last, after 1240. yeares, it was ouercome by Cyrus king of Persia.

Exech. 32. Ioel. 3. Mat. 24. Mar. 13. Luc. 21.

:: Medes and Persians were called sanctified, in that they were the ministers of Gods iustice, in the ruine

of Babylon: which the Prophet foretelling calleth it *The burden of Babylon.*

gold,& :: man then pure fine gold. † For this I shal truble hea- 13
uen: & the earth shal be moued out of her place, for the indi-
gnation of the Lord of hostes,& for the day of the wrath of his
furie. † And it shal be as a yong doe fleing, and as a sheepe: 14
and there shal be none to gather them together: euerie man
shal turne to his owne people, and euerie one shal flee to his
owne land. † Euerie one that shal be found, shal be slaine: 15
and euerie one that shal come to ayde, shal fal by the sword.
† Their infants shal be dashed in peeces before their eies: 16 *Psal.* 136.
their houses shal be spoiled, and their wiues shal be rauished.
† Behold I wil rayse vpon them the Medes, which shal not 17
seeke siluer, nor desire gold. † But with arrowes they shal kil 18
the litle ones, and shal haue no pitie vpon the sucklings of the
wombe, and vpon the children their eie shal not spare. † And 19
that Babylon glorious in kingdoms, noble in the pride of the
Chaldees, shal be euen as our Lord subuerted Sodom and Go- *Gen.* 19.
morrha. † It shal not be inhabited for euer, & it :: shal not be 20
founded vnto generation & generation: neither shal the Ara-
bian pitch his tents there, nor shepeheardes rest there. † But 21
beastes shal rest there,and their houses shal be filled with dra-
gons, and ostreches shal dwel there, and Satyrs shal daunce
there: † And the Syrach owles shal answer there in the 22
houses therof, and mermaides in the temples of pleasure.

:: After the slaughter there shal be so few Babylonians, or Chaldeans left aliue, that one man shal be more rare and precious then much fine gold.

:: An other citie was built by the same name, but much lesse,& in an other place of Chaldea.

CHAP. XIIII.

The Iewes shal be released from the captiuitie of Babylon. 12. *Nabuchodonosor most proud and mightie, shal be throwne into extreme miserie.* 24. *In the meane time the Assirians beseging Ierusalem shal be defeated.* 28. *Neither shal the Philistims preuaile against the Iewes, as they presume.*

IT :: is neere that the time therof shal come, and the daies 1
therof shal not be porlonged. For our Lord wil haue mer-
cie on Iacob, and wil yet choose out of Israel, and wil make
them rest vpon their owne ground: the stranger shal be ioyned
to them, & shal sticke to the house of Iacob. † And peoples 2
shal hold them, and bring them into their place: and the
house of Israel shal possesse them vpon the land of our Lord
for seruants and handmaides: and they shal lead captiue those
that had taken them, & shal subdewe their exactours. † And 3
it shal be in that day, when God shal geue thee rest from thy
labour, and from thy vexation, and from the sore seruitude,
which thou didst serue before. † Thou shalt take this parable 4
against

:: Isaie prophecied the destruction of Babylon aboue 100. yeares before the Iewes were caried thither captiue, and their captiuitie indured 70. yeares. VVhich was released by

againſt the king of Babylon, and ſhalt ſay: How hath the exac-
5 tour ceaſed, the tribute reſted: † Our Lord hath broken the
6 ſtaffe of the impious, the rodde of the rulers, † that did beate peoples in indignation with vncurable wound, ſubdewing na-
7 tions in furie, perſecuting cruelly. † Al earth is quiet and ſtil, is
8 glad & hath reioyced. † The firre trees alſo haue reioyced ouer thee, and the ceders of Libanus: ſince thou haſt ſlept, there
9 hath none come vp to hewe vs. † Hel beneath is trubled to meete thy coming, it hath rayſed vp the giants for thee. Al the princes of the earth are riſen vp from their thrones, al the
10 princes of nations. † Al shal anſwere, and ſay to thee: Thou
11 alſo art wounded euen as we, made like vnto vs. † Thy pride is drawen downe to hel, thy carcaſſe is fallen: vnder thee shal the mothe be ſtrawed, and wormes shal be thy coue-
12 ring. † :: How art thou fallen from heauen Lucifer, which didſt riſe in the morning? art thou fallen to the earth, that
13 didſt wound nations? † Which didſt ſay in thy hart: I wil aſcend into heauen, aboue the ſtarres of God wil I exalt my throne, I wil ſitte in the mount of the teſtament, in the ſides
14 of the North. † I wil aſcend aboue the height of the cloudes,
15 I wil be like to the Higheſt. † But yet thou shalt be drawen
16 downe to hel, into the depth oh the lake. † They that shal ſee thee, shal turne toward thee, & behold thee: Is this the man,
17 that trubled the earth, that shaked kingdomes, † that made the world a deſert, & deſtroyed the cities therof, opened not
18 the priſon to his priſoners? † Al the kinges of the nations euerie one haue slept in glorie, eche man in his owne houſe.
19 † But thou art caſt forth out of thy ſepulchre, as an vnprofitable branche polluted, and wrapped vp with them that were ſlaine by the ſword, and are gone downe to the fundations of
20 the lake, as a rotten carcaſſe. † Thou shalt not keepe companie with them, neither in burial, for thou haſt deſtroyed thy land, thou haſt ſlaine thy people: the ſeede of the wicked shal
21 not be named for euer. † Prepare his children to ſlaughter in the iniquitie of their fathers: they shal not riſe vp, nor inherite
22 the land, nor fil the world with cities. † And I wil riſe ouer them, ſayth the Lord of hoſtes: & I wil deſtroy the name of Ba-
23 bylon, and the remaynes, and bud, and progenie: ſayth our Lord. † And I wil make it the poſſeſſion of the hedgehog, & marrices of waters, & I wil ſweepe it with beſome wearing it,
24 ſayth the Lord of hoſtes. † The Lord of hoſtes hath ſworne, ſaying;

Cyrus, after he had ouercome the Babylonians. Yet this ſpace of nere 200. yeares, is counted a ſhort time in reſpect of ſo great a Monarchie as this was, which had now continued aboue a thouſand yeares, from the time of Ninus, yea was begunne by Nemrod. *Gen.* 10. *v.* 9.

:: As Lucifer the greateſt diuel, ſo Nabuchodonoſor king of Babylon fel through pride into extreme miſerie.

saying: If it shal not be, as I haue thought: and so fal out, as
I haue in mind consulted: † That I :: destroy the Assirian in 25
my land, and in my mountaines tread vpon him: and his yoke
shal be taken away from them, and his burden taken of from
their shoulder. † This is the counsel, that I haue deuised vpon 26
al the earth, and this is the hand stretched forth vpon al
nations. † For the Lord of hostes hath decreed, and who can 27
weaken it? and his hand is stretched out: and who shal turne
it away? †:: In the yeare, that king Achaz died, was this bur- 28 4 Reg 16
den made. † Reioyce not thou whole Philistæa, that :: the rod 29
of thy striker is broken in peeces: for from the roote of the
serpent shal issue forth a cockatrice, and his seede swalowing
the bird. † And the first borne of the poore shal be fed, & the 30
poore shal rest confidently: and I wil make thy roote to perish
in famine, and wil kil thy remnant. † Howle thou gate, crie 31
out ô citie: al Philisthæa is throwen downe: for a smoke shal
come from :: the North, and there is none that shal escape
his troupe. † And what shal be answered to the messengers 32
of nations? That our Lord hath founded Sion, and the poore
of his people shal hope in him.

:: The miraculous destruction of the Assiriansarmie beseging Ierusalem is recorded. 4. *Reg.* 19.

:: The second commination is against the Philistians.

:: Though Achaz was dead whom the Philistims feared, yet Ezechias a better king did afflict them more then the other had done. 4. *Reg.* 18. & 8. Much more Ozias. 2. *Par.* 26

:: From Ierusalem which is situated on the north of Philistea.

CHAP. XV.

Vnexpected ruine shal fal vpon the Moabites: 5. Wherof the Prophet hath compassion.

THE burden :: of Moab. Because Ar-Moab was wasted in 1
the night,:: he hath held his peace: because the wal of
Moab is destroyed in the night, he hath held his peace. † The 2
house is gone vp, & Dibon to the high places to moorne vpon
Nabo, and vpon Medaba shal Moab howle: on al the heades
therof baldnes, and euerie beard shal be shaven. † In the 3 *Iere.* 48 *Ezech.* 7
high wayes therof they are girded with sackcloth: vpon the
roofes therof, and in the streates therof al howling, goeth
downe to weepe. † Hesebon shal crie, & Elealé, their voice is 4
heard euen to Iasa. For this shal the wel appoynted of Moab
howle, his soule shal howle to himself. †:: My hart shal crie to 5
Moab, the barres therof vnto Segor an heifer astonishing: for
by the ascent of Luith he shal goe vp weeping: & in the way of
Oronaim they shal lift vp a crie of contrition. † For the 6
waters of Nemrim shal be made desolate, because the grasse is
withered, the spring is faded, al grennes is perished. † Accor- 7
ding to the greatnes of the worke, is also their visitation:

:: Destruction made in the night, preuented that they feared not the imminent danger, but so much the more they were afflicted, being sodainly oppressed vvith extreme miserie.

::Miserie, euen of enimies,

they

8 they shal lead them to the torrent of willowes. † Becauſe the crie shal goe round about the border of Moab: vnto Gallim the howling therof, and vnto the Pit-Elim the crie therof.
9 † Becauſe the waters of Dibon are replenished with bloud: for I wil put additions vpon Dibon: the lion for them that shal flee of Moab, and for the remmant of the land.

moueth a charitable hart to compaſſion. So the Prophet lamenteth the Moabites afflictiõ.

CHAP. XVI.

The prophet prayeth for, and prophecieth Chriſts coming: 6. adding more of the affliction of the Moabites for their pride.

1 SEND forth ô Lord :: the lambe the dominatour of the earth, from the :: Rocke of the deſert, to the mount of the
2 daughter of Sion. † And he shal be as a bird fleing, and the yong flying out of the nest, ſo shal the daughters of Moab be
3 in the paſſage of Arnon. † Take counſel, gather a councel: ſet thy shadow in the midday as it were night: hide them that
4 flee, and them that wander bewray not. † My fugitiues shal dwel with thee: Moab be thou their couert from the face of the deſtroyer: for the duſt is ended, the wretch is come to
5 naught: he hath failed, that trode downe the earth. † And a throne shal be prepared in mercie, and there shal ſit vpon it, in truth in the tabernacle of Dauid, he that iudgeth and ſeketh
6 iudgement, and quickly rendereth that which is iuſt. † We haue heard the pride of Moab, he is proud excedingly: his pride and his arrogancie, and his indignation is more then his
7 ſtrength. † Therfore shal Moab howle to Moab, al shal howle: to them, that reioyce vpon the walles of baqued bricke,
8 tel ye their plagues. † Becauſe the ſuburbes of Heſebon are deſolate, and the vineyard of Sabama the lords of the Nations haue cut of: the branches therof haue reached to Iazer: they wandered in the deſert, the branches therof are leaſt, they
9 paſſed ouer the ſea. † For this I wil lament in the weeping of Iazer the vineyard of Sabama: I wil inebriate thee with my teare ô Heſebon, and Elealé: becauſe the voice of the treaders
10 is rusht in vpon thy vintage, and vpon thy harueſt. † And gladnes and ioy shal be taken away from Carmelus, and it shal not reioyce nor make iubilation in vineyards. He shal not treade wine in the preſſe that was wonte to treade: the voice
11 of the treaders I haue taken away. † For this my bellie shal ſound as an harpe to Moab, & my bowels to the wal of baqued
12 bricke. † And it shal be: when it shal appeare that Moab

:: In the great miſerie of the Moabites, the Prophet ſaw one ſpecial cauſe of conſolation, that Chriſt the lambe of God which taketh away the ſinnes of the world, ſhould be borne of their lineage, by one of thier progenie.

:: Of Ruth a Moabite, who was maried to Booz, and ſo was Dauids great grandmother. *Ruth. 4. See the argument of Ruth.*

:: The vvarres against Moab continued three yeares, :: In vvhich it was brought into seruitude.

hath laboured for his excelſes, he shal goe in to his sanctuaries to pray, & shal not preuaile. † This is the word, that our Lord spake to Moab from that time: † and now our Lord hath spoken, saying: :: In three yeares, as the yeares of :: an hired seruant, the glorie of Moab shal be taken away v pon al the multitude of people, and it shal be leaft litle and smal, nor much.

13 14

CHAP. XVII.

Damaſcus with other Syrians shal be afflicted, 4. likewiſe the tenne tribes of Iſrael. 7. Of which ſome few perſons wil returne to God. 12. And finally their enimies the Aſſirians shal be ouerthrowne.

The fourth prophetical commination vvas against the Syrians.

THE burden of Damaſcus. Behold Damaſcus shal ceaſe to be a citie, and shal be as an heape of ſtones in ruine. † The forſaken cities of Aroer shal be for flockes, and they shal reſt there, and there shal be none to terrifie them. † And ayde shal ceaſe from Ephraim, and the kingdom from Damaſcus: and the remnant of Syria shal be as the glorie of the children of Iſrael: ſayth the Lord of hoſtes. † And it shal be in that day: the glorie of Iacob shal be diminished, and the fatnes of his flesh shal become leane. † And it shal be as one gathering in harueſt that which remayneth, and his arme shal gather the eares of corne: and it shal be as he that ſeketh eares in the vale of Raphaim. † And the fruite therof shal be leaft, as it were a cluſter of grapes in it, and as the shaking of the oliue tree, of two or three oliues in the toppe of a bough, or foure or fiue in the toppes therof, ſayth our Lord the God of Iſrael. † In that day man shal incline himſelfe to his maker, and his eies shal looke to the holie one of Iſrael. † And he shal not incline to the altars, which his handes made: and the things that his fingers wrought he shal not regard, as groues and temples. † In that day the cities of his ſtrength shal be leaft, as the ploughes, and the corne that were leaft before the face of the children of Iſrael, and thou shalt be deſolate. † Becauſe thou haſt forgotten God thy ſauiour, and haſt not remembred thy ſtrong helper: therfore shalt thou plant a faythful plant, & shalt ſow a ſtrange ſeede. † In the day of thy planting shal be the wilde grape, & in the morning thy ſeede shal florish: the harueſt is taken away in the day of inheritance, and he shal be vehemently ſorie. † Woe to :: the multitude of

1 2 3 4 5 6 7 8 9 10 11 12

Ioſuee 11. &c.

:: After that the Aſſirians

manie

manie peoples, being as the multitude of the sounding sea: & the tumult of multitudes, as the sound of manie waters.
13 † Peoples shal sound as the sound of waters ouerflowing, and he shal rebuke him, and shal flee far of: and he shal be violently taken away as the dust of the mountaines at the face
14 of the wind, and as a whirlewind before a tempest. † In the euentide, and behold truble: in the morning, and he shal not be. this is the portion of them, that haue wasted vs, & the lot of them that spoiled vs.

had afflicted the Israelites, and their confederates, them selues were also afflicted.

CHAP. XVIII.

The Ægyptians, for alluring the two tribes to their confederacie, shal be afflicted, 7. and the Iewes returne to more sincere seruice of God.

1 VVOE to the land the cymbal of winges, which is
2 beyond the riuers of Æthiopia, † which sendeth legates into the sea, and in the vessels of * bulrushes vpon the waters. Goe ye swift :: angels to a nation shaken a sunder, and torne in peeces: to a terrible people, after which there is none other: to a nation expecting and troden vnder foote, whose land the floodes haue spoiled:
3 † :: Al ye inhabitants of the world, which abide in the earth, where the signe shal be lifted vp in the mountaines, you shal
4 see, and shal heare the sound of the trumpet: † becausе thus sayth ourd Lord to me: I wil rest, and consider in my place, as the noone light is cleere, and as a cloud of dew in the day of
5 haruest. † For before haruest it hath wholly florished, and vnripe perfection shal spring forth, and the boughes therof shal be cut of with hookes: and the thinges that are leafr, shal
6 be cut of, and shaken out. † And they shal be left together to the birdes of the mountaynes, and beastes of the earth: and the foules shal be vpon it the whole summer, and al the
7 beastes of the earth shal winter vpon it. † In that time shal a gift be brought to the Lord of hostes, of a people plucked asunder and rent in peeces: of a terrible people, after which there hath bene none other, of a nation expecting, expecting and troden vnder foote, whose land the floudes haue spoiled, to the place of the name of the Lord of hostes, mount Sion.

* Or paper boates.

The first was against the Æthiopians and Ægyptians.

:: The Ægyptians bid their messengers goe swiftly, & tel the Iewes that they shal haue present helpe according as they require & expect.

:: But the prophet sheweth that the Ægyptians themselues shal be ouerthrowne by the Assirians.

CHAP. XIX.

Further description of the Ægyptians punishment, 17. With their conuersion to Christ in the new Testament.

:: VVhen our B. Sauiour was caried in his infancie by his mother into Ægypt the idoles of that countrie loſt their powre. And the inhabitantes vvere ſpecially bleſſed, & afterwards very manie beleued in Chriſt, and ſincerely ſerued him.

THE burden of Ægypt. Behold :: our Lord wil aſcend vpon 1
a ſwift cloude, and wil enter into Ægypt, and the idols
of Ægypt shal be moued at his preſence, & the hart of Ægypt
shal melt in the middes therof. † And I wil make the Ægyp- 2
tians to runne together againſt the Ægyptians: and a man shal
fight againſt his brother, and euerie man againſt his freind,
citie againſt citie, kingdom againſt kingdom. † And the ſpirit 3
of Ægypt shal be broken in the bowels therof, and I wil
ouerthrow their counſel headlong: and they shal aske their
idols, and their diuiners, and Pythons, and Southſayers.
† And I wil deliuer Ægypt into the hand of cruel maſters, and 4
a ſtrong king shal rule ouer them, ſayth our Lord the God of
hoſtes. † And the water of the ſea shal be dried vp, and the 5
riuer shal be made deſolate, and drie. † And the riuers shal 6
faile: the riuers of the ramppiers shal be diminished, & dried
vp. The reede and bulrush shal wither: † the chanel of the 7
riuer shal be ſpoiled of his fountayne, and al ſowne corne filde
that is watered shal be dried vp, it shal wither, and shal not
be. † And the fishers shal lament, and al that caſt angle into 8
the riuer shal moorne, and they that ſprede net vpon the face
of the water shal pine away. † They shal be confounded that 9
wrought twiſting flaxe, kombing and weauing fine thinges.
† And the watred places therof shal be drie, al they that made 10
pooles to take fishes. † The princes of Tanis are fooles, the 11
wiſe counſelers of Pharao haue geuen vnwiſe counſel: how
ſay ye vnto Pharao: I am the ſonne of the wiſe, the ſonne of
the ancient kinges? † Where are now thy wiſe men? let them 12
tel thee, and shew what the Lord of hoſtes hath thought con-
cerning Ægypt. † The princes of Tanis are become fooles, 13
the princes of Nemphis are withered away, they haue deceiued Ægypt, the corner of the peoples therof. † Our Lord 14
hath mingled in the middes therof the ſpirit of gladnes: and
they haue made Ægypt to erre in euerie worke therof, as he
erreth that is drunke and vomiteth. † And Ægypt shal haue 15
no worke, to make the head and the taile the peruerter, and
reſtrayner. † In that day Ægypt shal be as wemen, and they 16
shal be aſtonied, and shal be afrayd at the face of the mouing
of the hand of the Lord of hoſtes, which he shal moue ouer it.
† And the land of Iuda shal be a feare to Ægypt: euerie one, 17
that shal remember it shal quake at the face of the counſel of
the Lord of hoſtes, which he hath thought concerning it.

† In

18 † In that day there shal be fiue cities in the land of Ægypt, ‡ speakingtongue the of Chanaan, and ſwearing by the Lord of
19 hoſtes: one shal be called the citie of the ſunne. † In that day there shal be ‡ an altar of our Lord in the middes of the land
20 of Ægypt, and a title of our Lord by the border therof † it shal be for a ſigne, and for a teſtimonie to the Lord of hoſtes in the land of Ægypt. For they shal crie to our Lord at the preſence of the afflicter, and he shal ſend them a ſauiour and defender
21 to deliuer them. † And our Lord shal be knowen of Ægypt, and the Ægyptians shal knowe our Lord in that day, and shal worſhipe him in hoſtes and in gifres: and they shal vow
22 vowes to our Lord, and pay them. † And our Lord shal ſmite Ægypt with a ſtrooke, and heale it, and they shal returne to our Lord, and he shal be pacified towards them, and heale
23 them. † In that day there shal be a way from Ægypt to the Aſſirians, and the Aſſirian shal enter into Ægypt, and the Ægyptians to the Aſſirians, and the Ægyptians shal ſerue
24 Aſſur. † In that day shal Iſrael be a third to the Ægyptian and
25 the Aſſirian: a bleſſing in the middes of the earth, † which the Lord of hoſtes hath bleſſed, ſaying: Bleſſed be my people of Ægypt, and the worke of my hands to the Aſſirian: but Iſrael is mine inheritance.

‡ Both Iewes and Chriſtians vnderſtand this prophecie of the conuerſion of the Ægyptians to Chriſt. But the Iewes expect it as yet to come, we know that it is already fulfilled. At leaſt in part. For there were ſometimes manie Chriſtians in that countrie, yea manie moſt excellent Saincts. S. Paul. S. Antonie. S. Hilarion, and innumerable others.

CHAP. XX.

The ignominious captiuitie of Ægyptians, and Æthiopians is againe foreshewed by the Prophet going naked. 5. wherat the Iewes are aſtonied and afeard, ſeing their coufederates ſo confounded.

1 IN the yeare, that Tharthan entred into Azotus, when Sargon the king of the Aſſyrians had ſent him, and he had
2 fought againſt Azotus, and had taken it: † at that time our Lord ſpake in the hand of Iſaie the ſonne of Amos, ſaying: Goe, and looſe the ſackcloth from of thy loynes, and take of thy ſhooes from thy feete. And he did ſo ‡ going naked, and
3 barefoote. † And our Lord ſaid: As my ſeruant Iſaie hath walked, naked & barefoote, it shal be a ſigne & a wonder of three
4 heres vpon Æghpt, and vpon Æthiopia, † ſo shal the king of the Aſſyrians leade the captiuitie of Ægypt, and the transmigration of Æthiopia, yong and old, naked and vnshod, their buttockes vncouered to the ignominie of Ægypt.
5 † And they shal feare, & be ashamed of Æthiopia their hope,

‡ The holie prophet, of noble bloud, was not diſobedient, nor aſhamed to goe naked, becauſe nothing is more honeſt then to obey Gods commandment. S. *Ierom. in hunc locum.*

and of Ægypt their glorie. † And the inhabitant of this ile 6
shal say in that day: "Loe this was our hope, to whom we fled
for helpe, that they should deliuer vs from the face of the king
of the Assyrians: and how shal we be able to escape?

ANNOTATIONS. CHAP. XX.

Gods prouidence in punishing al that trust in men & not in him.

6. *Loe this was our hope.*] God to shew the vanitie of al hope, that is reposed in men, or in wordlie thinges, layeth the meruelous and miserable mutations of temporal great kingdoms, before the eyes of his people. That we may see, and admire his merciful prouidence, and our owne follie, when we trust in the helpe of our selues, or of other men, who can not defend them selues from ruine and ignominie: and much lesse can they saue vs, or we our selues. As these examples make manifest. The kingdom of Israel (or tenne tribes) trusted in Damascus, which could not defend it self, but was ouerthrowne. The kingdom of Iuda (or two tribes) trusted in Ægypt. The Ægyptians trusted in the Ethiopians, and both were ouerthrowne by the Assirians. The Assirians glorying in their victories and triumphes, attributing al to their owne streingth, were ouercome by the Babylonians. The Babylonians, likewise insolent and proud, were oppressed by the Medes and Persians. The Medes and Persians were subdued by Alexander the great. VVho was shortly taken away in his youth by poyson; and his great Monarchie diuided amongst his seruantes. And so other peoples, and kingdomes, much more particular persons, and families are turned like a whele. And therfore our only refuge must be to God: in whom is al true hope, helpe, safetie, and happines, temporal and eternal.

Examples of mutations in kingdomes.

CHAP. XXI.

The destruction of Babylon by the Medes and Persians is againe prophecied, 11. The like of the Idumeans; 13. and of Arabians.

The first commination was against the Assirians, & specially the Babylonians.

THE burden of the desert sea. As whirlewinds come 1
from the South, it cometh from the desert, from an hor-
rible land. † A sore vision was told me: he that is incredu- 2
lous doth vnfaithfully: & he that is a spoiler, wasteth. Come
vp Aelam, besiege ô Mede: I haue made al the mourning therof
to cease. † Therfore are my loines filled with sorow, anguish 3
hath possessed me, as the anguish of a woman that trauaileth:
I fel downe when I heard it, I was trubled when I saw it.
† Mine hart fayled, darkenes made me astonied: Babylon my 4
beloued is made a miracle vnto me. † Lay the table, looke 5
about in the watch towre the eaters and drinkers: arise ye
princes, take shield. † For thus hath our Lord sayd to me: 6
Goe, and set a watchman: and what soeuer he shal see, let
him tel. † And he saw a chariote of two horsemen, a rider 7
vpon an :: asse, and a rider vpon a camel: and he beheld them

:: Cyrus king of the Persians

diligently

8 diligently with much looking. † And a lion cried: I am vpon
the watch towre of our Lord, ſtanding continually by day:
9 and I am vpon my watch, ſtanding whole nights. † Behold
this man cometh, the rider vpon the chariot of two horſemen,
Iere. 51. and he anſwered, and ſaid: Fallen, fallen is Babylon, and al the
Apoc. 14 10 ſculptils of the gods therof are broken to the ground. † O
my threshing, and children of my flore, the thinges that I haue
heard of the Lord of hoſtes the God of Iſrael, I haue shewed
11 vnto you. † :: The burden of Duma crieth to me out of Seir:
Watchman what of the night? watchman what of the night?
12 † The watchman ſaid: morning is come & night: if you ſeeke,
13 ſeeke: returne, come. † :: The burden in Arabia. In the
foreſt at euen you shal ſleepe, in the pathes of Dedanim.
14 † Meeting the thirſtie bring water, you that inhabite the land
15 of the South, with bread meete him that fleeth. † For they
are fled from the face of the ſwordes, from the face of the
ſword hanging ouer, from the face of the bow bent, from the
16 face of a greuous battel. † Becauſe thus ſayth our Lord to
me: Yet in one yeare, as in the yeare of an hyred man, and al
17 the glorie of Cedar shal be taken away. † And the remnant
of the number of the ſtrong archers of the children of Cedar
shal be diminished: for our Lord the God of Iſrael hath
ſpoken it.

a people of ſmal powre, & of the Medes, of great ſtrength.

:: The ſeuenth prophetical commination was againſt the Idumeans.

:: The eight againſt the Iſmaelites Arabiam.

CHAP. XXII.

For the ſinnes eſpecially of chiefe officers, Sion and the temple shal be deſtroyed. 15. Sobna a wicked ruler shal be remoued, 20. and Eliacim, put in his place.

1 THE :: burden of the :: vale of viſion. What aileth thee,
that thou art alſo wholly gone vp into the houſe
2 toppes? † ful of clamour, a populous citie, reioycing: thy
3 ſlaine are not ſlaine by the ſword, nor dead in battel. † Al
thy princes are fled together, and are bound hard: al that were
4 found, are bound together, they are fled far of. † Therfore
haue I ſayd: Depart from me, I wil weepe bitterly: labour not
to comforte me, for the deſtruction of the daughter of my
5 people. † For it is a day of ſlaughter, and conculcation, and
weepings to our Lord the God of hoſtes in the vale of viſitation, ſearching the wal, and magnifical vpon the mountaine.
6 † And Aelam tooke quiuer, chariote of the horſman, and the
shielde

:: The ninth againſt the cheefe rulers of Ieruſalem.

:: Sion ſituated on a hil, and often called a mountaine is here called a vale, for the afflicted ſtate wherin it was in the captiuitie.

shilde hath made the wal naked. † And thy principal valleis 7
shal be ful of chariots, and the horſmen shal place them ſelues
in the gate. † And the couering of Iuda shal be diſcouered, 8
and thou shalt ſee in that day the armourie of the houſe of the
foreſt. † And you shal ſee the breaches of the citie of Dauid, 9
becauſe they are multiplied: and you haue gathered together
the waters of the lower poole, † and haue numbred the houſes 10
of Ieruſalem, and deſtroyed houſes to fortifie the wal. † And 11
you haue made a lake betwen the two walles to the water of
old poole: and you looked not vp to him, that made it, and
the worker therof long before you ſaw not. † And our Lord 12
the God of hoſtes shal cal in that day to weeping, and to
mourning, to baldnes, and to girdle of ſackcloth: † and 13
behold ioy and gladnes, to kil calues, and to ſlea rammes, to
eate flesh, and to drinke wine: Let vs eate, and drinke: for
to morow we shal die. † And the voice of the Lord of hoſtes 14
was reuealed in mine eares: If this iniquitie shal be forgeuen
you vntil you die, ſayth our Lord the God of hoſtes. † Thus 15
ſayth our Lord the God of hoſtes: Goe, get thee in to him, that
dwelleth in the tabernacle, to :: Sobna the prouoſt of the tem-
ple, and thou shalt ſay to him: † What doeſt thou here, or as if 16
thou were ſome bodie here? becauſe thou haſt cut thee out a
ſepulchre here, thou haſt cut out a memorial diligently in an
high place, a tabernacle for thee in a rocke. † Behold our Lord 17
wil cauſe thee to be caried away, as a cocke is caried, and he
wil lift thee vp as a garment. † Crowning he wil crowne thee 18
with tribulation, he wil caſt thee as a bal into a brode and large
countrie: there shalt thou die, and there shal the chariot of
thy glorie be, the ignominie of the houſe of thy Lord. † And 19
I wil expel thee from thy ſtanding, and depoſe thee from thy
miniſterie. † And it shal be in that day: I wil cal my ſeruant 20
Eliacim the ſonne of Helcias, † and wil cloth him with thy 21
coate, and wil ſtrengthen him with thy girdle, and wil geue
thy powre into his hand: and he shal be as a father to the
inhabitants of Ieruſalem, and to the houſe of Iuda. † And I 22
wil geue the key of the houſe of Dauid vpon his shoulder: &
he shal open, and there shal be none to shut: and he shal shut,
and there shal be none to open. † And I wil faſten him as a 23
pinne in a ſure place, & he shal be for a throne of glorie to the
houſe of his father. † And they shal hang vpon him al the 24
glorie of his fathers houſe, diuerſe kindes of veſſels, euerie
litle

: This Sobna had ſome office about the Temple, but by craftie intruſion and vniuſt vſurpation, rather then by lawful induction, was very couetous & ambicious: & ſo by Gods iudgement fel into miſerie.

litle vessel from vessels of cuppes euen to euerie instrument of
25 musike. † In that day saith the Lord of hostes, shal the pinne be taken away, that was fastened in the sure place: and that which hong theron, shal be broken, and fal, and perish, because our Lord hath spoken.

CHAP. XXIII.

The destruction of Tyrus by the Chaldees, 15. and reparation therof after seuentie yeares.

1 THE burden of Tyre. Howle ye shippes of the sea, because the house is destroyed, from whence they were wont to come: from the land of Cethim it is reueled to them.
2 † Hold your peace ye that dwel in :: the ile: the traficers of
3 Sidon passing ouer the sea, haue replenished thee. † The seede of Nilus in manie waters, the haruest of the riuer was her
4 fruites: & shē was made the trafike of the nations. † Be ashamed Sidon, for the sea sayth, the strength of the sea, saying: I haue not trauailed, and I haue not brought forth, and I haue not nourished yong men, nor brought virgins to their growth.
5 † When it shal be heard in Ægypt, they wil be sorie when
6 they shal heare of Tyre: † Passe ouer the seas, howle ye that
7 dwel in the ile. † Is not this your citie, which gloried from ancient dayes in her antiquitie? her feete shal leade her afarre
8 to seiourne. † Who hath thought this against Tyre, that was some time crowned, whose merchants were princes, her
9 chapmen the nobles of the earth? † The Lord of hostes hath thought it, that he might plucke downe the pride of al glorie,
10 and bring al the glorious of the earth to ignominie. † Passe thy land as a riuer, ô daughter of the sea, thou hast a girdle no
11 more. † He hath stretched forth his hand vpon the sea, he hath trubled kingdomes: Our Lord hath geuen command-
12 ment against Chanaan, to destroy the strong therof, † and he said: Thou shalt adde no more to glorie, ô Virgin daughter of Sidon susteyning calumnie: rising vp saile ouer to Cethim,
13 there also thou shalt haue no rest. † Behold the land of the Chaldees was not such a people, Assur founded it: they led away the strong therof into captiuitie, they vndermined the
14 houses therof, they brought it to ruine. † Howle ye shippes
15 of the sea, because your strength is destroyed. † And it shal be in that day: thou shalt be in obliuion ô Tyre, :: seuentie

The tenth commination was against the Tyrians.

:: Tyrus was an iland, as Ezechiel also describeth it (*ch.* 27.) *in the entrance, yea situated in the hart of the sea:* but not farre distant, for king Alexander filled vp that passage of water and made it continent.

::The Tyrians reioyced in

the Iewes captiuitie & therfore God punished them with like captiuitie of 70. yeares.

yeares, as the daies of one king: but after seuentie yeares, there shal be to Tyre as it were the song of an harlot. † Take an harpe, goe about the citie thou harlot forgotten: sing wel, multiplie song, that there may be remembrance of thee. † And it shal be after seuentie yeares: our Lord wil visite Tyre, and wil bring her backe againe to her merchandise: and she shal fornicate againe with al the kingdoms of the earth, vpon the face of the earth. † And the martes, and rewards shal be sanctified to our Lord: they shal not be kept in store, nor layd vp: because her merchandise shal be for them, that shal dwel before our Lord, that they may eate vnto satietie, and be clothed vnto continuance. 16 17 18

CHAP. XXIIII.

Al this world shal be destroyed, 7. wherof manie signes shal come before, 18. and general iudgement shal folow.

The third part Prophecies perteyning to the whole world.

::Diuersitie of states which is now in the world, shal cease at the general iudgement, and al men shal receiue according to their deserues.

BEHOLD our Lord shal dissipate the earth, and make it naked, and afflict the face therof, and disperse the inhabitants therof. † And :: as the people, so shal the priest be: & as the seruant, so his master: as the handmayde, so her mistresse: as the byer, so he that selleth: as the lender, so he that boroweth: as he that asketh his dewe, so he that oweth. † With dissipation shal the earth be dissipated, and with spoile it shal be spoiled: for our Lord hath spoken this worde. † The earth hath mourned, and fallen away, and is weakened: the world is fallen away, the height of the people of the earth is weakened. † And the earth is infected by the inhabitants therof: because they haue transgressed the lawes, changed right, dissipated the euerlasting couenant. † For this cause shal malediction deuoure the earth, & the inhabitants therof shal sinne: and therfore the dwellers therein :: shal be madde, & few men shal be leaft. † The vintage hath mourned, the vine is weakened, al haue sighed that reioyced in hart. † The ioy of tymbrels hath ceased, the sound of them that reioyce is least of, the sweetnes of the harpe is silent. † They shal not drinke wine with song: the drinke shal be bitter to them that drinke it. † The citie of vanitie is broken downe, euerie house is shut, no man goeth in. † There shal be crying for the wine in the streetes: al mirth is left: the ioy of the earth is caried away. † Desolation is left in the citie, and calamitie shal oppresse the

1 Osee. 4. 2 3 4 5 6

:: Nere the end of the world, manie forgetting the law of God, & nature, wil rage in extreme furie against others, persecuting & murthering one an other, 7 8 9 10 11 12

13 the gates. † Because these thinges shal be in the middes of the earth, in the middes of peoples, in like maner as if a few oliues, which are remayning, should be shaken out of the oliue tree;
14 and grapes, when the vintage is ended. † These shal lift vp their voice, and prayse: when our Lord shal be glorified, they
15 shal make a ioyful noise from the sea. † For this cause in doctrines glorifie our Lord: in the iles of the sea the name of our
16 Lord the God of Israel. † From the endes of the earth we haue heard praises, the glorie of the iust one. And I sayd: My secrete to me, my secrete to me, woe is me: the preuaricatours haue preuaricated, and by the preuarication of trangressors they
17 haue preuaricated. † Feare, and pitte, and snare vpon thee,
Ierr. 48. 18 that art inhabiter of the earth. † And it shal be: He that shal flee from the voice of feare, shal fal into the pitte: and he that shal rid him selfe out of the pitte, shal be held in the snare: because the sludgates from on high are opened, and the fun-
19 dations of the earth shal be shaken. † With breaking shal the earth the broken, with bruising shal the earth be bruised,
20 with mouing shal the earth be moued, † With shaking shal the earth be shaken as a drunken man, and shal be taken away as the tabernacle of one night: and the iniquitie therof shal be heauie vpon it, and it shal fal, and not adde to rise againe.
21 † And it shal be: In that day our Lord wil visite vpon the hoste of heauen on high, and vpon the kinges of the earth,
22 that are vpon the earth. † And they shal be gathered together as the gathering of a bundel into the lake, and shal be shut there in prison: and after manie daies they shal be visited.
23 † And the moone shal be confounded, when the Lord of hostes shal reigne in mount Sion, and in Ierusalem, & shal be glorified in the sight of his ancients.

especially the wicked afflicting the good: which our Sauiour describeth (*Mat.* 24) saying: *Nation shal rise against nation. You shal be odious to al nations for my sake. Iniquitie shal abound, &c.*

:: This ioyful propagation of Gods glorie and name, is either vnderstood to be prophecied of the Church in general, which is as an iland of the whole world: or properly and particularly (amongst other gentiles) of ilands conuerted to Christ: as great Britannie & others.

CHAP. XXV.

The Prophet geueth thankes to God for his meruelous workes, 7. and great benefites, in lightning manie with faith, washing away sinnes, and geuing grace, and eternal glorie.

1 O LORD thou art my God, I wil exalt thee, and confesse to thy name: because thou hast done meruelous
2 thinges, the old cogitations faithful, :: Amen. † Because thou hast brought the citie into a heape, the strong citie into ruine, the house of strangers: that it be no citie, & that it be not built

:: The prophet and faithful people confessing Gods benefites, and perfect per-

formance of whatsoeuer he promiseth, or determineth, conforming their desires to his pleasure, say: *Amen*: as wel in prosperitie, when he deliuereth, and blesseth them, as in aduersitie, when he punisheth: by the destruction of Ierusalem, which is here prophecied, and the like.

for euer. † For this shal strong people prayse thee, the citie of 3
strong nations shal feare thee. † Because thou art become a 4
strength to the poore, a strength to the needie in his tribulation: an hope against the whirlwinde, a shadow against the heate. For the spirit of the strong is as a whirlwinde beating against a wal. † As heate in thirst, shalt thou humble the tu- 5
mult of strangers: and as with heate vnder a burning cloude thou shalt make the branch of the strong to wither. † And 6
the Lord of hostes shal make to :: al peoples in this mount, a feast of fat thinges, a feast of vintage, of fat thinges ful of marrow, of vintage purified from the dregges. † And he shal in 7
this mount throw downe headlong the face of the bond, tied together vpon al peoples, and the webbe that he hath begune vpon al nations. † He shal cast death downe headlong for euer: 8
and our Lord God shal take away teare from al face, and the reproch of his people he shal take away out of the whole earth: because our Lord hath spoken it. † And he shal say in 9
that day: Loe this is our God, we haue expected him, and he wil saue vs: this is our Lord, we haue patiently wayted for him, we shal reioyce and be ioyful in his saluation. † Because 10
the hand of our Lord shal rest in this mount: and Moab shal be treshed vnder him, as straw is broken with the wayne. † And he shal stretch forth his handes vnder him, as he that swimmeth stretcheth forth to swimme: and he shal humble his glorie with dashing of his handes. † And the munitions 11
of thy high walles shal fal, and be humbled, & shal be plucked downe to the grownd euen to the dust.

Apoc. 7. & 21.

:: After the reiection of the Iewes al Gentiles shal be conuerted to Christ.

CHAP. XXVI.

A Canticle of thankes for changing the old Synagogue into the Church of Christ: Which hath more light of true faith, 12. and more patience in tribulations: 19. Which in the general resurrection shal be made manifest.

:: In the time of grace geuen by Christ his whole Church singeth this and other like canticles of praises.

IN :: THAT day shal this song be sung in the land of Iuda. 1
:: Sion the citie of our strength a Sauiour, therin shal be put
:: a wal and bulworke.
† Open ye the gates, and let the iust nation enter in, that kee- 2
peth truth.
† The old errour is gone: thou wilt keepe peace: peace, 3
because, we haue hoped in thee.
† You haue hoped in our Lord in worldes euerlasting, in our 4
Lord God strong for euer. † Because

:: Other peo-

5 † Becauſe he wil bowe downe them that dwel on high, the high citie he wil abaſe. He wil abaſe it euen to the ground, he wil plucke it downe euen to the duſt.

6 The foote ſhal treade it downe, the feete of the poore, the ſteppes of the needie.

7 † The path of the iuſt is right, the path of the iuſt is right to walke in.

8 † And in the path of thy iudgements ô Lord, we haue patiently expected thee: thy name, and thy memorial are in the deſire of the ſoule.

9 † My ſoule hath deſired thee in the night: yea and with my ſpirit in my hart I wil watch to thee in the morning. When thou ſhalt doe thy iudgments in the earth, the inhabitants of the world ſhal learne iuſtice.

10 † Let vs haue mercie on the impious, and he wil not learne iuſtice: in the land of the holie he hath done wicked thinges, and he ſhal not ſee the glorie of our Lord.

11 † Lord thy hand be exalted, and let them not ſee: let the enuious people ſee, and be confounded: and let fyre deuoure thine enimies.

12 † Lord thou wilt geue peace to vs: for al our workes thou haſt wrought to vs.

13 † O Lord our God, there haue lordes beſides thee poſſeſſed vs, onlie in thee let vs remember thy name.

14 † Let not the dead liue, let not the giants riſe againe: therfore haſt thou viſited and deſtroyed them, & haſt deſtroyed al their memorie.

15 † Thou haſt bene fauorable to the nation ô Lord, thou haſt bene fauourable to the nation: waſt thou glorified? thou haſt made al the endes of the earth far of.

16 † Lord in diſtreſſe they haue ſought after thee, in tribulation of murmur thy doctrine was to them.

17 † As she that conceiueth, when she draweth neere to be deliuered, being ſorowful crieth in her paines: ſo are we become at thy preſence ô Lord.

18 † We haue conceiued, and as it were traueled, and brought forth the ſpirit: ſaluations we haue not done in the earth, therfore the inhabitants of the earth haue not fallen.

19 † Thy :: dead ſhal liue, my ſlaine ſhal riſe againe: awake, and prayſe ye that dwel in the duſt: becauſe :: the dew of the light is thy dew; & :: the land of the giants thou ſhalt plucke downe into ruine.

ples haue their peculiar proper cities: Babylon, Damaſcus, Tyrus, Sidon, &c. but al Chriſtians haue one citie the Catholique Church ſignified by Sion.

:: Fenſed vvith vval, and bul vvorke, of faith & good vvorkes.

S. Ierom here noteth that the ſenſe of this Canticle is hard, by reaſon of often and ſudaine interlocutions of diuers perſons conſiſting in queſtions and anſvvers. To vvhoſe lerned commentaries vve remitte the ſtudious readers.

:: A prophecie of the general reſurrection of al men.

::Some in glorie. :: Some in miſerie.

† Goe my people, enter into thy chambers, shut thy doores vpon thee, be hid a litle for a moment, til the indignation passe. 20

† For behold our Lord wil come out of his place, to visite the iniquitie of the inhabitant of the earth against him: and the earth shal reuele her bloud, and shal couer her slaine no more. 21 Mich. 1

CHAP. XXVII.

God comforteth the faithful, promising to destroy the wicked. 3. Christs coming is againe prophecied, with propagation of his Gospel, and conuersion of al nations.

:: Tyrants are called serpents for their subtle poysenful malice, and barres because they hold men fast inclosed in bondage. And for the same reasons the deuel is called a serpent, and a barre.

IN that day our Lord wil visite with his sore, and great, and strong sword vpon Leuiathan :: the serpent, :: the barre, and vpon Leuiathan the crooked serpent, and shal kil the whale that is in the sea. † In that day the vineyard of pure wine shal sing to it. † I the Lord that keepe it, I wil sodenly drinke to it: lest perhaps there be visitation agaynst it, night and day I kepe it. † There is no indignation in me: who wil geue me to be thorne and bryer in battel: to goe vpon it, to set it on fyre together? † Or rather shal he hold my strength, shal he make peace with me, shal he make peace with me? † They that goe in with violence to Iacob, Israel shal florish and spring, and they shal fil the face of the world with seede. † Hath he striken him according to his stroke that stroke him? or as he killed his slaine, is he killed? † In measure against measure, when it shal be cast of, thou shalt iudge it. He hath meditated in his hard spirite during the day of heate. † Therfore vpon this shal the iniquitie be forgeuen to the house of Iacob: and this is al the fruite that the sinne therof be taken away, when he shal haue layd al the stones of the altar, as stones of ashes broken, the groues & temples shal not stand. † For the defensed citie shal be desolate, the beautiful citie shal be forsaken, and shal be left as a desert, there shal the calfe feede, and there he shal lie, and shal consume the toppes therof. † The haruests therof shal be destroyed in drught, wemen coming and teaching it: for it is not a wise people, therfore shal not he that made it, haue mercie on it: and he that formed it, shal not spare it. † And it shal be, in that day our Lord wil strike from the chanel of the riuer, euen to the torrent of Ægypt, and you shal be gathered together one and one

1 Isa. 40.
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13 one ô children of Israel. † And it shal be: in that day a sound shal be made with a great trompet, and they that were lost, shal come from the land of the Assirians, and that were cast out, from the land of Ægypt, and shal adore our Lord in the holie mount in Ierusalem.

CHAP. XXVIII.

Tribulations are threatned to the tenne tribes of Israel, for their pride, and voluptuosnes. (5. God stil protecting some who serue him sincerely) 7 and for contempt of Religion. 16. But God wil lay a sure fundation in Sion, 20. Wil punish the wicked, 24. and comforth the good.

1 VVOE to the crowne of pride, to the drunkards of Ephraim, and to the flowre falling downe from the glorie of his exultation, which were in the toppe of the 2 most fatte valley, erring by wine. † Behold our Lord is valiant and strong, as the violence of hayle: a whirlewind breaking, the violence of manie waters ouerflowing, & sent forth 3 vpon a large ground. † The crowne of pride of the drun- 4 kards of Ephraim shal be troden vnder feete. † And the flowre of the glorie of his exultation, which is vpon the toppe of the valley of fatte ones, shal be falling as a timely fruite before the ripenesse of autumme: which when he that seeth it shal behold, as soone as he taketh it in his hand, he wil de- 5 uoure it. † :: In that day the Lord of hostes shal be a crowne of glorie, and :: a garland of exultation to the residue of his 6 people: † and :: a spirit of iudgement to him that sitteth in iudgement, and :: strength to them that returne out of battel 7 to the gate. † But these also haue bene ignorant because of wine, and by dronkennes haue erred: the priest and the prophete haue bene ignorant because of drunkennes, they are swalowed vp with wine, they haue erred in drunkennes, they haue not knowne him that seeth, they haue bene ignorant of 8 iudgement. † For al tables were filled with vomiting and 9 filth, so that there was no more place. † Whom shal he teach knowledge? and whom shal he make to vnderstand the thing heard? them that are weyned from the milke, that are 10 plucked away from the breasts. † For command recommand, command recommand; expect reexpect, expect reexpect; 11 a litle there, a litle there. † For in the speach of lippe, and in 12 an other tougue he wil speake to his people. † To whom he sayd:

The fourt part. Prophetical admonitions to both the kingdomes of Israel and Iuda.

:: By Ephraim is vnderstood the kingdom of Israel, whose first king Ieroboam was of that tribe.

:: After that the tenne tribes were caried captiues (4 *Reg.* 17) God deliuered the two tribes out of imminent danger. (4. *Reg* 18. 19)

:: geuing peace to their people:

:: spirite of iudgement to king Ezechias:

:: and victorie to the souldiars.

he sayd: This is my rest, refresh the wearie, and this is my refreshing: & they would not heare. † And the word of our 13
Lord shal be to them; :: command recommand, command recommand; expect reexpect, expect reexpect; a litle there a litle there: that they may goe, and fal backward, and be destroyed, and snared, and taken. † For this cause heare the 14
word of our Lord ye scorneful men, which rule ouer my people, that is in Ierusalem. † For you haue sayd: We haue 15
stroken a league with death, and with hel we haue made a couenant. The scourge ouerflowing when it shal passe, shal not come vpon vs: because we haue made lying our hope, and with lying we are protected. † Therfore thus sayth our 16
Lord God: Behold I wil send in the foundations of Sion a stone, an approued stone, a corner stone, pretious founded in the foundation. He that beleueth, let him not make hast. † And I wil put iudgement in weight, and iustice in measure: 17
and haile shal ouerthrow the hope of lying: and waters shal ouerflow the protection. † And your league with death shal 18
be abolished, and your couenant with hel shal not stand: when the scourge ouerflowing shal passe, you shal be troden downe of it. † Whensoeuer it shal passe through, it shal take 19
you away: because in the morning early it shal passe through, in the day and in the night; and vexation alone shal geue vnderstanding in the hearing. † For the bed is streitened, so 20
that one must fal out, and a short mantel can not couer both. † For our Lord shal stand as in the mount of diuisions: as in 21
the valley, which is in Gabaon, shal he be angrie: that he may doe his worke, his strange worke: that he may worke, his worke is strange from him. † And now mocke not, lest per- 22
haps your bonds be tied strayte. For I haue heard of our Lord the God of hostes consummation and abridgement vpon al the earth. † Harken with your eares, and heare my voice, attend, 23
and heare my speach. † Wil :: the ploughman plowe al the day 24
to sow, wil he cut and harrow his ground? † Wil he not when 25
he hath made euen the face therof, sprinkle cummine, and place the wheate by order, and the barley, and millet, and vetche, in their bondes? † And his God wil instruct him in 26
iudgement: he wil teach him. † For :: gith shal not be thre- 27
shed with instruments that haue teeth, neither shal the wayne wheele turne about vpon cummine: but gith shal be beaten
out with a rodde, and cummine with a staffe. † But bread 28
corne

:: Because Isaias & other holie prophetes often and much vrged, not only the people, but also priestes (vvhich had rule ouer the people) to kepe Gods commandments, and to expect his mercie and goodnes, they scornfully repete the same wordes, deriding such exhortations & desperatly geuing themselues to al wickednes, as if they neither feared death nor hel. v. 15.

:: As husbanmen dispose their workes in order: so God sometimes worketh miracles, sometimes geueth benefites, sometimes sendeth afflictions: :: and greater to some then to others.

Mat. 21. & 42. Act. 4. 1. Pet. 2. Rom. 9.

2. Reg. 5. 1. Par 14 Iosue. 10

corne shal be broken smal: :: but the thresher shal not thresh it for euer, neither shal the wayne wheele vexe it, nor breake 29 it with the teeth therof. † And this is come forth from our Lord the God of hostes, that he might make his counsel meruelous, and magnifie iustice.

:: But none are continually afflicted without intermission.

CHAP. XXIX.

The Prophet bewaleth the Iewes destruction, 9. for their blinde obstinacie; 17. prophecying the Gentiles conuersion.

1. Reg 5. 1 Par. 11 Luc. 19.

1 VVOE to :: Ariel, Ariel the citie, which Dauid ouercame: yeare is added to yeare: the solemnities are 2 at an end. † And I wil make a trench about Ariel, and it shal 3 be sorowful & moorning, and it shal be to me as Ariel. † And I wil compasse as a sphere round about thee, and wil cast a rampier against thee, and place munitions to besiege thee. 4 † Thou shalt be humbled, thou shalt speake out of the earth, and out of the gronnd thy speach shal be heard: and thy voice shal be out of the earth as the Pythons, and out of the ground 5 thy speach shal mutter. † And the multitude of them that fanne thee shal be as smal dust: and as isslles passing away, the 6 multitude of them, that haue preuailed agaynst thee. † And it shal be sodenly forthwith. It shal be visited of the Lord of hostes in thunder, and earth quake, and with great voice of whirlewind and tempest, and with flame of deuouring fyre. 7 † And the multitude of al nations, that haue fought agaynst Ariel, shal be as the dreame of a vision in the night, and al 8 that haue waried, and beseged & preuailed agaynst it. † And as he that is hungrie dreameth, & eateth, but when he is awake, his soule is emptie: & as he that is thirstie dreameth, and drinketh, and after he is awake, faint as yet thirsteth, and his soule is emptie: so shal the multitude be of al the Gentiles, that haue 9 fought agaynst mount Sion. † Be astonied, and meruel, wauer, and stagger: be ye drunke, and not of wine: be moued, & not 10 of drunkenes. † Because our Lord hath mingled vnto you the spirit of drowsines, he wil shut your eyes, he wil couer your 11 prophetes and princes, that see visions. † And the vision of al shalbe vnto you as the wordes of a booke sealed: which when they shal geue to him that knoweth letters, they shal say: Read this: and he shal answer, :: I can not, for it is sealed. 12 † And the booke shal be geuen to one that knoweth not letters, and it shal be sayd to him: Reade: and he shal answer:

:: *Ari* signifieth a lion, *El* God: So Ierusalem called the lion of God, to witte a strong citie, is threatned with destruction, which happened first by the Babylonians. 4. *Reg.* 25 againe more miserably by Titus & Vespasian, 40. yeares after Christs death.

:: Scribes and Pharises pretending knowlege of Scrip-

tures, can not read Christ in the Prophets, becauſe theſe bookes are ſealed (or locked) and they haue not the key *Apoc.* 5.

:. The Gentiles could not read Christ in theſe bookes, becauſe they knew not letters of the holie Scriptures. *S. Ierom Proæmio. in Iſaiam.*

:: I know not letters. † And our Lord ſayd: Becauſe this people approcheth with their mouth, and with their lippes glorifieth me, but their hart is far from me, and they haue feared me by the commandement and doctrines of men: † therfore behold I wil adde to make admiration to this people, by a great and wonderful miracle: for wiſdom shal perish from their wiſe men, and the vnderſtanding of their prudent shal be hid. † Woe vnto you that are deepe of hart, to hide your counſel from our Lord: whoſe workes are in darkenes, and they ſay: Who ſeeth vs, and who knoweth vs? † This your cogitation is peruerſe: as if the clay should thinke againſt the potter, and the worke should ſay to the maker therof: Thou madeſt me not: or the thing formed should ſay to the fashioner therof: Thou vnderſtandeſt not. † Shal not yet within a litle while, and in a short time Libanus be turned into Charmel, & Charmel reputed for a foreſt? † And in that day the deafe shal heare the wordes of the booke, and out of the darkenes and miſt the eies of the blinde shal ſee. † And the meeke shal adde ioyfulneſſe in our Lord, and the poore men shal reioyce in the holie one of Iſrael. † Becauſe he hath fayled that did preuaile, the ſcorner is conſumed, and they are al cut downe that watched vpon iniquitie: † that made men ſinne in word, and ſupplanted him that reproued them in the gate, and declined in vayne from the iuſt. † For this cauſe, thus ſayth our Lord to the houſe of Iacob, he that redemed Abraham: Iacob shal not now be confounded, neither shal now his countenance be aſhamed: † but when he shal ſee his children, the workes of mine handes in the middes of him ſanctifying my name, and they shal ſanctifie the holie one of Iacob, and shal preach the God of Iſrael, † and they that erre in ſpirit, shal know vnderſtanding, and the mutteters shal learne the law.

13 *Mat.* 15. *Mar.* 7.
14
15 1. *Cor.* 1.
16 *Eccli.* 29.
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CHAP. XXX.

The Iewes are blamed for ſeeking counſel, and helpe of the Ægyptians. 18. *but if they repent, they shal find releeſe, and ſpiritual riches of the ſoule.* 27. *Gods iudgement wil be ſtrict:* 33. *and hel is moſt horrible.*

:: You that truſt in your owne counſels and forces, or in other mens

VVOE :: vnto *renegate children, ſayth our Lord, that you would take counſel, and not of me: & would beginne a webbe, and not by my ſpirite, that you might adde ſinne vpon ſinne: † which walke to goe downe into Ægypt, and

1 * *Apoſtatæ. or, deſerters.*
2

& haue not asked my mouth, hoping for helpe in the ſtrength of Pharao, and hauing confidence in the ſhadow of Ægypt.
3 † And the ſtrength of Pharao ſhal be a confuſion to you, and
4 the confidence of the ſhadow of Ægypt an ignominie. † For thy princes were in Tanis, and thy meſſengers came euen to
5 Hanes. † Al were confounded vpon the people, that could not profite them: they were no helpe, nor to any profite, but
6 to confuſion and to reproch. † The burden of the beaſtes of the South. In a land of tribulation and diſtreſſe, the lioneſſe, and the lion of them, the viper & the flying baſiliſcus carying their riches vpon the ſhoulders of beaſts, and their treaſures vpon the bunch of camels to a people, that can not be able to
7 profite them. † For Ægypt ſhal helpe in vaine, and to no purpoſe: therfore haue I cried vpon this: It is pride onlie,
8 ceaſe. † :: Now therfore going in write to her vpon boxe, and drawe it diligently in a booke, and it ſhal be in the latter
9 day for a teſtimonie for euer. † For it is a people prouoking to wrath, and lying children, children that wil not heare the
10 law of God. † Which ſay to the ſeers: See not: and to them that behold: Behold vs not thoſe thinges that are right: Speake
11 vnto vs pleaſant thinges, ſee errours vnto vs. † Take from me the way, turne away the path from me, let the holie one of If-
12 rael ceaſe from our face. † Therfore thus ſayth the holie one of Iſrael: For that you haue reiected this word, & haue hoped
13 in calumnie and tumult, and haue leaned therevpon: † therfore ſhal this iniquitie be vnto you as a breach that falleth, and is found lacking in an high wal, becauſe ſodenly, whiles it
14 is not hoped, ſhal come the deſtruction therof. † And it ſhal be broken ſmal, as the potters veſſel is broken with mightie breaking: & there ſhal not a ſhread be found of the fragments therof, wherein a litle fyre may be caried from the burning,
15 or a litle water be drawen out of the pitte. † Becauſe thus ſayth our Lord the God of Iſrael: If you returne and be quiet, you ſhal be ſaued: in ſilence and in hope ſhal your ſtrength be.
16 And you would not: † and you haue ſayd: No, but we wil flee to horſes: therfore ſhal you flee. And we wil mount vpon ſwift ones: therfore ſhal they be ſwifter, that ſhal perſecute
17 you. † A thouſand men at the face of the terrour of one: and at the face of the terrour of fiue ſhal you flee, til you be leaft as the maſt of a ſhippe in the toppe of a mountaine, and as a
18 ſigne vpon a litle hil. † Therfore our Lord expecteth that he

and not in God, ſhal finde the miſerable euent of your follie, as is before noted. *chap.* 20.

"Either Iſaias was commanded to write this which ſhould be fulfilled manie yeares after; or els he ſpeaketh prophetically to Ieremie, nere 200. yeares before he prophecied; ſignifying that he ſhould then write it, as in dede he did. Iere. 41. *&c.*

may haue mercie on you: and therfore shal he be exalted sparing you: becauſe our Lord is the God of iudgment: bleſſed *Pſal. 33.*
are al they that expect him. † For the people of Sion shal dwel 19
in Ieruſalem: weeping thou shalt not weepe, pitying he wil
pitie thee: at the voice of thy crie as ſoone as he shal heare,
he wil anſwer thee. † And our Lord wil geue you ſtraite 20
bread, and short water: and wil not make thy doctor to flee
away from thee any more: and thine eies shal ſee thy maſter.
† And thine eares shal heare the word of him, that behinde 21
thy backe admonisheth thee: This is the way, walke in it:
and decline ye not neither to the right hand, nor to the left.
† And thou shalt contaminate the plates of the ſculptils of thy 22
ſiluer, and the garment of the molten of thy gold, and shalt
ſcatter them as the vncleannes of a menſtruous woman. Thou
shalt ſay to it: Get thee hence. † And rayne shal be geuen to 23
thy ſeede, whereſoeuer thou shalt ſow in the land: and the
bread of the corne of the land shal be moſt plentiful, and
fatte. The lambe in that day shal feede at large in thy poſſeſ-
ſion: † and thyne oxen, as the aſſe coltes, that til the ground, 24
shal eate mingled prouender as it was fanned in the floore.
† And there shal be vpon euerie high mountayne, and vpon 25
euerie litle hil eleuated, riuers of running waters in the day
of the killing of manie when the towres shal fal. † And :: the 26
light of the moone shal be as the light of the ſunne, and the
light of the ſunne shal be ſeuenfold, as the light of ſeuen
daies in the day, when our Lord shal bind vp the wound of
his people, & shal heale the ſtroke of their wound. † Behold 27
the name of our Lord commeth from farre, his :: burning
furie, and heauie to beare: his lippes are filled with indigna-
tion, and his tongue as a deuouring fire. † His ſpirite as a 28
torrent ouerflowing euen to the middes of the necke, to
deſtroy the nations to nothing, and the bridle of errour,
that was in the iawes of peoples. † There shal be a ſong 29
vnto you as the night of a ſanctified ſolemnitie, and ioy of
hart as he that goeth with a shaulme, to enter into the mount
of our Lord to the ſtrong one of Iſrael. † And our Lord 30
shal make the glorie of his voice to be heard, and shal shew
the terrour of his arme, in threatening of furie, and flame of
deuouring fyre: he shal dashe to peeces in whirlwinde, and
in haile ſtone. † For at the voice of our Lord shal Aſſur 31
feare being ſtroken with the rod. † And the paſſage of the 32
rod

:: This claritie in ſunne and moone shal be after the general reſurrection.

:: Christ wil exerciſe his ſeuere iuſtice in the general iudgement, when he shal bid the damned goe into euerlaſting fire. *Mat. 25.*

rod shal neuer ceasse, which our Lord shal make to rest vpon him in :: tymbrels and harpes: and in principal battels
33 he shal ouerthrow them. † For * Topheth is prepared since yesterday, prepared of the King, deepe, and wide. The nourishments therof, fyre & much wood: the breath of our Lord as a torrent of brimstone kindling it.

:: If often happeareth that when euil men seme most secure, they fal into sodaine calamities.

CHAP. XXXI.

The prophet further bewayleth the Iewes calamitie, into which they shal fal for their confederacie with the Ægyptians. 5. *Yet God wil protect Ierusalem*: 8. *and ouerthrow Senacharib.*

Iere. 42.
1 WOE to them that goe downe into Ægypt for helpe, hoping in horses, and hauing confidence vpon chariots, because they be manie: and vpon horsemen, because they be very strong: and haue :: not trusted vpon the holie
2 one of Israel, & haue not sought after our Lord. † But he that is the wise one hath brought euil, and hath not taken away his wordes: and he wil rise vp against the house of the wicked,
3 & against the ayde of them that worke iniquitie. † Ægypt, a man, and not God: and their horses, flesh, and not spirite: and our Lord shal bowe downe his hand, and the helper shal fal, and he that is holpen shal fal, and they shal al be confounded
4 together. † Because thus sayth our Lord to me: As if a lion should roare, and the lions whelpe vpon his praye, & when a multitude of shepheards shal come against him, he wil not feare at their voice, and of their multitude he wil not be afrayd: so shal the Lord of hostes descend, :: to fight vpon
5 mount Sion, and vpon the litle hil therof. † As birdes that flie, so wil the Lord of hostes protect Ierusalem, prote-
6 cting and deliuering, passing and sauing. † Returne as you
7 reuolted deeply o children of Israel. † For in that day man
Isai. 2.
8 shal cast away the idols of his siluer, and the idols of his gold, which your handes haue made you into sinne. †. And Assur shal fal by the sword not of man, and the sword not of man shal deuoure him, & he shal flee not at the face of the sword:
9 and his yong men shal be tributaries; † and his strength shal passe away at the terrour, & his princes fleing shal be afrayd: our Lord hath sayd it: whose fyre is in Sion, & his fornace in Ierusalem.

:: Both this Prophet, and afterwards Ieremie admonished the Iewes not to trust in the Ægyptians, but they contemning this admonition shewed in their deedes that they distrusted God, not beleuing nor obeying his prophetes: & for the same were at last punished.

:: In the meane time God destroyed the armie of Senacarib besieging Ierusalem. 4 *Reg.* 19. But they forgote this and manie other examples of Gods powre and loue.

CHAP. XXXII.

The prophet conforteth the Iewes, foreshewing that their king Ezechias wil rule wel, and prosper; but most especially prophecieth of Christ. 9. That they shal be reiected for persecuting him, 15. and his Church shal prosper.

The fift part. Of the captiuitie, and relaxation of the kingdom of Iuda: with other afflictions and comfortes; but especially of Christ and his Church.

:: Albeit manie thinges in this and other places perteyne first and literally to the old testament: yet al are in figure, and some thinges haue no other literal sense but of the new testament. As this prophecie of maffling, or vnperfect tongues, to speake readily, is fulfilled in the Church of Christ; plainly and distinctly confessing al Mysteries of Catholique faith and religion: and the like, which can not be verified in the Iewish people.

BEHOLD " the king shal " reigne in iustice, & the princes shal rule in iudgement. † And a man shal be as he that is hid from the wind, and hideth himselfe from a tempest, as riuers of waters in drought, and the shadow of a rocke that standeth out in a desert ground. † The eies of them that see, shal not be dimme, and the eares of them that heare, shal harken diligently. † And the hart of fooles shal vnderstand knowlege, and the tongue :: of mafflers shal speake readely and plaine. † He that is vnwise shal no more be called prince: neither shal the deceitful be called the greater man: † for the foole shal speake foolish thinges, and his hart shal doe iniquitie, that he may worke simulation, and speake to our Lord deceitfully, and make emptie the soule of the hungrie, and take away drinke from the thirstie. † The vessels of the deceitful are most wicked: for he hath framed deuises to vndoe the meeke, with the word of lying, when the poore man spake iudgement. † But the prince wil thinke these thinges, that are worthie of a prince, & he shal stand aboue the dukes. † Ye * riche wemen arise, and heare my voice: ye confident daughters geue eare to my speach. † For after dayes, & a yeare you shal be trubled that haue confidence: for the vintage is at an end, the gathering wil no more come. † Be astonied ye riche wemen, be trubled ye confident: strippe you, and be confounded, gird your loynes. † Moorne vpon your breasts, vpon the countrie worthie to be destroyed, vpon the fruitful vineyard. † Vpon the ground of my people shal thornes and bryars come vp: how much more vpon al the houses of ioy, of the citie reioycing? † For the house is forsaken, the multitude of the citie is leaft, darkenesse and palpablenesse are made vpon the dennes for euer. † The ioy of wilde asses the pastures of flockes, vntil the spirit be powred out vpon vs from on high: and the desert shal be as charmel, and charmel shal be reputed for a forest. † And iudgement shal dwel in the wildernes, and iustice shal sit in charmel. † And the worke of iustice shal be peace, and the seruice of iustice silence, and securitie for euer. † And my people shal sitte in the beautie of peace,

1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18

* Nobilcitus of Iuda.

peace, and in the tabernacles of confidence, and in wealthie
19 rest. † But haile in falling vpon the forest, and the citie shal be humbled with lowneſſe. † Bleſſed are ye, that ſow vpon al waters, ſending in the foote of the oxe and the aſſe.

ANNOTATIONS. CHAP. XXXII.

1. *The king shal reigne.*] Some expound this whole paſſage of Ezechias, or Ioſias kinges of Iuda, and of the chiefe princes vnder them: but ſo great effectes, as be here prophecied, were not fully verified in them, but as in figure only of a more excellent king, and his principal ſeruantes, that ſhould folovv aftervvards. For albeit theſe vvere very good kinges, and had good and vviſe counſelers, & gouerners vnder them: yet they had not that perfect iudgement, nor performed that complete iuſtice, vvherby the ſubiectes enioyed ſuch peace, reſt, ſafetie, and conſolation, as be here deſcribed, by the metaphores, and ſimilitudes of men hid from vvinde, ſafe from tempeſt, refreſhed vvith waters in their heate, and ſhadovved by a rock from the burning ſunne in the deſert, vvith the like. And therfore S Ierom, and other Chriſtian Doctors vnderſtand it of Chriſt, vvho hath moſt perfect iudgement and iuſtice; and of his Apoſtles, and other Paſtors of his Church, vvho by vnction of the Holie Ghoſt, participate more abundantly of Chriſts grace, then did the prieſtes, & other rulers in the old teſtament. And ſo Chriſtian people receiue theſe benefites of peace, reſt, protection, refreſhing in ſoule, & conſcience, & other ſpiritual comfortes in Chriſt, by the myſteries of the nevv Teſtament, vvhich the faithful of the old Teſtament could not receiue, by their kinges & princes, nor by prieſtes and prophets of that time. The ſame vve might deduce of innumerable other places of this & other Prophetes: but it is not our * purpoſe to explicate much in this Edition.

This & manie other prophecies perteyne to the old teſtament as in figure, alluding to the hiſtorie, but principally to Chriſt, and his Church.

Pref. of prophetical booles.

1. *Reigne in iuſtice: and rule in iudgement.*] Here alſo to auoide prolixitie, vve may once note that theſe vvordes: *Iudgement*, and *Iuſtice*, haue a farre other higher and more excellent ſignification in holie Scriptures (vvhere they moſt frequently occurre) then in prophane vvritings, and natural or moral philoſophical diſcourſes. For Philoſophers, ſuch as Plato and Ariſtotel, could reach no further then to natural reaſon, vvhich they called right iudgement: and to moral equitie, vvhich in general they named iuſtice. But the Holie Ghoſt by theſe vvordes reueleth moſt high ſpiritual myſteries, knovven by faith, moſt comfortable to mens ſoules, releeuing and refreſhing the conſciences of penitents in this life, & repleniſhing the iuſt vvith vnſpeakable gladnes in eternal glorie. Therfore in the ſenſe vſual in holy Scripture, Iudgement is the act of the mind, or vnderſtanding, diſcerning what is right, iuſt, & agreing to reaſon: And Iuſtice is the rectitude of the vvil, doing conformably to right direction of the mind, or vnderſtanding. And ſo theſe wordes are applied to ſignifie both Gods, and iuſt mens actions. As that vvhich God mercifully decreed in eternitie, and promiſed after the fal of man, to do for mankind, as conuenient for his Diuine Povvre, VViſdom, Iuſtice, Mercie, & Goodnes; vvith al the meanes vvhich he ordained for effecting the ſame, is called his Iudgement; and the performing and accompliſhment therof, ſo farre as is of his part, is called his Iuſtice. Alſo that vvhich anie man diſcuſſeth, diſcerneth, and determineth in his vnderſtanding, as right, or reaſonable in ſupernatural thinges, is called his ſpiritual iudgement; and that vvhich he doth of his freevvil according to the ſame right iudgement, is called his iuſtice. So in this place the Prophet forſhevveth, that Chriſt

VVhat the wordes, Iudgement and Iuſtice ſignifie.

Definition of Iudgement and Iuſtice as they are vſed in the holie Scriptures. Both applied to Gods, and mens actions.

Explication of the text.

Christ our *King will reigne in iustice*, that is, perform and fulfil al that he, as God with the Father & the Holie Ghost, decreed for Redemption, Iustification and Saluation of men. And *the princes*, his Apostles and other Pastors, *shal rule in iudgement*: that is, discerne and iudge, what is right and good for themselues, and the people in respect of their soules, and eternal saluation.

CHAP. XXXIII.

Sennacherib beseeging and threatning Ierusalem, shal be ouerthrowne by Angels. 13. that both wicked arrogant infidels may feele the hand of God, and faithful sinners repenting after great terror be comforted.

:: Sennacarib spoyled al the kingdom of Israel, and al Iuda sauing Ieruſalem, which he also beseged, reproching and despising God: but himself was therfore spoyled, and despised.

VVOE to thee :: that spoilest, shalt not thy selfe also be spoiled? and that despisest shalt not thy self also be despised? when thou shalt haue ended spoyling, thou shalt be spoyled: when being wearied thou shalt cease to contemne, thou shalt be contemned. † O Lord haue mercie vpon vs: for we haue expected thee; be our arme in the morning, and our saluation in the time of our tribulation. † At the voice of the Angel the peoples fled, and at thy exaltation the nations are dispersed. † And your spoiles shal be gathered together as the locust is gathered, as when the ditches shal be ful therof. † Our Lord is magnified, because he hath dwelt on high: he hath filled Sion with iudgement and iustice. † And there shal be :: fayth in thy times: riches of saluation wisdom and knowlege: the feare of our Lord that is his treasure. † Behold they that see shal crie without, :: the angels of peace shal weepe bitterly. † The wayes are dissipated, the passenger by the path hath ceased, the couenant is made frustrate, he hath reiected the cities, he hath not estemed the men. † The land hath moorned, and languished: Libanus is confounded, and become foule, and Saron is made as a desert: and Basan is shaken, & Carmel. † Now wil I rise vp, sayth our Lord: now wil I be exalted, now wil I be lifted vp. † You shal conceiue heate, you shal bring forth stubble: your spirit as fire shal deuoure you. † And the peoples shal be as ashes of a great fyre, thornes gathered together shal be burned with fyre. † Heare ye that are far of, what thinges I haue done, and ye that are neere, know my strength. † The sinners are terrified in Sion, trembling hath possessed the hypocrites. Which of you can dwel with deuouring fyre? which of you shal dwel with euerlasting heates? † He that walketh in iustices, and speaketh truth, that casteth away auarice of oppression, and shaketh

:: Fidelitie in performing promises of good thinges temporal and spiritual.

:: Messengers sent to procure peace shal mourne, because they can not obtaine it.

1 2 3 4 5 6 7 8 9 10 11 12 13 14 15

Psal. 1.

shaketh his handes from al gift, that stoppeth his eares lest he heare bloud, and shutteth his eyes that he may see no euil.
16 † This man shal dwel on high, the munitions of rockes shal be his highnes: bread is geuen to him, his waters are faithful.
17 † His eies shal see the king in his beautie, they shal see the
18 land farre of. † Thy hart shal meditate feare: where is the
1. Cor 1. lerned? where is he that pondereth the wordes of the law?
19 where the teacher of litle ones? † The vnwise people thou shalt not see, the people of profound speach: so that thou canst not vnderstand the eloquence of his tongue, in whom there is
20 no wisdome. † Looke vpon Sion the citie of our solemnitie: thine eies shal see Ierusalem, a rich habitation, a tabernacle :: that can not be transferred: neither shal the nailes therof be taken away for euer, and al the cordes therof shal not be
21 broken: † because onlie there our Lord is magnifical: a place of floudes, riuers most brode and wide: no shippe of rowers shal passe by it, neither shal the great galley passe thereby.
22 † For the Lord is our iudge, the Lord is our lawmaker, the
23 Lord is our king: he wil saue vs. † Thy cordes are loosed, and they shal not preuaile: thy mast shal be so, that thou canst not spred the signe. Then shal the spoiles of manie prayes be di-
24 uided: the lame shal take the spoile. † Neither shal the neighbour say: I am feble. The people that dwelleth therein, iniquitie shal be taken away from them.

:: Both prophecies & histories testifie that terrene Ierusalem was subiect to destruction, and was destroyed, and therfore this is necessarily to be vnderstood of the Church of Christ, against vvhich hel gates shal neuer preuaile.

CHAP. XXXIIII.

A prophecie of the destruction of the whole world, at the day of Iudgement, 5. and in particular of Idumea, 9. & Ierusalem, as figures therof.

1 COME :: neere ye Gentiles, and heare, and ye :: peoples attend let the earth heare, & the fulnes therof, the round
2 world, and euerie spring therof. † Because the indignation of our Lord is vpon al Gentiles, and furie vpon al their hostes: he
3 hath killed them, & geuen them into slaughter. † Their slaine shal be cast forth, and out of their carcasses shal rise a stinche:
4 the mountaines shal melt with their bloud. † And al the host of the heauens shal melt away, and the heauens shal be folded together as a booke: and al their host shal fal away as the leafe
5 falleth from the vine, and from the figge tree. † Because my sword is inebriated in heauen: behold it shal descend vpon Idumæa, and vpon the peoples of my slaughter to iudgement.

:: God willeth as vvel the gentiles that were farre of, to come neere.
:: As also the Iewes, that were his peculiar people al to attend that he wil destroy this whole world, before the general Iudgement.

† The ſword of our Lord is filled with bloud, it is fatted of the bloud of lambes and buckgoates, of the bloud of rammes ful of marow: for the victime of our Lord is in :: Boſra, & a great ſlaughter in the land of Edom. † And the vnicornes shal come downe with them, and the bulles with the mightie: their land shal be drunke with bloud, & their ground with the fatnes of fatte ones. † Becauſe it is the day of the reuenge of our Lord, the yeare of retributions of the iudgement :: of Sion. † And the torrents therof shal be turned into pitch, and the ground therof into brimſtone: & the land therof shal be into burning pitch. † Night and day it shal not be quenched, the ſmoke therof shal goe vp for euer: from generation vnto generation it shal be deſolate, there shal none paſſe by it world without end. † The onocrotalus, and hedgehog shal poſſeſſe it: & the ibis, and the rauen shal dwel in it: and a meaſure shal be ſtretched out vpon it, to bring it to nothing, and a plumme line vnto deſolation. † The nobles therof shal not be there: they shal cal rather vpon the king, and al the princes therof shal be as nothing. † And thornes and nettles shal grow vp in the houſes therof, and the thiſle in the munitions therof: and it shal be the couche of dragons, and the paſture of oſtriches. † And ſpirites shal meete the onocentaurus, and the ſatyr shal crie one to the other, there hath the lamia lien, and found her ſelf reſt. † There hath the hedgehog had an hole, and brought vp whelpes, and digged round about, and cherished them in the shadow therof: thither are the kites gathered together, one to an other. † Searche ye diligently in the booke of our Lord, and read: one of them hath not wanted, one hath not ſought for the other, becauſe that which procedeth out of my mouth, he hath commanded, and his ſpirit the ſame hath gathered them. † And he hath caſt them a lot, and his hand hath diuided it vnto them by meaſure: they shal poſſeſſe it for euer, in generation & generation they shal dwel therein.

:. No defence of ſtrong places (ſignified by Boſra) shal ſaue anie men from deſtruction in the day of Iudgement.

::In the meane time, as a figure therof Sion shal be deſtroyed: and therfore the metaphorical deſtruction folovving rather perteyneth to the ſtate of the damned in the next vvorld then to the afflicted in this life.

CHAP. XXXV.

Gentiles conuerted to Chriſt shal much reioyce, 5. being comforted and confirmed by his miracles, much more by his internal grace, which bringeth to life euerlaſting.

:: An euident prophecie of the conuer-

THE :: deſert and the land without paſſage shal be glad, & the wildernes shal reioyce, and shal florish as the lilie. † Spring-

2 † Springing it shal spring, & shal reioyce ioyful and praising: the glorie of Libanus is geuen to it, the beautie of Carmel, and Saron, they shal see the glorie of our Lord, and the beautie of 3 our God. † Encourege ye the loose handes, & strengthen the 4 weake knees. † Say to the faynt harted: Take courege, and feare not: behold your God shal bring reuenge of retribution: 5 God him self wil come and wil saue you. † Then shal :: the eies of the blind be opened, and the eares of the deafe shal be 6 open. † Then shal the lame leape as an hart, and the tongue of the dumme shal be opened: because waters are cut out in 7 the desert, and torrents in the wildernes. † And that which was drieland, shal be as a poole, and the thirstie ground as fountaines of waters. In the dennes wherein dragons dwelt before, shal spring vp the greennes of reede and bulrush. 8 † And a pathe and a way shal be there, and it shal be called the holie way: the polluted shal not passe by it, and this shal be vnto you a direct way, so that fooles can not erre by it. 9 † The lion shal not be there, and the naughtie beast shal not goe vp by it, nor be found there: and they shal walke that 10 shal be deliuered. † And the redemed of our Lord shal be conuerted, and shal come into Sion with prayse, and euerlasting ioy shal be vpon their head: they shal obteyne ioy and gladnes, and sorow and mourning shal flee away.

sion of Gentiles. In whom the Church shal continually spring & florish.

Mat. 15. *Mar.* 7. *Luc.* 7.

:: Christ leaning al logical arguments, proued himself to be Messias by his vvorkes. *If ye beleue not me* (sayth our B. Sauiour) *beleue my vvorkes. Ioan.* 10. *v.* 38.

CHAP. XXXVI.

Sennacherib king of Assirians hauing taken other cities in Iurie, besiegeth and threatneth Ierusalem; 4. reprocheth king Ezechias; 7. blasphemeth God; 13. and terrifieth the people.

4. *Reg.* 18. 2. *Par.* 32.

1 AND it came to passe :: in the fourteenth yeare of king Ezechias, Sennacherib king of the Assyrians came 2 vp agaynst al the fensed cities of Iuda, and tooke them. † And the king of the Assyrians sent Rabsaces from Lachis to Ierusalem, to king Ezechias with a great armie, and he stood by the water conduite of the vpper poole in the way of the 3 fullers filde. † And there came out to him Eliacim the sonne of Helcias, who was ouer the house, and Sobna the scribe, 4 and Ioahe the sonne of Asaph the commenter. † And Rabsaces sayd to them: Tel Ezechias: Thus sayth the great king, the king of the Assyrians: What is this confidence, wherevpon 5 thou dost trust? † or by what counsel or force art thou disposed to rebel? vpon whom hast thou confidence, that thou

:: That which the prophet had foretold by way of prophecie, now he recordeth by way of historie, & therfore these foure next chapters are inserted in the fourt booke of kinges. *ch.* 18. 19. *and* 20. almost in the same vvordes, & an abridgement therof 2. *Paral.* 32.

art reuolted from me? † Loe thou doſt truſt vpon this broken 6
ſtaffe of reede, vpon Aegypt: vpon which if a man leane, it wil
enter into his hand, and pearce it: ſo is Pharao the king of
Ægypt to al that truſt in him. † But if thou wilt anſwer me: 7
We truſt in our Lord God: is it not he :: whoſe excelſes and al-
tars Ezechias hath taken away, and he ſayd to Iuda and Ieru-
ſalem: Before this altar shal you adore? † And now deliuer 8
thyſelf to my lord the king of the Aſſyrians, & I wil geue thee
two thouſand horſes, neither shalt thou be able of thyſelf
to geue riders for them. † And how wilt thou abide the face 9
of the iudge of one place, of the leſſer ſeruants of my Lord? But
if thou truſt in Ægypt, in chariotes and in horſemen: † and 10
now am I come vp without the Lord vnto this land to deſtroy
it? The Lord ſayd to me: Goe vp agaynſt this land, & deſtroy
it. † And Eliacim, and Sobna, and Ioahe ſayd to Rabſaces: 11
Speake to thy ſeruants in the Syrian tongue: for we vnder-
ſtand it: ſpeake not to vs in the Iewes language in the eares of
the people, that is vpon the wal. † And Rabſaces ſayd to 12
them: Why, did my lord ſend me to thy lord and to thee, to
ſpeake al theſe wordes; and not rather to the men, that ſitte on
the wal; that they may eate their owne dung, and drinke the
vrine of their feete with you? † And Rabſaces ſtood, & cried 13
with a loude voice in the Iewes language, and ſayd: Heare ye
the wordes of the great king, the king of Aſſyrians. † Thus 14
ſayth the king: Let not Ezechias ſeduce you, for he shal not be
able to deliuer you. † And let not Ezechias geue you confi-
dence vpon the Lord, ſaying: Our Lord deliuering wil deliuer 15
vs, this citie shal not be geuen into the hand of the king of
Aſſyrians. † Heare not Ezechias: for thus ſayth the king of 16
Aſſyrians, doe :: a bleſſing with me, and come forth to me,
and eate ye euerie man of his owne wineyard, and euerie man
of his owne figtree, and drinke ye euerie man the water of his
owne ceſterne, † til I come and take you away to a land, that 17
is as your owne, a land of corne and of wine, a land of bread
and vineyards. † Neither let Ezechias truble you, ſaying: Our 18
Lord wil deliuer vs. Why, haue the goddes of the nations
deliuered euerie one their land out of the hand of the king of
Aſſyrians? † where is the god of Emath, and Arphad? where 19
is the god of Sepharuaim? haue they deliuered :: Samaria out
of my hand? † Who is there of al the goddes of theſe landes, 20
which hath deliuered their land out of my hand, that the
Lord

:: Such is the blindnes, and malice of infidels, that they confound thinges donne to deſtroy idolatrie, as if the ſame were againſt God.

:: Doe that is profitable for you. 4. Reg. 18. v. 31.

:: Manie in Samaria ſerued falſe goddes which could not defend them: others ſerued God almightie who for their good ſuffered them to be afflicted.

21 Lord can deliuer Ieruſalem out of my hand? † And they held their peace, and anſwered him not a word. For the king had
22 commanded, ſaying: Anſwer him not. † And Eliacim the ſonne of Helcias, that was ouer the houſe, and Sobna the ſcribe, and Ioahe the ſonne of Aſaph the commenter, went in to Ezechias their garments rent, and told him the wordes of Rabſaces.

CHAP. XXXVII.

King Ezechias requeſteth the prayers of Iſaie the prophet, 6. Who aſſureth the king of Gods helpe. (8. In the meane time the enimies threatening and blaſpheming, 14. King Ezechias prayeth) 21. God promiſeth to protect Ieruſalem: 36. and by an Angel killeth in one night an hundredeigtie fiue thouſand Aſſirians. 37. Their king returneth to Niniue and is ſlaine by his owne ſonnes.

1 AND it came to paſſe, when king Ezechias had heard it, he :: rent his garments, and was wrapped in :: ſackcloth,
4. Reg. 19. 2. Par. 32. 2 & entred into the houſe of our Lord. † And he ſent Eliacim which was ouer the houſe, and Sobna the ſcribe, and the ancients of the prieſtes couered with ſackclothes to Iſaie, the
3 ſonne of Amos the prophete, † and they ſayd to him: Thus ſayth Ezechias: This day is a day of tribulation, and of rebuke, and of blaſphemie: becauſe the children are come euen to the
4 birth, and there is not ſtrength to bring forth. † If by any meanes our Lord thy God wil heare the wordes of Rabſaces, whom the king of Aſſyrians his Lord hath ſent to blaſpheme the liuing God, & to vpbraide with words which our Lord thy God hath heard: lift vp prayer therfore for the remnant that are left. † And the ſeruāts of Ezechias came to Iſaie.
5
6 † And Iſaie ſayd to them: Thus shal you ſay to your maſter: Thus ſaith our Lord: Feare not at the face of the wordes, which thou haſt heard, wherewith the ſeruants of the king of
7 the Aſſyrians haue blaſphemed me. † Behold, I wil geue him a ſpirit, and he shal heare a meſſage, and shal returne to his countrie, and I wil make him fal by the ſword in his owne
8 countrie. † And Rabſaces returned, and found the king of Aſſyrians fighting agaynſt Lobna. For he heard that he
9 was departed from Lachis, † and he heard of Tharaca the king of Æthiopia, them that ſayd: He is come forth to fight agaynſt thee. Which when he had heard, he ſent meſſengers to

:: Renting or cutting of garments was a ceremonie to shew internal ſorow; :: And ſackcloth was an habite of penitents for ſinnes.

Ezechias, saying: † Thus shal you say to Ezechaias the king 10
of Iuda, speaking: Let not thy God deceiue thee, in whom
thou hast confidence, saying: Ierusalen shal not be geuen into
the hand of the king of the Assyrians. † Loe thou hast heard al 11
thinges the kinges of the Assyrians haue done to al countries,
which they haue subuerted, and canst thou be deliuered?
† Why, haue the goddes of the nations deliuered them, 12
whom my fathers haue subuerted, Gozam, and Haram, and
Reseph, and the children of Eden, that were in Thalassar?
:: That which happened to al these infidel kinges, fel also vpon Sennacharib king of Assyrians shortly after he had thus bragged, or rather greatter ruine and miserie. v. 36. & 38.
† :: Where is the king of Emath, and the king of Arphad, and 13
the king of the citie of Sepharuaim, of Ana, & Aua? † And 14
Ezechias tooke the letters of the hand of the messengers, and
read them, and went vp into the house of our Lord, and
Ezchias layd them open before our Lord. † And Ezchias 15
prayed to our Lord, saying: † O Lord of hostes God of Israel, 16
which sittest vpon the Cherubs, thou art the onlie God of al
the kingdomes of the earth, thou hast made heauen and earth.
† Incline ô Lord thine eare, and heare: open ô Lord thine 17
eies, and see, and heare al the wordes of Sennacherib, which
he hath sent to blaspheme the liuing God. † For in verie 18
deede, ô Lord, the kinges of the Assyrians haue made landes de-
solate, and the countries of the same. † And they haue geuen 19
their goddes to fyre: for they were not goddes, but the workes
of mens handes, wood & stone: & they brake them in peeces.
† And now ô Lord our God saue vs out of his hand: and let al 20
the kingdomes of the earth knowe, that thou onlie art the
Lord. † And Isaie the sonne of Amos sent to Ezechias, saying: 21
Thus sayth our Lord the God of Israel: For the thinges that
thou praied me concerning Sennacherib the king of Assyrians:
† this is the word which our Lord hath spoken vpon him: 22
The virgin daughter of Sion hath despised thee, and scorned
thee: the daughter of Ierusalem hath wagged the head after
thee. † Whom hast thou vpbrayded, and whom hast thou blas- 23
phemed, and vpon whom hast thou exalted voice, and lifted
vp the height of thine eies? To the holie one of Israel. † By 24
the hand of thy seruants thou hast vpbrayded our Lord: and
hast sayd: In the multitude of my chariotes haue I climed the
height of mountaynes, the toppes of Libanus; and I wil cut
downe the high cedres therof, & the chosen firre trees therof,
and wil enter to the toppe of the height therof, to the forest
of his Carmel. † I haue digged, and drunken the water, and 25

haue

haue dried vp with the ſteppe of my foote al the riuers of the
26 rampiers. † Why, haſt thou not heard, what I haue done to
him of old? from ancient daies haue I formed it: and now I
haue brought it to effect: and it is made to the rooting out of
27 litle hilles bickering together, and of fenſed cities. † The in-
habitants of them with shortened hand haue trembled, and
are confounded: they are become as hay of the field, and
graſſe of the paſture ground, and herbe of the houſe toppes,
28 which hath withered before it was ripe. † I haue knowen
thy habitation, and thy going out, and thy coming in, and thy
29 madnes agaynſt me. † When thou didſt rage agaynſt me, thy
pride aſcended into mine eares: therfore I wil put a ring in
thy noſthrels, and a bitte in thy lippes, & wil bring thee backe
30 into the way, by which thou cameſt. † :: But to thee this shalbe a ſigne: eate this yeare the thinges that grow of themſelues, and in the ſecond yeare eate fruites: but in the third yeare ſow and reape, & plant vineyards, and eate the fruite of them.
31 † And that which shal be ſaued of the houſe of Iuda, and
which is leaſt, shal take roote downeward, and shal beare
32 fruite vpward: † becauſe out of Ieruſalem there shal a rem-
nant goe forth, and ſaluation from mount Sion: the zele of
33 the Lord of hoſtes shal doe this. † Therfore thus ſayth our
Lord concerning the king of the Aſſyrians: He shal not enter
this citie, and he shal not shoote arrow there, and shilde shal
34 not occupie it, and he shal not caſt rampier about it: † In
the way that he came, by the ſame he shal returne, and into
35 this citie he shal not enter, ſayth our Lord. † And I wil pro-
tect this citie, that I may ſaue it for myne owne ſake, and for
Tob. 1. Eccli 48. 1 Mac. 7. 2 Mac. 8. 36 Dauids ſake my ſeruant. † And the Angel of our Lord came
forth, and ſtroke in the campe of the Aſſyrians an hundred
eightie fiue thouſand. And they aroſe in the morning, and be-
37 hold, :: al were carcaſſes of dead men. † And he went out, and
departed, and Sennacherib the king of the Aſſyrians returned,
38 and dwelt in Niniue. † And it came to paſſe, when he ado-
red in the temple of Neſroch his god, Adramelech and Sa-
raſar his ſonnes ſtroke him with the ſword: and they fled into
the land of Ararat, & Aſarhaddon his ſonne reigned for him.

:: He turneth his ſpeach to Ezechias.

ANNOTATIONS. CHAP. XXXVII.

35. *For Dauids ſake.*] VVe haue here a manifeſt example that the merites of Sainctes departed forth of this world, do profite the liuing: God protecting Ieruſalem not only for his owne, but alſo for his ſeruant Dauids sake. Againſt which

Merites of Sainctes do profite the liuing.

The Protestantes euasion.

which plaine sense, Protestantes denying merites and prayers of Saincts, seme to haue no better euasion, then this sillie shift, feaned without vvarrant of holie Scripture, or ancient Father; to interprete these vvordes, *for Dauids sake* to signifie, *for Gods promise sake made to Dauid.* But if they be demanded, vvhere and when God promised to Dauid, that he vvould protect and saue the citie of Ierusalem from sacking by enimies, or from ruine, they can neuer shevv it. God made Dauid conquerour of Ierusalem, extirpating there the Iebusites, who vntil his time kept the tovvre of Sion (2. Reg. 5. v. 7.) & protected the same citie al his time, and long after. And in certaine particular dangers, promised to Achaz a vvicked king (Isaie. 7.) and to this good king Ezechias here (& 4. Reg. 19.) that he vvould saue and deliuer Ierusalem, from the particular distresses vvherin it vvas at those times, but he promised not this to king Dauid. Neither did God make a general promise to protect that citie perpetually. For if he had so promised, it should not haue bene subdued, brought into captiuitie, & defaced as it was by the Babylonians. And therfore this glosse of Protestants is built vpon false ground. And the vvordes are as manifest, as if the kings Maiestie should say: I vvil protect the citie of London, that I may saue it for myn ovvne sake, and such my former subiectes sake, that haue faithfully heretofore serued their kinges. Or if he should say: I vvil protect such a noblemans chiefe Manour place for myn owne sake, & for such his progenitors sake, who serued me loyally. VVherby is plainely signified, that the king doth this fauour not only for his ovvne sake, but also for the merites of some that liued there, and deserued vvel before. Neither do vve produce this similitude to proue that is in controuersie, but to explaine the Catholique doctrine, apparent by this text, and approued by the ancient Fathers, and the vvhole Church of God.

Bible. 1603.

God promised to protect the citie of Ierusalem from certaine dangers, but not perpetually.

4. Reg. 25.

The Protestants glosse is il grounded.

This similitude doth not proue but explaine the truth otherwise proued.

CHAP. XXXVIII.

Ezechias being sick, and aduertised by the prophete that he shal then dye, by prayer obteyneth prolongation of life: 6. with promise of victorie, confirmed by a signe. 9. For which he rendereth thankes to God with a Canticle of praise.

:: After the Assyrians were slaine king Ezechias was visited vvith dangerous sicknes, to keepe him in the feare of God lest much ioy should bringhim into obl- on, of his dutie.

IN :: those dayes Ezechias was sick euen to death, and Isaie 1
the sonne of Amos the prophet, went in vnto him, and said
to him: Thus sayth our Lord: Take order with thy house, for
:: thou shalt die, and shalt not liue. † And Ezechias turned his 2
face to the wal, and prayed to our Lord, † and said: I besech 3
thee Lord, remember I pray thee how I haue walked before
thee in truth, and in a perfect hart, and haue done that which
is good in thine eies. And Ezechias wepte with great weeping.
† And the word of our Lord was made to Isaie, saying: 4
† Goe, & tel Ezechias: Thus saith our Lord the God of Dauid 5
thy father: I haue heard thy prayer, and seene thy teares: Loe
:: I wil adde vpon thy dayes fiftene yeares: † and out of the 6
hand of the king of the Assirians wil I deliuer thee: and this
citie,

4. Reg. 20. 2. Par. 32.

:: It was first reueled to the

7 citie, and wil protect it. † And this shal be a signe to thee from our Lord, that our Lord wil doe this word, which he
8 hath spoken: † Behold I wil make the shadow of the lines returne, by the which it is now gone downe in the dyal of Achaz in the sunne, backward ten lines. And the sunne returned ten lines by the degrees whereby it was gone downe.
9 † The scripture of Ezechias the king of Iuda, when he had bene sicke, and was recouered of his infirmitie.
10 I haue said: :: In the middes of my daies shal I goe to the gates of hel. I haue sought the residue of my yeares.
11 † I haue said: I shal not see our Lord God in the land of the liuing. I shal behold man no more, and the inhabiter of rest.
12 † My :: generation is taken away; and is wrapped together from me, as the tent of shepehards:
My life is cut of, as by a weauer: whiles I yet began he cut me of: from morning vntil night thou wilt make an end of me.
13 † I hoped vntil morning, as a lion so hath he broken al my bones:
From morning vntil euening thou wilt make an end of me.
14 † As a yong swallow so wil I crie, I wil meditate as a doue:
Mine eies are weakened, looking on high:
Lord I suffer violence, answer for me.
15 † What shal I say, or what shal he answer me, wheras him self hath done it?
16 I wil recount to thee al my yeares in the bitternes of my soule.
† Lord if mans life be such, and the life of my spirit in such thinges, thou shalt chasten me, and shalt quicken me.
17 † Behold in peace is my bitternes most bitter:
But thou hast deliuered my soule that it should not perish, thou hast cast al my sinnes behind thy backe.
18 † Because hel shal not confesse to thee, neither shal death prayse thee: they that goe downe into the lake, shal not expect thy truth.
19 † The liuing the liuing he shal confesse to thee, as I also this day: the father shal make thy truth knowen to the children.
20 † O Lord saue me, and we shal sing our psalmes al the dayes of our life in the house of our Lord.
21 † And Isaie commanded :: that they should take a lumpe of figges, & plaster it vpon the wound, and he should be healed.
22 † And Ezechias sayd :: What shal be the signe that I shal goe vp into the house of our Lord?

Prophet that the kings sicknes was deadlie.

:: Secondly that God would adde 15. yeares to his life: which could not be sayde, *to be added*, except his life according to naturall causes, had bene at an end. S. *Aug. li. 6. c. 17. de Gen. ad lit.*

:: In this Canticle the king reciteth his afflictions of mind, for that he should part out of this world, in the flowre of his age.

:: And without children. for Manasses was borne three yeares after being 12. yeares old when he began to reigne. 4 *Reg.* 21.

:: The prophet ordayned this medicine:

:: and the king also demanded a signe before he song the Canticle.

CHAP. XXXIX.

The king of Babylon sent legates, to visite king Ezechias, and congratulate his recouerie of health. 2. He sheweth them al his riches, 5. for which Isaie reprehendeth him: and prophecieth that the Babylonians wil spoile Ierusalem.

AT THAT time Merodach Baladan the sonne of Bala- 1 4 Reg. 20.
dan, king of Babylon, sent letters & giftes to Ezechias:
for he had heard that he had bene sicke, and was recouered.
† And Ezechias :: reioyced vpon them, and he shewed them 2
the storehouse of aromatical spices, and of siluer, and of gold,
and of sweete odours, and of the best oyntment, and al the
storehouses of his furniture, and al thinges that were found
in his treasures. There was not anie thing, which Ezechias
shewed them not in his house, and in al his dominion. † But 3
Isaie the prophet went in to Ezechias the king, and said
to him: What sayd these men, and from whence came
they to thee? And Ezechias sayd: From a far countrie they
came to me, from Babylon. † And he sayd: What saw they in 4
thy house? And Ezechias sayd al thinges that are in my house
haue they sene, there was not anie thing, which I haue not
shewed them in my treasures. † And Isaie sayd to Ezechias: 5
Heare the word of the Lord of hostes. † Behold the daies shal 6
come: and al thinges that are in thy house, and that thy fathers
haue layd vp for treasure vntil this day, shal be taken away
into Babylon: there shal not any thing be leaft, sayth our Lord.
† And of thy children, which shal come forth of thee, whom 7
thou shalt beget, they shal take away, and they shal be eunu-
ches in the palace of the king of Babylon. † And Ezechias sayd 8
to Isaie: The word of our Lord which he hath spoken is
good. And he said: :: Onlie be there peace and truth in my
daies.

:: In this honorable embassage Ezechias reioyced immoderatly; and vnwisely shewed his treasures, which therfore the prophet reprehended. And vpon this occasion prophecied that the Babylonians should carie away al that treasure, and his children into captiuity.

:: Not for want of affection towards his posteritie, but seing he could not obtaine more, he prayed for peace in his owne dayes.

CHAP. XL.

The sixt part: Of the deliuerie from sinne by Christ.

The prophet comforteth the people with Christs coming to remitte sinnes. 3. Before whom S. Iohn Baptist shal preach penance. 6. sheweth mans imbecilitie. 9. Gods Maiestie, 18. the vanitie of idols: 27. and fal of them that feare not God.

BE :: comforted, be comforted my people, saith your God. 1
† Speake to the hart of Ierusalem, and cal to her: because 2
her malice is accomplished, her iniquitie is forgeuen: she hath
receiued

:: The prophet alludeth to the comforte of the Iewes,

receiued of the hand of our Lord duble for al her sinnes.

Mat. 3. Mar. 1. Luc. 3. Ioan. 1.
3 † :: The voice of one crying in the desert: Prepare the way of our Lord, make streight the pathes of our God in the wil-
4 dernes. † Euerie valley shal be exalted, and euerie mountaine and litle hil shal be humbled, & crooked thinges shal become
5 streight, and rough wayes, playne. † And the glorie of our Lord shal be reueled, and al flesh together shal see, that the
6 mouth of our Lord hath spoken. † The voice of one saying: Iac. 1. 1. Pet. 1. Crie. And I sayd: What shal I crie? Al flesh is grasse, and al the
7 glorie therof as the floure of the filde. † The grasse is withe-red, and the floure is fallen, because the spirit of our Lord
8 hath blowen on it. In deede the people is grasse: † the grasse is withered, and the floure is fallen: but the word of our Lord

Mat. 5.
9 abideth for euer. † :: Vpon an high mountayne get thee vp, thou that euangelizest to Sion: exalt the voice in strength, which euangelizest to Ierusalem: exalt it, feare not. Say to the
10 cities of Iuda: Behold your God: † behold our Lord God shal come in strength, and his arme shal haue dominion: behold
11 his reward is with him, and his worke before him. † As a Ioan. 10. shepheard shal he feede his flocke: in his arme shal he gather together the lambes, and in his bosome shal he lift them vp,
12 and them with yong himself shal carie. † :: Who hath measured the waters with his fist, and poundered the heauens with a spanne? who hath poysed with three fingers the huge greatnes of the earth, and wayed the mountaines in weight,
13 and the litle hilles in balance? † Who hath holpen the spirit Rom. 11. of our Lord? or who hath bene his counseler, and shewed to
1. Cor. 2. 14 him? † With whom hath he taken counsel, and who hath instructed him, and taught him the path of iustice, and taught him knowlege, and shewed him the way of prudence?
15 † Behold the Gentiles are as a droppe of a bucket, and are reputed as * the moment of a balance: behold the ilandes are
16 as a litle dust. † And Libanus shal not suffice to kindle the fyre, and the beastes therof shal not be sufficient for holocaust.
17 † Al nations as if they were not, so are they before him, and
18 they are reputed of him as nothing, and a vaine thing. † To whom then haue you made God like? or what image wil you

Act. 17.
19 set to him? † Hath the artificer cast a sculptil? or hath the goldsmith figured it with gold, or the siluersmith with plates
20 of siluer? † Strong wood, and that which wil not putrifie hath he chosen: the wise artificer seeketh how he may set vp

when they should be deliuered from captiuitie of Babylon: but principally prophicieth of mans deliuerie from sinne by Christ.

:: An euident prophecie of S. Iohn Baptist.

:: This is also manifest of Christs preaching in the mountaine: & of his Apostles, and Apostolical preachers.

:: Gods powre and beneuolence in creating & gouerning al this world, is a signe that he both can and wil bestow these great benefites of grace vpon al nations.

* least dust, or atomus.

:: From the beginning the law of nature, afterwards the law of Moyse taught that he which made the world is God.

a sculptile which may not be moued. † Why, :: doe you not know? why, haue you not heard? why, hath it not bene told you from the beginning? Haue you not vnderstood the fundations of the earth? † He that sitteth vpon the compasse of the earth, and the inhabitants therof are as locustes: he that stretcheth out the heauens as nothing, & spreddeth them as a tent to dwel in. † He that maketh :: the searchers of secretes as if they were not, that hath made the iudges of the earth as a vayne thing: † and in deede their stocke was neither planted, nor sowen, nor rooted in the earth: sodenly he hath blowen vpon them, and they haue withered, and a whirlewind shal take them away as stubble. † And to whom haue ye likened me, and made me equal, saith the holie one? † Lift vp your eies on high, and see who hath created these thinges: he that bringeth out the host of them in number, and calleth them al by name: by the multitude of his force and strength, and power, not one of them was missing. † Why sayest thou Iacob, and speakest thou Israel: My way is hid from our Lord, and my iudgement is passed ouer of my God? † Why knowest thou not, or hast thou not heard? our Lord is God euerlasting, which hath created the endes of the earth: he shal not faile, nor labour, neither is there searching out of his wisdome. † Which geueth strength to the wearie: and to them that are not, multiplieth force and strength. † Children shal faynte, and labour, and yongmen shal fal by infirmitie. † But they that hope in our Lord shal change their strength, they shal take winges as eagles, they shal runne & not labour, they shal walke and not fainte.

:: VVisest Philosophers know nothing neither can consist but by him.

21 22 23 24 25 26 27 28 29 30 31

Psa.146.

CHAP. XLI.

God pleading against idolaters, sheweth his powre and goodnes by his benefites bestowed vpon the Iewes; 17. With promise of perpetual protection. 21. Wheras their vaine idols can no way profite them.

:: Gods expostulation with Ilandes, & other Gentiles liuing in idolatrie, which implieth a prophecie of their conuersion to Christ,

LET :: the ilands hold their peace before me, and the Gentiles change their strength: let them come neere, and then speake, let vs approche to iudgement together. † Who hath raysed the iust from the East, hath called him that he should folow him? he shal geue the Gentiles in his sight, and he shal obteyne kinges: he shal geue them as it were dust to his sword, as stubble taken violently with with the winde, to his bow. † He shal pursew them, he shal passe

1 2 3

passe in peace, there shal no path appeare after his feete.
4 † Who hath wrought and done these thinges, calling the generations from the begynning? I the Lord, the first and the
Apoc. 1. & 22. 5 last I am. † The ilands haue seene, and haue bene afrayd, the ends of the earth haue beene astonied, they haue approched, and come neere. † Euerie one shal helpe his neighbour,
7 and shal say to his brother: Be strong. † The coppersmith striking with the hammer encouraged him that forged at that time, saying: It is good for sodering: and he strengthened it
8 with nailes, that it should not be moued. † And thou Israel my seruant, Iocob whom I haue chosen, the seede of Abra-
9 ham my frend: † in whom I haue taken thee from the ends of the earth, and from the far parts therof haue called thee, and sayd to thee; Thou art my seruant, I haue chosen thee, and
10 haue not cast thee away. † Feare not, because I am with thee: decline not, because I am thy God: I haue strengthened thee, and haue holpen thee, and the right hand of my iust one hath
11 susteyned thee. † Behold al that fight against thee shal be confounded and ashamed, they shal be as if they were not, and
12 the men shal perish that gayneſay thee. † Thou shalt seeke them, and shalt not find, the men thy rebelles: they shal be as if they were not: and as consumption the men that warre
13 against thee. † Because I am the Lord thy God taking thy hand, and saying to thee: Feare not, I haue holpen thee.
14 † Feare not thou ⁂ worme of Iacob, ye that are dead of Israel: I haue holpen thee, sayth our Lord: and thy redemer the
15 holie one of Israel. † I haue made thee as a new threshing wayne, hauing teeth like a saw: thou shalt thresh the mountaynes, and breake them in peeces: and shalt make the litle
16 hilles as dust. † Thou shalt fanne them, and the wind shal take them away, and the whirlewind shal disperse them: and thou shal reioyce in the Lord, in the holie one of Israel thou shalt
17 be ioyful. † The needie and the poore seeke for waters, and there are none: their tongue hath bene drie with thirst. I the Lord wil heare them, I the God of Israel wil not forsake them.
18 † I wil open riuers in the high hilles, and fountaynes in the middes of plaine fildes: I wil make the desert into pooles of
19 waters, and the land not passable into riuers of waters. † I wil geue into the wildernes the cedar, and the thorne, and the myrlte and the oliue tree: I wil set in the desert the firretree,
20 the elme, and the box tree together. † That they may see, and

perteyneth amongst others very particularly to our great Britanie the greatest & most renowmed Iland of Europe. *See D. Brittayn. Mon.* II.

⁂ You that are as abiectes contemned, & as dead men in the world, feare not, because Christ hath care to protect, & to reward you.

know, and recount, and vnderstand together that the hand of the Lord hath done this, and the holie one of Israel hath created it. † Make your iudgement approche, sayth the Lord: 21
bring hither, if perhaps you haue any thing, sayd the king of Iacob. † :: Let them come, and tel vs what thinges so euer are 22
to come: tel the former thinges what they haue bene: and we wil set our hart, and shal know the later ends of them, and tel vs the thinges that are to come. † Shew what thinges are to 23
come hereafter, and we shal know that ye are goddes. Doe ye also good or euil, if you can: and let vs speake, and see together. † Behold, you are of nothing, and your worke of that 24
which is not: he is abomination that hath chosen you. † I 25
haue raysed vp from the North, and he shal come from the rising of the sunne: he shal cal vpon my name, and shal bring the magistrates as myre, and as the plasterer treading claie. † Who hath shewed from the beginning, that we may know: 26
and from the beginning that we may say: Art thou iust? There is neyther that sheweth, nor telleth before, nor heareth your wordes. † The first shal say to Sion: Loe I am present, and to 27
Ierusalem I wil geue an euangelist. † And I saw, and neither 28
of these was there any that would consult, and being asked would answer a word. † Behold al are vniust, and their 29
workes vayne: their idols are wind and vanitie.

:: Only God, and those to whom he reueleth, can tel thinges to come, and therfore idols can not foreshew what shal be, neither could tel before hand thinges that are already come to passe.

CHAP. XLII.

God the Father is wel pleased with his Sonne. 6. whom he sendeth into this world to teach iustice, whereby men are iustified. 11. *Manie Gentiles shal be conuerted.* 25. *Iewes, and other obstinate infidels shal be seuerely punished.*

BEHOLD :: my seruant, I wil receiue him: mine elect, my 1 Mat. 17.
soule hath pleased itself in him: I haue geuen my spirit vpon him, he shal bring forth iudgement to the Gentiles. † He 2
shal not crie, nor accept person, neither shal his voice be heard abrode. † The bruised reede he shal not breake, and smoking 3 Mat. 12.
flaxe he shal not quench: he shal bring forth iudgement in truth. † He shal not be sad, nor turbulent, til he set iudge- 4
ment in the earth: and the ilands shal expect his law. † Thus 5
sayth the Lord God that created the heauens, and stretched them out: that established the earth, & the thinges that spring therof: that geueth breath to the people, that is vpon it, and

:: Christ according to his humanitie is the seruant of God, by whom al other seruantes are redemed, none els being able to satisfie for themselues, much lesse for others.

spirit

6 ſpirit to them that tread therevpon. † I the Lord haue called
thee in iuſtice, and taken thy hand, and preſerued thee. And
I haue geuen thee for a couenant of the people, for a light of
7 the Gentiles. † That thou mighteſt open the eyes of the blind,
and bring forth the priſoner out of priſon, & them that ſitte in
8 darknes out of the priſon houſe. † I the Lord, this is my name:
I wil not geue my glorie to an other, and my praiſe to grauen
9 thinges. † The thinges that were firſt, loe they are come:
new thinges alſo I do shew: before they come forth, I wil
10 make you heare them. † Sing ye to the Lord a new ſong, his
prayſe is from the endes of the earth: ye that goe downe to
the ſea, and you the fulnes therof: ye ilands, and inhabitants
11 of the ſame. † Let the deſert be exalted and the cities therof:
Cedar shal dwel in houſes: ye inhabitants of the Rocke, geue
prayſe, they shal crye from the toppe of the mountaines.
12 † They shal geue glorie to the Lord, and shal declare his praiſe
13 in the ilands. † The Lord shal goe forth as a ſtrong man, as a
man of warre shal he raiſe vp zele: he shal shoute and crie:
14 ouer his enemies he shal be ſtrengthened. † I haue alwayes
held my peace, I haue kepte ſilence, I haue bene patient, I
wil ſpeake as a trauailing woman: I wil diſſipate, and ſwallow
15 vp together. † I wil make :: mountaynes and litle hilles de-
ſolate, and wil make al their graſſe to wither: and I wil turne
16 riuers into ilands, and wil drie vp the ſtanding pooles. † And
I wil lead the blind into the way, which they know not: and
in the pathes, which they haue bene ignorant of: I wil make
them walke: I wil make darkenes before them to be light, and
crooked thinges ſtreight: theſe words haue I done to them,
17 and haue not forſaken them. † They are turned backward:
let them be confounded with confuſion, that truſt in grauen
18 thing, that ſay to the framed thing, ye are our goddes. † Heare
19 ye deafe, and ye blind behold to ſee. † Who is blind, but my
ſeruant? and deafe, but he to whom I haue ſent my meſſen-
gers? Who is blind, but he that is ſolde? and who is blind,
20 but the ſeruant of the Lord? † Thou that ſeeſt manie thinges,
wilt thou not keepe them? thou that haſt eares open, wilt
21 thou not heare? † And the Lord hath bene willing to ſan-
22 ctifie him, and to magnifie the law, and extol it. † But the
ſame people is ſpoiled, and waſted: al are the ſnare of yong-
men, and they are hid in the houſes of priſons: they are made
a praye, neither is there to deliuer them: a ſpoile, neither is
there

:: Such hautie and couetous mindes as expect their Meſſias to be a worldlie and warlike conquerour, that wil aduance his folowers to kingdomes or princedomes, and to abundance of temporal riches, shal be fruſtrate of their vaine hopes. Vvhereas Chriſt our Sauiour both by example and doctrine teacheth the contrarie, willing his folowers to lerne of him to be poore in ſpirit meke & humble in hart & their reward shal be great in heauen, not in earth; they shal be happie not in external, but in eternal glorie.

there that sayth: Restore. † Who is there among you that wil heare this, attend and harken for thinges to come? † Who hath geuen Iacob into spoyle, and Israel to the wasters? hath not our Lord himself, to whom we haue sinned? And they would not walke in his wayes, & they haue not heard his law. † And he hath powred out vpon them the indignation of his furie, & a strong battel, and hath burnt him round about, and he knewe not: and set him on fyre, and he vnderstoode not.

23 24 25

CHAP. XLIII.

God comforteth his Church, promising euer to protect the same: 11. blameth the Iewes, expostulating their ingratitude.

AND now thus sayth our Lord that :: created thee ô Iacob, & formed thee ô Israel: Feare not, because I haue redemed thee, and called thee by thy name: thou art mine. † When thou :: shalt passe through the waters, I wil be with thee, and the floudes shal not couer thee: when thou shalt walke in fyre, thou shalt not be burnt, and the flame shal not burne in thee: † Because I am the Lord thy God the holie one of Israel thy sauiour, I haue geuen Aegypt thy propitiation, Æthiopia and Sale for thee. † Since thou becamest honorable in mine eies, and glorious: I haue loued thee, & I wil geue men for thee, and peoples for thy soule. † Feare not, because I am with thee: from the East wil I bring thy seede, and from the West I wil gather thee. † I wil say to the North: Geue: and to the South, Hinder not: bring my sonnes from a farre, and my daughters from the endes of the earth. † And euerie one that inuocateth my name, for my glorie haue I created him, formed him, and made him. † Bring forth the blind people, and hauing eyes: the deafe, and he hath eares. † Al the nations are assembled together, and the tribes are gathered: which of you can shew this, and shal make vs heare the former thinges? Let them geue their witnesses, and be iustified, and heare, and say: In verie deede. † You are my witnesses, sayth our Lord, and my seruants whom I haue chosen: that you may know, and beleue me, and vnderstand that I myself am. Before me there hath no god bene formed, & after me there shal not be. † I am, I am the Lord, and there is no sauiour beside me. † I haue shewed, and haue saued: I haue made it heard, and there hath bene no strange one among

1 2 3 4 5 7 8 9 10 11 12

:: Christ calleth, and indueth sinners with grace, without anie precedent good worke or desire in them; euen as he createth of nothing.

:: In al tribulations and persecutions Christ protecteth his seruantes, not suffering them to be tempted further then they may resist if they wil. VVherby the Church stil remaneth incontaminate, and shal neuer be destroyed.

among you. You are my witnesses, sayth our Lord, and I God.
13 † And from the beginning I my self, and there is not that can deliuer out of my hand: I wil worke, and who shal turne it
14 away? † Thus sayth the Lord your redemer, the holie one of Israel: For your sake haue I sent forth into Babylon, and haue plucked downe al the barres, and Chaldees glorying in their
15 shippes. † I the Lord your holie one, that created Israel your
16 king. † Thus sayth our Lord, that gaue a way in the sea, and
17 a path in the vehement waters. † Which brought forth the chariote and the house: the arme and the strong: they slept together, neither shal they rise agayne: they are broken as
18 flaxe, and are extinct, † Remember not former thinges, and
2 Cor 5. Apo. 21. 19 looke not on thinges of old. † Behold I make new thinges, and now they shal spring forth, verely you shal know them: I wil make a way in the desert, and riuers in the place not
20 haunted. † The beast of the fielde shal glorifie me, the dragons & the ostreches: because I haue geuen waters in the desert: riuers in the place not haunted, that I might geue drinke
21 to my people, to mine elect. † This people haue I formed for
22 myself, they shal tel my prayse. † Thou hast not inuocated
23 me ô Iacob, neither hast thou labored in men ô Israel. † Thou hast not offered me the ramme of thyne holocaust, and with thy victimes thou hast not glorified me: I haue not made thee to serue in oblation, nor put thee to payne in frankincense.
24 † Thou hast not bought me sweete cane for siluer, and with the fatte of thy victimes thou hast not inebriated me. But thou hast made me to serue with thy sinnes, thou hast put me to
25 payne with thine iniquities. † I am, I am he that take cleane away thine iniquities for mine owne sake, and I wil not
26 remember thy sinnes. † Bring me into remembrance, and let vs be iudged together: tel if thou haue any thing that thou
27 mayst be iustified. † :: Thy first father sinned, and thy :: inter-
28 preters haue transgressed against me. † And I haue profaned the holie princes, I haue geuen Iacob to destruction, & Israel to reproch.

:: God made Cyrus conquerour of Babylon not for his owne sake, but for Israel, that he might release their captiuitie. For God perpetually disposeth of kingdomes for the good of his Church.

:: The sinne of Adam contaminating al mankind was not purged by anie:

:: Al Patriarches Priestes Prophetes & al others sinning: til Christ the innocent lambe came to take away the sinne of the world.

CHAP. XLIIII.

Christ foundeth and establisheth his Church: 6. Inueigheth against idolaters: 26. and promiseth deliuerance from the captiuitie of Babylon.

Iere. 30. & 48. 1 AND now heare ô Iacob my seruant, and Israel whom
2 I haue chosen. † Thus sayth the Lord that made and formed thee, thy helper :: from the wombe: feare not ô my :: Gods elec-

 tion preuen-

seruant Iacob, and thou most righteous whom I haue chosen. † For I wil powre out waters vpon the thirstie ground, and streames vpon the drie land: I wil powre out my spirit vpon thy seede, and my blessing vpon thy stocke. † And they shal spring the herbes as willowes beside the waters running by. † This man shal say: I am our Lords: and an other man shal cal in the name of Iacob, and this wil write with his hand, To the Lord: and in the name of Israel he shal be resembled. † Thus sayth our Lord the king of Israel; and the redemer therof the Lord of hostes: I am :: the first, and I the last, and beside me there is no God. † Who is like to me? let him cal and declare: and let him expound me the order, since I appoynted the ancient people: the thinges to come, and that shal be hereafter let them shew vnto them. † Feare ye not, neither be ye trubled, from that time I haue made thee to heare, and haue declared: you are my witnesses. Is there a God beside me, and a maker, whom I haue not knowen? † Al the makers of an idol are nothing, and their best beloued thinges shal not profite them. :: Them selues are their witnesses, that they doe not see, nor vnderstand, that they may be confounded. † Who hath formed a god, and molten a sculptil profitable to nothing? † Behold, al the partakers therof shal be confounded: for the makers are of men: they shal al assemble, they shal stand and feare, and shal be confounded together. † The yron smith hath wrought with the file, with coales, and with hammers he hath formed it, and hath wrought in the arme of his strength: he shal hunger and faynt, he shal not drinke water, and shal become wearie. † The carpenter hath stretched out a rule, he hath formed it with a plaine: he hath made it with corners, and hath fashioned it round with the compasse: and he hath made the image of a man as it were a beautiful man dwelling in a house. † He hath cut downe cedars, taken the helme tree, & the oke that stood among the trees of the forest: he hath planted the pine tree, which the rayne nourished. † And it was made a fyre for men: he tooke of them, and was warmed: and kindled them, and baked bread: but of the rest he wrought a god, and adored: he made a sculptil, and bowed downe before it. † Halfe he burnt with fyre, and of the halfe broyled he flesh & eate it: he sod pottage, and was filled, and was warmed, and sayd: Aha, I am warme, I haue sene the fyre. † But the rest therof he made

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Apoc. 1. & 22.
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13 Sup. 13.
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seeth' mans good endenoure for without grace none could returne to God.

:: Idolaters are foolish in leauing God, who is eternal and to trust in idoles that neither can shew vvhat was from the beginning, nor prophecie thinges to come.

:: Al that is here sayd of the vanitie of idoles & foolish impietie of idolaters, may be referred (saith S. Ierom in this place) vnto heresie, and heretikes, who artificially deuise the fictions of their owne doctrines and lying: and adore the thinges which they knovv were feaned by themselues neither are so content, but draw the simple to embrace

made a god, and a sculptil to him self: he boweth before it, and
besecheth, saying: Deliuer me, because thou art my God.
18 † They haue not knowen, nor vnderstood: for they haue
forgotten, that their eies could not see, and that they could
19 not vnderstand with their hart. † They doe not recount in
their minde, nor know, nor feele, that they should say: Halfe
therof I haue burnt with fyre, and I haue baked bread vpon
the coales therof: I haue broyled flesh, & haue eaten, and of
the rest therof shal I make an idol? shal I fal downe before the
20 stocke of a tree? † Part therof is ashes; an vnwise hart adored
it, & he wil not saue his soule, nor say: Perhaps there is a lie in
21 my right hand. † Remember these thinges ô Iacob, and Israel,
because thou art my seruant. I haue formed thee, thou art my
22 seruant ô Israel foget me not. † I haue cleane taken away thine
iniquities as a cloude, & thy sinnes as a mist: returne to me be-
23 cause I haue redemed thee. † Prayse ye ô heauens, because
the Lord hath done mercie: make iubilation ye endes of the
earth: ye mountaynes sound prayse, thou forest and euerie tree
therof: because the Lord hath redemed Iacob, and Israel
24 shal be glorified. † Thus sayth our Lord thy redemer, and
thy maker, from the wombe: I am the Lord, that make al
thinges, that alone stretch out the heauens, that establish the
25 earth, and none with me. † That make the signes of diuiners
voide, and turne the southsayers into furie. That turne the
26 wise backward, and that make their knowlege foolish. † That
rayseth vp the word of his seruant, and accompliseth the
counsel of his messengers, which say :: to Ierusalem: Thou
shalt be inhabited; & to the cities of Iuda: You shal be built,
27 and I wil rayse vp the desertes therof. † Which say to the
28 depth: Be thou desolate, and thy riuers I wil drie vp. † Who
say to Cyrus: Thou art my pastour, and thou shalt accom-
plish al my wil. Who say to Ierusalem: Thou shalt be built;
and to the temple: Thou shalt be formed.

and adore the same inuentions. A litle after he sheweth, that the Catholique Church of Christ shal be euer free from such idolatries quite cõtrarie to Protestantes assertion that the Church should haue fallen & bene in idolatrie manie hundred yeares together.

:: In al this prophecie of the Church of Christ the prophet alludeth to the historie of Ierusalem to ben destroyed by the Chaldees and reedified by permission of Cyrus, & Darius in the times of Aggeus, & Zacharias.

CHAP. XLV.

Cyrus, by Gods prouidence ouercoming Babylon, wil deliuer the Iewes from captiuitie. 4. *Yet is reprehended because he acknowlegeth not God.* 8. *Vpon which occasion the prophet foresheweth the coming of Christ;* 14. *in figure of whom he addeth more of Cyrus:* 18. *and auoucheth that there is but one true God.*

The 7. part. The deliuerie of the Iewes from Babylon by Cyrus king of Medes and Persians, now also of Assirians.

THVS sayth the Lord to my :: christ Cyrus, whose right hand I haue taken, to subdew the Gentiles before his face, and to turne the backes of kinges, & to open the doores before him, and the gates shal not be shut. † I wil goe before thee, and wil humble the glorious of the earth: I wil breake the brasen gates, and wil burst the iron barres. † And I wil geue thee hidden treasures, & mysteries of secretes: that thou mayst know that I am the Lord, which cal thy name, the God of Israel. † For my seruant Iacob, and Israel myne elect, and I haue called thee :: by thy name: I haue resembled thee, and :: thou hast not knowen me. † I the Lord, & there is none els: beside me there is no God: I girded thee, and thou hast not knowen me: † that they which are from the rising of the sunne, and which are from the west may know, that there is none beside me. I the Lord, and there is none oher, † that forme light, and create darknesse, make peace, and create euil: I the Lord that doe al these thinges. † :: Droppe dew ye heauens from aboue, and let the cloudes rayne the iust: be the earth opened, and bud forth a sauiour: and let iustice spring vp withal: I the Lord haue created him. † Woe to him that gaineth sayeth his maker, a sheard of the earthen pottes: shal the clay say to him that fashioneth it: What makest thou, & thy worke is without handes? † Woe to him that sayth to his father: Why doest thou beget? and to the woman: Why doest thou trauel? † Thus sayth our Lord the holy one of Israel the maker therof: Aske me thinges to come: concerning my children and the worke of my handes command you me. † I made the earth: & man vpon the same I haue created: my handes stretched forth the heauens, and I haue commanded al their host. † I haue raysed him vp to iustice, & wil direct al his waues: he shal build my citie, & dismisse my captiuitie: not for price, nor for giftes, sayth our Lord the God of hostes. † Thus sayth our Lord: The labour of Aegypt, and the merchandise of Aethiopia, and of Sabaim the high men shal passe to thee, & shal be thine: they shal walke after thee, they shal goe bound with manicles: and they shal adore thee, and shal beseche thee: Onlie in thee is God, and there is no God beside thee. † Verely thou art God hidden, the God of Israel a sauiour. † They are al confounded, and ashamed: the forgers of errours are gone together into confusion. † Israel is saued in our Lord with eternal saluation: you shal not be confounded, and you shal not be ashamed for

:: Because al kinges that reigned amõg the Iewes vvere annointed vvith oyle, Cyrus is called christ though he was not ordayned with this ceremony of annointing.

:: S. Ierom noteth here out of Iosephus (*l.* 11. *Antiq.*) that Cyrus finding his name long before prophecied by Isaias, became very beneuolous to the Ievves, louing them as the familiar seruants of God.

:: But though he knew and professed one God, & no other (1. *Esd.* 1.) yet he was not conuerted in al pointes of religion, neither serued god according to that general knowlege he had, and so knew not God rightly.

:. The prophet in the former prophecie contemplating Christ as in a figure novv eleuated more in spirite, pro-

1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17

2. *Par.* 36.

Rom. 9. *Iere.* 18.

18 for euer and euer. † Becauſe thus ſayth our Lord that created the heauens, the verie God that formed the earth, and made it, the verie maker therof: he did not create it in vaine: to be inhabited he formed it. I the Lord, and there is none other.
19 † I haue not ſpoken in ſecrete, in a darke place of the earth: I haue not ſayd to the ſeede of Iacob: Seeke me in vayne. I
20 the Lord that ſpeake iuſtice, that declare right thinges. † Gather ye together, and come, and approch together ye that are ſaued of the Gentiles: they haue bene ignorant that lift vp the wood of their grauen worke, and aske of a God that ſa-
21 ueth not. † Declare ye, and come, and conſult together: who hath made this to be heard from the begynning, from that time foretold this? Haue not I the Lord, and there is no God beſides but I? A iuſt God, and that ſaueth there is none beſide
22 me. † Be conuerted to me, and you ſhal be ſaued al ye endes of the earth: becauſe I am God, and there is none other.
23 † I haue ſworne by myſelf, the word of iuſtice ſhal procede
Rom.14. out of my mouth, and ſhal not returne, becauſe euerie knee
Phil.2. 24 ſhal be bowed to me, and euerie tongue ſhal ſweare. † Therfore in our Lord, ſhal he ſay, are my iuſtices and empire: they ſhal come to him, and al that reſiſt him, ſhal be confounded.
25 † In our Lord ſhal al the ſeede of Iſrael be iuſtified and prayſed.

phecieth of Chriſt only, vvho built his Church vpon a ſure rock.

Not of Cyrus, who being aduanced by god yet perfectly knevvnot god v.4 nor of Zorobabel vvho did not releaſe the people from captiuitie, but together with others, vvas releaſed, neither had the title of a king, but liued in ſubiection to other kinges. *S. Ierom. in hunc locum.*

CHAP. XLVI.

Bel, Nabo, and other idoles ſhal be deſtroyed, 3. Wherupon the Iewes are admoniſhed to returne from ſinne, to Gods true ſeruice. 12. And ſaluation is promiſed by Chriſt.

1 BEL :: is broken, :: Nabo is deſtroyed: their idols are made to beaſtes and cattel, your burdens of heauie weight euen
2 vnto wearines. † They haue melted away, and are broken together: they could not ſaue him that caried them, and their
3 ſoule ſhal goe into captiuitie. † Heare me ô houſe of Iacob, al the remnant of the houſe of Iſrael, which are caried of my
4 wombe, are borne vp of my matrice. † Euen vnto old age I am the ſame, and vnto hoare heares I wil carie: I haue made,
5 and I wil beare: I wil carie, and wil ſaue. † Wherto haue you reſembled me, and made me equal, and compared me, and
6 made me like? † You that contribute gold out of the bag, and weigh ſiluer with balance: hyring a goldſmith to make
Iom.6. 7 a god: and they fal downe and adore. † They beare him on

:: Bel or Belus, called alſo Saturnus, was of ſuch eſtimation, that they offered to him inſacrifice not only men that vvere taken captiues, but alſo their owne ſonnes. Nabo, otherwiſe called Dagon, vvas an eſpecial idol amongſt the Philiſtims. 1. *Reg.5.*

their shoulders carying, and setting him in his place,& he shal stand, and shal not moue out of his place. Yea when they shal crie also vnto him,he shal not heare: from tribulation he shal not saue them. † Remember this, & be confounded: returne 8
ye transgressors to the hart. † Remember the former world, 9
because I am God, and there is no God beside, neither is there the like to me. † Which shew the last thing from the begin- 10
ning, and from the begynning the thinges that as yet were not done, saying: My counsel shal stand, and al my wil shal be done: † Which cal :: a bird from the east, and from a farre 11
countrie, the man of mine owne wil, and I haue spoken, and wil bring it: I haue created, and wil doe it. † Heare me ye 12
hard harted, which are far from iustice. † I haue made my iu- 13
stice neere,it shal not be far of, & my saluation shal not tarie. I wil geue saluation in Sion, and my glorie to Israel.

:: Not Cyrus (saith S. Ierom) but Christ the Orient starre prophecied by Balaam. *Num.* 24 whom the Sages came to adore from the East *Mat.* 2.

CHAP. XLVII.

The destruction of Babylon is further prophecied, for their pride, 8. *arrogancie,* 10. *and sorcerie.*

:: Babylon not hitherto ouercome at last was brought to miserie and destruction.

COME downe, sitte in the dust :: ô Virgin daughter of 1
Babylon, sitte on the ground: there is no throne for the daughter of the Chaldees, because thou shalt no more be called nice and tender. † Take a mil, and grinde meale: make 2
bare thy turpitude,discouer the shoulder,vncouer the thighes, passe the riuers. † Thyne ignominie shal be discouered, and 3
thy reproch shal be seene: I wil take vengeance,and no man shal resist me. † Our redemer, the Lord of hostes is his name 4
the holie one of Israel. † Sitte holding thy peace, and enter 5
:: Gods people cõtaminating themselues with sinne, were suffered to fal into ignominious captiuitie; but God geueth them grace of repentance, & then seuerely punisheth their vnmerciful afflicters & persecuters.
into darkenes ô daughter of the Chaldees: because thou shalt no more be called the ladie of kingdomes. † I was angrie 6
agaynst my people, I :: haue contaminated mine inheritance, and haue geuen them into thy hand: thou hast not shewed mercies to them: vpon the ancient thou hast made thy yoke exceding heauie. † And thou hast sayd: I wil be a ladie for 7
euer: thou hast not put these thinges vpon thy hart, neither hast thou remembred thy later end. † And now heare these 8
thinges thou that art delicate, and dwellest confidently, that sayest in thy hart: I am, and there is none eles beside me: I shal not sitte a widow, and I shal not know barrennesse. † These two thinges shal come to thee sodenly in one day, 9
barrennesse and widowhood. Al thinges are come vpon thee, because

Nahum. 3.

Apoc. 3

Infra 51

because of the multitude of thy sorceries, and for the vehe-
10 ment hardnes of thine inchanters. † And thou hast confi-
dence in thy malice, & hast sayd: There is none that seeth me.
Thy wisdome, and thy knowlege, this hath deceiued thee.
And thou hast sayd in thy hart: I am, and beside me there is
11 none other. † Euil shal come vpon thee, and thou shalt not
know the rysing therof: and calamitie shal fal violently vpon
thee, which thou canst not expiate: miserie shal come vpon
12 thee sodenly, which thou shalt not know. † Stand with thine
inchanters, and with the multitude of thy sorceries, in which
thou hast traueled from thy youth, if perhaps it may profite
13 thee any thing, or if thou mayst become stronger. † Thou
hast fayled in the multitude of thy counsels: let the astrologers
of the heauen stand and saue thee, which did contemplate the
starres, and count the monethes, that by them they might tel
14 thinges that shal come to thee. † Behold they are become as
stuble, fire hath burnt them, they shal not deliuer their soule
from the hand of the flame: there are no coles, wherwith they
15 may be warmed, nor fire, that they may sitte therat. † So are
the thinges become vnto thee, in whatsoeuer thou hast tra-
ueled: thy merchants from thy youth, euerie one hath erred
in his owne way, there is none that can saue thee.

CHAP. XLVIII.

The prophet inueigheth against the Iewes vaine boasting of the name of Israel, not hauing true vertues. 3. Onlie God, not idoles, foresheweth thinges to come: 9. for his owne names sake, conserueth his people, 16. Inuiteth them to repent, and to be gratful for his benefites.

1 HEARE ye these thinges ô house of Iacob, which are
called by the name of Israel, and are come out of
the waters of Iuda, which sweare in the name of our Lord, & are
2 mindful of the God of Israel not in truth, nor in iustice. † For
they are called of the holie citie, and are established vpon the
3 God of Israel: the Lord of hostes is his name. † The former
thinges of old I haue declared, and they proceded out of my
mouth, and I haue made them to be heard: sodenly I haue
4 wrought, and they came. † For I knew that thou art stub-
burne, and thy necke is an yron sinew, and thy forehead of
5 brasse. † I foretold thee of old: before they came I told thee,
lest perhaps thou shouldest say: My idols haue done these
thinges,

* By waters in the Hebrew phrase, is here vnderstood the fountaine, or spring, the prophet speaking to those that were of the tribe of Iuda: who especially challenged the preeminences

and blessings of Israel the Patriarch, but had not his vertues of fortitude, and internal sight of God, signified by the name *Israel*.

:: God spareth & conserueth his people not for their merites but of his mercie, shewing his benignitie that they may repent if they vvil.

:: These promises of reconciliation to God, and of peace perteine to the penitent not to the obstinate in impietie.

thinges, and my sculptils, and moltens haue commanded these thinges. † See al the thinges which thou hast heard: but haue you declared them? I haue made thee know new thinges of old, and the thinges are kept which thou knowest not: † now they are created, and not of old: and before the day, and thou heardest them not, lest perhaps thou mightest say: Behold I knewe them. † Thou hast neither heard, nor knowen, neither was thyne eare opened of old. For I know that transgressing thou wilt transgresse, and I haue called thee a transgressour from the wombe. † :: For my names sake I wil make my furie far of: and for my prayse I wil bridle thee, that thou perish not. † Behold I haue fined thee, but not as siluer, I haue chosen thee in the fornace of pouertie. † For myself, for my self wil I do it, that I be not blasphemed: and I wil not geue my glorie to an other. † Heare me ô Iacob, and thou Israel whom I cal: I the same, I the first, & I the last. † My hand also hath founded the earth, and my right hand hath measured the heauens: I shal cal them, and they shal stand together. † Assemble ye together al you, and heare: which of them hath shewed these thinges? The Lord hath loued him, he wil do his wil in Babylon, and his arme in the Chaldees. † I, euen I haue spoken, and called him: I haue brought him, and his way is directed. † Come ye to me, and heare this: I haue not spoken in secrete from the begynning, from the time before it was done, I was there, and now the Lord God hath sent me, and his spirite. † Thus sayth our Lord thy redemer the holie one of Israel: I the Lord thy God that teach thee profitable thinges, that gouerne thee in the way that thou walkest. † I would thou hadst attended to my commandments: thy peace had bene as a floud, and thy iustice as the waues of the sea. † And thy seede had bene as the sand, and the stocke of thy wombe as the grauel stones therof: his name had not perished, neither had it bene destroyed from before my face. † Come forth out of Babylon, flee from the Chaldees, shew it forth in the voice of exultation: make this to be heard, and speake it out euen to the endes of the earth. Say: Our Lord hath redemed his seruant Iacob. † They thirsted not in the desert, when he brought them forth: water out of the rocke he brought forth to them, and he cloue the rocke, and there flowed waters. † There is :: no peace to the impious, sayth our Lord.

6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22

Isa. 2

Exo. 17 Nu. 20

CHAP.

CHAP. XLIX.

Christ shal lead the Gentiles to saluation, euen of the ilandes and vttermost partes of the world. 10. *By him the faithful shal receiue much grace,* 14. *and comforth.* 18. *The Church stil increasing,* 21. *admiring her owne felicitie* : 25. *and the destruction of her enimies.*

The 8. part. Al nations shal be conuerted to Christ: some Iewes in the primitiue Church, and many nere the end of the world.

1 HEARE ye ilands, and attend ye peoples :: from a farre. The Lord hath called me from the wombe, from my
2 mothers bellie he hath bene mindful of my name. † And he hath made my mouth as a sharpe sword: in the shadow of his hand he hath protected me, & hath made me as a chosen arrow
3 in his quiuer he hath hidden me. † And he sayd to me: Thou
4 art my seruant Israel, because in thee wil I glorie. † And I sayd: I haue laboured in vayne, without cause, and in vayne haue I spent my strength: therfore my iudgement is with the
5 Lord, and my worke with my God. † And now sayth the Lord, that formed me from the wombe to be his seruant, that I may reduce Iacob vnto him, and Israel wil not be gathered together: and I am glorified in the eies of the Lord, and my
6 God is made my strength. † And he sayd: It is a smal thing *Act. 13.* that thou shouldest be my seruant to rayse vp the tribes of Iacob, and to conuert the dregges of Israel. Behold, I haue geuen thee to be the light of the Gentiles, that thou mayst be
7 saluation euen to the fardest part of the earth. † Thus sayth our Lord the redemer of Israel, the holie one therof, to the contemptible soule, to the nation that is abhorred, to the seruant of lordes: kinges shal see, & princes shal rise, & adore for our Lords sake, because he is faythful, & for the holie one
8 of Israel who hath chosen thee. † Thus sayth our Lord: In *2. Cor. 6* time acceptable I haue heard thee, and in the day of saluation I haue holpen thee: and I haue kept thee, and geuen thee to be a couenant of the people, that thou mightest rayse vp the
9 land, and possesse the inheritances dissipated: † that thou mightest say to them, that are bound: Come forth: & to them that are in darknesse: Be ye discouered. Vpon the wayes shal
10 they feede, & their pastures shal be in al plaines. † They shal *Apoc. 7.* not hunger, nor thirst, & heate and sunne shal not strike them: because he that is merciful to them, shal gouerne them, and al
11 the fountaines of waters shal geue them drinke. † And I wil make al my mountaines to be a way, & my pathes shal be exal-
12 ted. † Behold these shal come from farre, & behold they from

:: This word *from a farre* (& the like) doth conuince (saith S. Ierom) that the prophet speaketh of al nations to be conuerted to Christ. And as this Prophet hath already spoken much of Christ and his Church, so hence forth more especially he sheweth him selfe rather an Euangelist, or an Apostle then only a Prophet. which S. Ierom testifieth of him. *Epist. ad Paulin.*

the North and the sea, and these from the South countrie.
† Ye heauens prayse, and earth reioyce, ye mountaynes geue 13
prayse with iubilation: because our Lord hath comforted his
people, and wil haue mercie on his poore ones. † And :: Sion 14
sayd: Our Lord hath forsaken me, & our Lord hath forgotten
me. † Why, :: can a woman forget her infant, that she wil not 15
haue pitie on the sonne of her wombe? And if she should for-
get, yet wil not I forget thee. † Behold, I haue writen thee in my 16
handes: thy walles are before myne eies alwayes. † Thy buil- 17
ders are come: they that destroy thee, and dissipate thee shal
goe out of thee. † Lift vp thine eies round about, and see, al 18
these are gathered together, they are come to thee: I liue, saith
our Lord, for thou shalt be clothed with al these as with an
ornament, and as a bride thou shalt put them about thee.
† Because thy deserts, and thy solitarie places, and the land of 19
thy ruine shal now be straite by reason of the inhabitants, and
they shal be chased far away that swalowed thee vp. †. As yet 20
shal the children of thy barrennesse say in thine eares: The
place is straite for me, make me space to dwel. † And thou 21
shalt say in thy hart: Who hath begot me these? I am barren &
not bearing, ledde into transmigration, and captiue: and these
who hath brought vp? I destitute and alone: & these where
were they? † Thus sayth our Lord God: Behold I wil lift vp 22
my hand to the Gentiles, & to the peoples I wil exalt my signe.
And shal carie thy sonnes in their armes, and thy daughters
vpon their shoulders. † And kinges shal be thy nourcing fa- 23
thers, & queenes thy nources: with countenance cast downe
toward the ground they shal adore thee, & they shal licke vp
the dust of thy feete. And thou shalt know that I am the Lord,
vpon whom they shal not be confounded that expect him.
† Shal a praye be taken from the strong? or can that which 24
was caught of the mightie be saued? † Because thus sayth our 25
Lord: Yea verely, euen the captiuitie shal be taken away from
the strong: and that which was taken by the mightie, shal be
saued. But those that haue iudged thee, wil I iudge, and thy
children I wil saue. † And I wil feede thine enemies with 26
their owne flesh: and as with new wine, so shal they be em-
brewed with their owne bloud: and al flesh shal know, that
I am the Lord that saue thee, and thy redemer the mightie one
of Iacob.

Isa. 60.

:: The Church of the old testament lamenteth that she semeth to be forsaken, in respect of the manie great benefites bestowed on the Church of Christ.

::But God answereth that he can not, & wil not forget, nor forsake his Church which in dede is al one in the old and new testament, only differing in state, and therfore that which he doth to her in the new testament, perteyneth to the whole Church in general of al times & al places.

CHAP.

CHAP. L.

The Sinagogue shal be diuorced for her iniquities. 4. Christ wil omite no ordinarie meanes, but for ker sake wil indure ignominious afflictions. 10. Al which she contemning shal perish.

1 THVS sayth our Lord: What is this :: bill of the diuorce of our mother, wherwith I haue dismissed her? or who is :: my creditour, to whom I sold you? Loe you are solde :: for your wicked deedes, I haue dismist your mother. † Because I came, and there was not a man: I called, and there was none that would heare. Why, is myne hand abridged and made a litle one, that I can not redeme? or is there no strength in me to deliuer? Behold, in my rebuke I wil make the sea desert, I wil turne the floodes into drie land: the fishes shal rot without water, and shal dye for thirst. † I wil clothe the heauens with darknes, and wil make sackcloth their couering. † The Lord hath geuen me :: a learned tongue, that I may know to stay him vp that is wearie, with a word: he stirreth vp in the morning, in the morning he stirreth vp mine eare, that I may heare him as a master. † The Lord God hath opened mine eare, and I doe not gaynsay? I am not gone backward. † I haue geuen my bodie to the strikers, & my cheekes to the pluckers: I haue not turned away my face from the rebukers & spitters. † The Lord God is mine helper, therfore am I not confounded: therfore haue I set my face, as a most hard rocke, and I know that I shal not be confounded. † He is neere that iustifieth me, who shal gaynesay me? let vs stand together. who is myne aduersarie? let him come to me. † Behold the Lord God, my helper: who is he that shal condemne me? Loe they shal al be destroyed as a garment, the mothe shal eate them. † Which of you feareth our Lord, heareth the voice of his seruant, who hath walked in darkenes, and hath no light? let him hope in the name of our Lord, and leane vpon his God. † Loe al you doe kindle a fyre, are compassed with flames, walke in the light of your fyre, and in the flames which you haue kindled: of my hand is this done to you, you shal sleepe in sorrowes.

Isa. 59. Num. 11.

Mat. 26.

Rom. 8.

:: God diuorced not the Synagogue from him of hardnes of hart.

:: Neither deliuered her for payment, as though he were in debt to anie creditor.

:: But her owne reuolt, and iniquities separated her from Christ.

:: Skil of tongue how to speake, & discretion when & where, was geuen to Iaias, *ch. 6. v. 6.* Much more (saith S. Ierom) to Christ: who spake in his life, was silent in his passion, and now speaketh by his Apostles, and other pastores.

CHAP. LI.

God encoregeth Sion to trust in his promised comforte, by example of Abraham. 3. For the spiritual Sion, the Church of Christ, shal receiue much grace by his Euangelical law: 12. and her children shal not feare persecution, nor be ouercome; 23. but her enemies shal faile.

HEARE me ye that folow that which is iuſt, and that 1
ſeeke our Lord: attend to :: the rocke whence you are
hewen out, & to the caue of the lake from the which you are
cut out. † Attend to Abraham your father, and to Sara that 2
bare you: becauſe I called him alone, and bleſſed him, & mul-
tiplied him. † Our Lord therfore wil comfort Sion, and wil 3
comfort al the ruines therof: and he wil make her deſert as
delicacies, and her wildernes as the garden of our Lord. Ioy
and gladnes shal be found in it, geuing of thankes, and voice
of prayſe. † Attend vnto me ô my people, and my tribe heare 4
ye me: becauſe a law shal proceede from me, and my iudge-
ment shal reſt to be a light of the peoples. † My iuſt one is 5
nigh at hand, my ſauiour is gone forth, and mine armes shal
iudge peoples: the ilands shal expect me, and shal patiently
wayte for mine arme. † Lift vp your eies into heauen, and 6
looke downe to the earth beneath: becauſe the heauens shal
melt as ſmoke, and the earth shal be worne away as a garment,
and like to theſe thinges shal the inhabitants therof perish:
but my ſaluation shal be for euer, and my iuſtice shal not faile.
† Heare me ye that know that which is iuſt, my people which 7 *Pſal. 36.*
haue my law in their hart: feare ye not the reproch of men,
and be not afrayd of their blaſphemies. † For as a garment, 8
ſo shal the worme eate them: and as wool, ſo shal the moth
deuoure them, but my ſaluation shal be for euer, and my iu-
ſtice vnto generations of generations. † Ariſe, ariſe, put on 9
ſtrength ô arme of our Lord: ariſe as in the old dayes, in the
generations of worldes. :: Haſt not thou ſtriken the proude,
wounded the dragon? † Haſt not thou dried the ſea, the water 10 *Exo. 14.*
of the vehement, which madeſt the depth of the ſea a way,
that the deliuered might paſſe. † And now they that are re- 11
demed of our Lord, shal returne, and shal come into Sion
prayſing, and ioy euerlaſting vpon their heades, they shal poſ-
ſeſſe ioy and gladnes, ſorrow and mourning shal flee away.
† I, euen I my ſelf wil comfort you: who art thou that thou 12
shouldeſt be afrayd of a mortal man, and of the ſonne of man,
which as graſſe ſo shal wither? † And thou haſt forgotten our 13
Lord thy maker, which ſtretched out the heauens, and foun-
ded the earth: and thou haſt bene afrayd continually al the
day at the face of his furie, which afflicted thee, and had pre-
pared to deſtroy: where is now the furie of the affliction?
† He shal quickly come going to open, and he shal not kil 14

vnto

:: In the next verſe the *rock* & *caue* are explicated to ſignifie Abraham and Sara; who are propoſed for examples to be imitated, being ſo noble progenitors of the Iewes. S. Paul exhorteth his countrie men, and in them al Chriſtians the like in ſpiritual progenitors, that firſt plant Catholique Religion in anie place ſaying: *Remember your Prelates ywhich haue ſpoken the yword of God to you: Heb. 13.*

:: As God deſtroyed Pharao the proud dragon in the ſea, which he dried vp for his people to paſſe; ſo he wil ouerthrow the diuel & deliuer captiues from ſinne & tyrannie.

15 vnto vtter destruction, neither shal his bread faile. † But I
am the Lord thy God which truble the sea, and the waues
16 therof doe swel, the Lord of hostes is my name. † I haue put
Isa. 49. my wordes in thy mouth, and in the shadow of my hand I
haue protected thee, that thou mightest plant the heauens, and
found the earth: & mightest say to Sion: Thou art my people.
17 † Be lifted vp, be lifted vp, arise Ierusalem, which hast drun-
ken of the hand of our Lord the cuppe of his wrath: euen to
the botome of the cuppe of drousines hast thou drunke, euen
18 to the dregges. † There is none that can vphold her of al the
children, that she hath borne: and there is none that taketh
her by the hand of al the children, that she hath brought vp.
19 † There are two thinges which haue happened to thee: who
Isa. 47. shal be sorie for thee? :: Spoile, and destruction, and famine, :: Spoile & de-
20 and the sword, who shal comfort thee? † Thy children are stru&ion shal
throwen forth, they haue slept in the head of al wayes, as the happen by fa-
orix that is snared: ful of the indignation of our Lord, of the mine & sword.
21 rebuke of thy God. † Therefore heare this poore little one,
22 and drunken not of wine. † Thus sayth thy dominatour our
Lord, and thy God, who hath fought for his people: Behold
I haue taken out of thy hand the cuppe of drousines, the bo-
tome of the cuppe of mine indignation, thou shalt not adde
23 to drinke it any more. † And I wil put it in their hand, that
haue humbled thee, and haue sayd to thy soule: Bow downe,
that we may passe ouer: and thou hast layd thy bodie as the
gronnd, and as a way to them that passe ouer?

CHAP. LII.

The prophet alluding to the deliuerie of Sion and Ierusalem from Babylonical captiuitie, sturreth vp the Church of Christ, to reioyce for the deliuerie from sinne: 7. which Christs Apostles preached: 10. with great fruite in al nations.

:: The Iewes had not wronged the Babylonians, neither had mankind sinned against the diuel, but both had offended God

1 ARISE, arise, put on thy strength ô Sion, put on the gar-
ments of thy glorie ô Ierusalem the citie of the holie
one: because the vncircumcised, and vncleane shal adde no
2 more to passe by thee. † Be shaken out of the dust, arise, sit
vp Ierusalem: loose the bonds of thy necke ô captiue daugh-
3 ter of Sion. † Because thus sayth our Lord: You :: were sold
4 for nought, and :: without siluer you shal be redemed. † Be-
cause thus sayth our Lord God: My people went downe into :: VVho of his
Gen. 46. Ægypt at the beginning to be a seiourner there: and Assur bountie payde

means ransom: which no other man was able to pay.

without any cause did oppresse them. † And now what haue I here, sayth our Lord: because my people is taken away for nought? Their rulers doe vniustly, sayth our Lord, and continually al the day my name is blasphemed. † For this cause shal my people know my name in that day: because I my self that spake, loe am present. † How beautiful vpon the mountaines are the feete of him that euangelizeth & preacheth peace: of him that telleth good, preaching health, that sayeth to Sion: Thy God shal reigne! † The voice of thy watchemen, they haue lifted vp their voice, they shal prayse together: because eie to eie they shal see when our Lord shal conuert Sion. † Reioyce, & prayse together ye deserts of Ierusalem: because our Lord hath comforted his people: he hath redemed Ierusalem. † Our Lord hath prepared his holie arme in the sight of al the Gentiles: and al the endes of the earth shal see the saluation of our God. † :: Depart, depart, goe ye out from thence, touch not a polluted thing: goe out of the middes of her, be clensed ye that carie the vesseles of our Lord. † Because you shal not goe out in tumult, neither with flight shal you make hast: for our Lord wil goe before you, and the God of Israel wil gather you together. † Behold my seruant shal vnderstand, he shal be exalted, and shal be lifted vp, and shal be exceding high. † As manie haue bene astoined vpon thee, so shal his looke among men be inglorious, and his forme among the sonnes of men. † He shal sprinkle manie nations, kinges shal shut their mouthe vpon him: because they to whom it was not told of him, haue sene: and they that heard not haue beheld.

Rom. 2. Ezec. 36.

:: Communication with infidels in spiritual thinges is in no case lawful as S. Paul sheweth by this text. 2. Cor. 6. v. 17.

1 5
2 6
3 7
4 8
5 9
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10 14
11 15
12

CHAP. LIII.

Al wil not beleue Christs Gospel to whom it shal be preached: 2. as the mysterie of his ignominious death for al mens sinnes: 7. which he wil suffer most mekely: 10. for which his name shal be glorified in al places.

:: That manie hearing the truth preached do not beleue it, is by their obstinate free-wil, *because they do not obey the Gospel. Ro. 10. v. 16.* when

VVHo :: hath beleued our hearing? and the arme of our Lord to whom is it reueled? † And he shal come vp as a yong spring before him, and as a roote from a thirstie ground: there is no beautie in him, nor comelinesse: and we haue sene him, and there was no sightlines, and we were desirous of him. † Despised, and most abiect of men, a man of sorowes, and knowing infirmitie: and his looke as it were hid and despised, whereupon neither haue we estemed him.

1
2
3

4 him. † He surely hath borne our infirmities, and our sorowes
he hath caried: and we haue thought him as it were a leper,
5 and striken of God and humbled. † But he was wounded for
our iniquities, he was broken for our sinnes: the discipline of
our peace vpon him, and with the waile of his stripe we are
6 healed. † Al we haue strayed as sheepe, euerie one hath decli-
ned into his owne way: and our Lord hath put vpon him the
7 iniquitie of al vs. † He was offered because him self would,
and opened not his mouth: as a sheepe to slaughter shal he be
led, and as a lambe before his shearer, he shal be dumme, and
8 shal not open his mouth: † from distresse, and from iudge-
ment he was taken vp: who shal declare his generation? be-
cause he is cut out of the land of the liuing: for the wickednes
9 of my people haue I striken him. † And he :: shal geue the im-
pious for his burial, and :: the riche for his death: because he
hath not done iniquitie, neither was there guile in his mouth.
10 † And our Lord would breake him in infirmitie: if he shal
put away his soule for sinne, he shal see seede of long age, and
11 the wil of our Lord shal be directed in his hand. † For that
his soule hath laboured, he shal see and be filled: in his know-
lege the same my iust seruant shal iustifie manie, and he shal
12 beare their iniquities. † Therefore wil I distribute vnto him
verie manie, and he shal diuide the spoiles of the strong, for
that he hath deliuered his soule vnto death, and was reputed
with the wicked: and he hath borne the sinnes of manie, and
hath prayed for the transgressours.

their vnderstanding directeth them that it is not disagreable to reason.

:: Our Sauiour died and was buried where the wicked were cõmonly punished.

:: Yet was buried richly & honorably by Ioseph of Aromathia & Nicodemus.

CHAP. LIIII.

Gentiles who were barren, shal multiplie in the Church of Christ: 10. *from which Gods mercie shal neuer be separated.*

G. 4. 1 PRAISE :: ô barren woman which beareſt not: sing prayse,
and make ioyful noyse, which didst not beare: because
manie are the children of the desolate more then of her, that
2 hath a husband, saith our Lord. † Enlarge the place of thy tent,
and stretch out the skinnes of thy tabernacles, spare not:
3 make long thy coardes, and fasten thy nailes. † For thou shalt
penetrate to the right hand, and to the left: and thy seede shal
inherite the Gentiles, and shal inhabite the desolate cities.
4 † Feare not, because thou shalt not be confounded, nor blush:
for thou shalt not be ashamed, because thou shalt forget the
confusion of thy youth, and the reproch of thy widowhood
thou

:: In the old testament Gentiles were barren bringing no fruite to God, but in the new testament they are fructful, & the Iewes are barren, til the later end of the world, when they also shal be fructful againe.

thou shalt remenber no more. † Becauſe he shal rule ouer thee 5
that made thee, the Lord of hoſtes is his name: & thy redemer
the holie one of Iſrael, shal be called the God of al the earth. *Luc. 1.*
†For as a woman forſaken & mourning in ſpirit hath our Lord 6
called thee, and as a wife caſt of from her youth, hath thy God
ſayd: † For a moment, a litle while haue I forſaken thee, & in 7
great mercies wil I gather thee. † In a moment of indigna- 8
tion haue I hid my face a litle while from thee, and in mercie
cuerlaſting haue I had mercie on thee, ſayd thy redeemer our
Lord. † As in the daies of Noe is this thing to me, to whom 9 *Gen. 9.*
I ſware, that I would no more bring in the waters of Noe
vpon the earth: :: ſo haue I ſworne not to be angrie with thee,
and not to rebuke thee. † For :: the mountaines shal be moued, 10
and the little hilles shal tremble: but my mercie shal not de-
part from thee, and the couenant of my peace shal not be mo-
ued: ſayd our Lord thy miſeratour. † Poore litle one shaken 11
with tempeſt, without al comfort, behold I wil lay thy ſtones
in order, and wil found thee in ſapphires, † and I wil put the 12
iaſper ſtone for thy munitions: and thy gates into grauen
ſtones, and al thy borders into ſtones worthie to be deſired.
† Al thy children taught of our Lord: & a multitude of peace 13 *Ioan. 6*
to thy children. † And in iuſtice thou shalt be founded: de- 14 *v. 45.*
part far from calumnie becauſe thou shalt not feare: and from
dread, becauſe it shal not approch to thee. † Behold, the bor- 15
derer shal come, which was not with me, thy ſtranger ſome-
time, shal be ioyned to thee. † Behold, I haue created the 16
ſmith that bloweth the coles in the fire, and bringeth forth a
veſſel for his worke, & I created the killer to deſtroy. † Euerie 17
veſſel, that is made againſt thee, shal not proſper: and euerie
tongue reſiſting thee in iudgement, thou shalt iudge. † This is 18
the inheritance of the ſeruants of our Lord, and their iuſtice
with me, ſayth our Lord.

:: As it is aſſured that the world shal neuer be drowned againe with water: ſo it is, that the Church of Chriſt shal neuer be ſuppreſſed.

:: An other aſſurance that mountaines & hilles shal rather be moued, yea ſome mountaines shal be remoued, but the Church shal be alwayes firme and perpetual.

CHAP. LV.

God promiſeth abundance of ſpiritual graces to the faithful, 4. that shal beleue in Chriſt of al nations: 7. and ſincerely ſerue him.

:: Grace is offered to al, but thoſe only are iuſtified, and replenished with more

AL YE :: that thirſt come to the waters: and you that 1 *Apo. 2*
haue no ſiluer, make haſt, bye, & eate: come, bye with-
out ſiluer, and without any exchange wine and milke. † Why 2
beſtow you ſiluer not for bread, & your labour not for ſaciety?
Hearing heare ye me, and eate that which is good, and your
ſoule

3 soule shal be delighted in fatnes. † Incline your eare, & come
to me: heare, and your soule shal liue, and I wil make an
Act. 13. euerlasting couenant with you, the faythful mercies of Dauid.
4 † Behold I haue geuen him for a witnes to the peoples, for a
5 prince and master to the Gentiles. † Behold thou shalt cal the
nation, which thou knowest not: and the nations that knew
not thee shal runne to thee, because of the Lord thy God, and
6 the holie one of Israel: because he hath glorified thee. † Seeke
ye our Lord whiles he may be found, inuocate him, whiles he
7 is neere. † :: Let the impious forsake his way, and the vniust
man his cogitations, and returne to our Lord, and he wil haue
mercie on him, and to our God: because he is bountiful to
8 forgeue. † For my cogitations are not your cogitations: nor
9 your wayes my wayes, sayth our Lord. † :: For as the heauens
are exalted aboue the earth, so are my wayes exalted aboue
your wayes, and my cogitations aboue your cogitations.
10 † And as the showre cometh downe, and the snow from
heauen, and returneth no more thither, but inebriateth the
earth, and watereth it, and maketh it to spring, and geueth
11 seede to the sower, and bread to him that eateth: † so shal my
word be, which shal proceede from my mouth: it shal not
returne to me voyde, but it shal doe what thinges soeuer I
would, and shal prosper in these thinges for which I sent it.
12 † Because you shal goe forth in ioy, and in peace shal you be
conducted, the mountaines and the litle hilles shal sing prayse
13 before you, and al the wood of the countrie shal clap the
hand. † For the shrubbe, shal come vp the firre tree, and for
the nettle, shal grow the myrtle tree: and our Lord shal be
named for an euerlasting signe, that shal not be taken away.

grace and spiritual giftes that coopereate, doing that which in them lieth, desiring & thirsting iustice, for such (saith our Sauiour) shal haue their fil. *Mat. 5. v. 6.*

:: The beginning of Gods seruice is to forsake the way of wickednes.

:: The wayes of Gods seruice, and of seruing this world, are so opposite and contrarie, that it is vnpossible to walke in them both at once. No man can serue these two masters, God and this world. we must therfore so vse this world, that we may serue God, and inherite heauen.

CHAP. LVI.

God inuiteth al men in thought and dede to kepe his law: 4. promiseth blessing and reward to those that professe, and kepe perpetual chastitie. 9. and reproueth euil pastors.

Sap. 1. 1 THVS sayth our Lord: Keepe ye :: iudgement, and doe
iustice: because my saluation is nere to come: and my
2 iustice to be reueled. † Blessed is the man that doth this
thing, and the sonne of man that shal apprehend this: keping
the Sabbath that he pollute it not, keping his handes that
3 he doe no euil. † And let not the sonne of the stranger, that
cleaueth to our Lord, say: By seperation the Lord wil diuide

:: Iudgement is a right resolution to do Gods wil, and iustice is the perfect performance therof: as before is noted. *cha. 32.*

me from his people. † And" let not the eunuch say: Behold I 4
am a drie tree. Because thus sayth our Lord to the eunuches:
They that shal kepe my :: Sabbathes, and :: shal choose the
thinges that I would, and shal hold my couenant: † I wil geue 5
vnto them in my house, and within my walles a place, and a
name better then sonnes and daughters: an euerlasting name
wil I geue them, which shal not perish. † And the children 6
of the stranger that cleaue to the Lord, to worshipe him, & to
loue his name, to be his seruants: euerie one that kepeth the
Sabbath not to pollute it, and that holdeth my couenant.
† I wil bring them into my holie mount, and wil make them 7
ioyful in the house of my prayer: their holocaustes, and their
victims shal please me vpon mine altar: because my house shal
be called the house of prayer to al peoples. † Sayth our Lord 8
God that gathereth the dispersed of Israel: As yet wil I gather
vnto it, the gathered together therof. † :: Al ye beasts of the 9
fielde come to deuoure, al ye beastes of the forest. † His 10
watchmen al blind haue bene ignorant: dume dogges not able
to barke, seing vaine thinges, sleeping and louing dreames.
† And most inpudent dogges, they haue knowne no facietie: 11
the pastors themselues haue bene ignorant of vnderstanding:
al haue declined into their owne way, euerie one to his owne
auarice, from the highest euen to the last. † Come, let vs take 12
wine, and be filled with drunkennes, and it shal be as to day, so
also to morow, and much more.

:: Vnder the name of Sabbath is vnderstood the obseruation of al the law.

:: Those that of free election choose good thinges not commanded deserue greater reward.

Mat. 21. Mar. 11. Luc 19.

:: The prophet foreseing in spirit the careles negligence of some pastores, of iust zele & charitie, inueigheth against them: warning them of their greeuous punishment.

Iere. 6. & 8. Sap. 2.

ANNOTATIONS. CHAP. LVI.

Issue of children was a blessing of the old Testament Virginitie is a greater blessing in the Church of Christ.

4. *Let not the Eunuch say: I am a drie tree.*] To be barren vvithout children vvas ignominious amongst the Iewes in the old testament, because God hauing then chosen that only nation for his peculiar people, the conseruation and increase of his Church depended much vpon their multiplication. But seing the Church of Christ in the nevv testament, should be gathered, and consist of al Nations: the Prophet here forsheweth, that Christian Eunuches liuing virgins, or continent, should not be ignoble or inglorious, but more glorious and *haue a better name then* (Gods other seruants) *sonnes and daughters: an euerlasting name, vvhich shal not perish*: because keping Gods precepts (such as vvas the *Sabbath*) they also of their free election, *choose* this state of life to kepe perpetual chastitie, more then is commanded. Against vvhich plaine sense of the text, Protestants oppose their ovvne glosses. Peter Martyr (*li de cælibatu & votis Monasticis*) saith God preferreth not Eunuches before others that kepe the lavv, but only before them that transgresse the lavv. VVhich commentarie is faultie in tvvo respectes. For God here calleth them not transgressors, but his *sonnes and daughters*, before vvhom he preferreth holie Eunuches: neither speaketh of such as shal be excluded from good place or good name, but of such as shal

Exo. 23. Deut. 7.

Protestantes expositions of this place not true.

enioy

enioy both; and sayth these Eunuches shal haue a better place, & better name; that is, more renovvme, and greater revvard. Other Protestants expound this *better name*, to signifie, that such Eunuches *shal be called after* (or according to) *Gods people, and be of the same religion*: vvhich importeth no excellencie at al, in *place or name*, as the text expresseth: nay scarse equalitie with other seruantes of God. Lastly they adde (lest perhaps this former sense satisfie not the reader) *yea vnder Christ* (say they) *the dignitie of the faithful, shal be greater then the Iewes vvere at that time*. As though the comparison made in this place, vvere to signifie the general difference betvven Gods seruants before and since Christ, and not particularly betvven Eunuches, and such as haue children. Hovv much more meete therfore is it, to see and embrace the explications of the ancient holie Fathers? VVho vniformely vnderstand & expound this prophecie, of such as vovv perpetual chastitie in the Church of Christ, preferring that state before Mariage? S. Basil. (*li. de virginitate*) amongst other reasons and testimonies, bringeth this place in proofe of the excellencie of virginitie, that the revvard therof shal be, that for a humane name, God wil geue to virgins the name of immortal Angels, vvhich shal not faile, that they shal possesse a special place in heauen, not only the glorie of Angels, but an excellent dignitie amongst Angels. S. Cyril of Alexandria in his commentaries vpon Isaie: shevveth by this doctrine, that the revvardes of continencie are (*eximia*) excellent, and exceeding great; so that such as be continent in bodie, do also kepe al Gods commandments. S. Ierom in his commentaries proueth that virginitie, or perpetual chastitie is a singular good vvorke of supererogation, not of precept but of Euangelical counsel, by the vvord *elegerit, shal choose* the thinges vvhich God vvould, rather then vvhich he condescending to mans vveakenes allovveth. Such an Eunuch (saith he) *elegit quæ Dominus voluit, vt plus offerat quam præceptum est*, hath chosen the thinges vvhich our Lord vvould, to offer more then is commanded. And such an Eunuch (keping also Gods commandments) shal haue *locum optimum*, a chief good place in Gods house, vvhere be manie mansions, he shal be made a tovvre of our Lord, be placed *in Sacerdotali gradu*, Priestlie degree, & in stead of carnal children shal haue manie spiritual children. Thus S. Ierom. The like vve might cite of *a.* S. Ambrose *in exhort. ad Virg. b.* S. *Augustini, l. de sancta virginitate. c.* 24. & 25. *c.* S. *Gregorie. 3. p. Pastorali. c.* 29. *&c.* & others so expounding this prophecie.

Bible 1603.

The ancient fathers vnderstand this prophecie of vowed chastitie. Preferring it before Mariage.

a. *Ipsi sunt qui habent in cœlo præmia cæteris præstantiora.*
b. *Gloriam propriam excellentemque, nec erit quid commune cum multis.*
c. *In æterna mansione filijs præferuntur.*

CHAP. LVII.

The prophet lamenteth that men regard not, when the iust dye; 3. reprehendeth those that scorne the godlie; 5. and committe horrible idolatrie; 11. for getting God: 14. Who vseth al benignitie to recal them: 20. but they contemne him.

1 THE iust :: perisheth, and there is none that considereth in his hart, & men of mercie are :: gathered away, because there is none that vnderstandeth; for :: at the face of malice, is
2 the iust gathered away. † Let peace come, let him rest in his
3 bed that hath walked in his direction. † But come you hither ye children of the witch, the seede of the aduouterer, and of
4 the harlot. † Vpon whom haue you iested? vpon whom haue you opened your mouth awide, and thrust out the

:: Iust men dying seme to the vvicked to perish.
:: But they are gathered to the happie society of other blessed soules.
:: And commonly God so

taketh away the iust, when he wil punish the wicked people, that they may not in this world see the general calamitie of others.

tongue? Are not you wicked children, a lying seede? † Which take comforte in the goddes vnder euerie thicke greenetree, 5
immolating your litle ones in the torrents, vnder the high rockes? † In the partes of the torrent is thy part, this is thy 6
lot: and thou hast powred out libament to them, thou hast offered sacrifice. shal I not take indignation of these thinges?
† Vpon an high and loftie mountaine thou hast layd thy bed, 7
and hast gone vp thither to immolate hostes. † And behind 8
the doore, and behind the post thou hast set thy memorial: because thou hast discouered thyself neere me, and hast receiued an aduouterer, thou hast enlarged thy bed, and made a couenant with them: thou hast loued their couche with open hand. † And thou hast adorned thyself with royal oyntment, 9
and hast multiplied the gay payntings. Thou didst send thy legates far of, & wast humbled euen to hel. † In the multitude 10
of thy way thou hast laboured: thou saydst not: I wil rest: thou hast found life of thine owne hand, therfore thou hast not asked. † For whom, with careful reuerence, hast thou fea- 11
red, wheras thou hast lied, & hast not bene mindful of me, nor thought on me in thy hart? becaus I am holding my peace, and as it were not seing, and thou hast forgotten me. † I wil 12
declare thy iustice, and thy workes shal not profite thee.
† When thou shalt crie, let thy gathered together deliuer thee, 13
and the winde shal take them al away, a soft blast shal beare them away: But he that hath confidence in me, shal inherite the land, and shal possesse my holie mount. † And I wil say: 14
Make a way, geue passage, turne out of the path, take away *Isa.62.* 10.
stumbling blockes out of the way of my people. † Becaus 15
thus saith the High & eminent, that inhabiteth eternitie: and his name is holie, dwelling in the high, and holie place, and with a contrite & humble spirit: that he may reuiue the spirit of the humble, and reuiue the hart of the contrite. † For I 16
wil not contend for euer, neither wil I be wrath vnto the end: becaus :: the spitit shal proceede from my face, and brea- thinges I wil make. † For the iniquitie of his auarice I was 17
angrie, and haue striken him: I haue hid my face from thee, and haue taken indignation: and he hath gone wandering in the way of his owne hart. † I saw his wayes, and haue healed 18
him, and reduced him, and haue restored consolations vnto him, and to them that mourne for him. † I haue created the 19
fruite of the lippes peace, peace to him, that is far of, and that is nere,

:: To the humble & contrite penitents God sheweth al benignitie, and granteth vvished good thinges: as prosperous windes to sea fayring trauelers. & the like.

20 is nere, said our Lord, and I haue healed him. † But the impious are as it were the raging sea, which can not be quiet, and the waues therof ouerflowe vnto conculcation and myre.
21 †:: There is no peace to the impious, sayth our Lord God.

:: Those that persist obstinate can haue no remission of sinne.

Isa. 46. 7. 22.

CHAP. LVIII.

God commandeth the Prophet to crie vnto the sinful people vehemently, and incessantly to kepe the law, not only in shew and pretence, but sincerely, leauing their owne wils, and seeking Gods wil: 9. so they shal receiue their good desires, and reward of wel doing.

1 CRIE, :: cease not, as a trumpet exalt thy voice, and tel my people their wicked doinges, and the house of Iacob
2 their sinnes. † For me in deede they seeke from day to day, and they wil know my waies, as a nation that hath done iustice, and hath not forsaken the iudgement of their God: they aske of me the iudgements of iustice: they wil approch to
3 God. † Why haue we fasted, and thou hast not regarded: haue we humbled our soules, and thou hast not knowen? Behold in the day of your fast your owne wil is found, and you exact
4 of al your detters. † Behold you fast to debates and contentions, and strike with the fist impiously. Doe not fast as vntil
5 this day, that your crie may be heard on high. †" Is this such a fast, as I haue chosen: for a man by the day to afflict his soule? Is this it, to winde his head about like a circle, and to spread sackcloth and ashes? wilt thou cal this a fast, and a
6 day acceptable to the Lord? † Is not this rather the fast that I haue chosen? Dissolue the bands of impietie, loose the bundels that ouerlode, dismisse them free that are broken, and breake
7 in sunder euerie burden. † Breake thy bread to the hungrie, and the needie, and herberles bring in into thy house: when thou shalt see the naked, couer him, and despise not thy flesh.
8 † Then shal thy light breake forth as the morning, and thy health shal sooner arise, & thy iustice shal goe before thy face,
9 and the glorie of our Lord shal embrace thee. † Then shalt thou inuocate, and our Lord wil heare: thou shalt crie, and he wil say: Loe here I am. If thou wilt take away the cheine out of the middes of thee, and cease :: to stretch out the finger,
10 and to speake that which profiteth not. † When thou shalt powre out thy soule to the hungrie, and shalt fil the afflicted soule, thy light shal arise vp in darkenes, and thy darkenes
11 shal be as the noone day. † And our Lord wil geue thee rest

:: Many sinners are so fast a sleepe in their wickednes, that they can not, or rather wil not heare ordinarie admonitions: to such therfore Gods preachers must crie, and not cease to crie, as with a loude trumpette exalt their voice, opportunely, importunely, with al patience, and longamitie, til they make *the deafe to heare*, to beleue the truth, and *the dume to speake*, that is, to professe vertue in word & dede. Mar. 7.

Zach. 7.

Rec. 18. Isa. 25.

alwayes, and wil fil thy ſoule with brightnes, and deliuer thy bones, and thou ſhalt be as a watered garden, and as a fountaine of waters, whoſe waters ſhal not fayle. † And the deſerts of the worlds ſhal be builded in thee: thou ſhalt rayſe vp the fundations of generation and generation: and thou ſhalt be called the builder of the hedges, turning the pathes into reſt. † If thou turne away thy foote from the Sabbath, from doing thy wil in my holie day, and cal the Sabbath delicate, and the holie of our Lord glorious, and glorifie him, whiles thou doeſt not thine owne wayes, and thy wil be not found, to ſpeake a word: † Then ſhalt thou be delighted vpon the Lord, & I wil lift thee vp aboue the heightes of the earth, & wil feede thee with the inheritance of Iacob thy father. For the mouth of the Lord hath ſpoken.

12 Iſa 61

13

14

ANNOTATIONS CHAP. LVIII.

Proteſtants detract from the praiſe & profite of faſting.

5. Is this ſuch a faſt, as I haue choſen?] Faſting is ſo often & clerly commended in holie Scriptures, that Proteſtantes (though not greatly affected therto) confeſſe it to be a good thing of it ſelf, but in diuers reſpectes detract much from it: denying it to be an act of religion, but only of bodily mortification: neither do al generally allow of preſcript times, nor of abſtinence from fleſh thoſe dayes, vvhich they thinke good to faſt: and thoſe vvhich do abſtaine from fleſh, ſay they do it not for religion, but for the ordinance of ciuil policie. For vvhich opinion they allege out of this, and other places (*Iere. 14. v. 12. Zacha. 7. v 5.*) that ſuch affliction is not the faſt, which God hath choſen. But if they vvould conſider the coherence of the text, they ſhould finde the contrarie. For albeit faſting alone vvithout amendment of euil maners, and vvithout other good vvorkes, doth not appeaze Gods vvrath, nor is agreable to Gods vvil, yet being ioyned vvith contrition of hart, and ſincere pietie, doth then greatly pleaſe him. And therfore our Lord God here (ſayth S. Ierom) leſt he might ſeme to reproue faſting, vvhich himſelf had commanded, teacheth hovv it behoueth to faſt: *Non enim quærit Deus afflictionem ſolam, & humiliationem animæ per iniuriam corporis, vt inſtar circuli torqueat corpus, & colla ſubmittat, ac triſtis incedat: &c. Sed vt cum iſtis hæc faciat quæ ſequuntur.* For God ſeeketh not *onlie* affliction, and humiliation of the ſoule by iniurie of the bodie; that one ſhould vvrith his bodie about like a circle, hold dovvne his neck, and goe penſiue, &c. But that *vvith theſe thinges*, he do thoſe vvhich folovv: towitte, *Diſſolue the bandes of impietie*, and the reſt, as in the text. VVherupon this Doctor diſcourſeth at large, ſhevving that it profiteth not to carie an emptie bellie, and do thoſe thinges that diſpleaſe God. But faſting from meate, ſo that faſting from ſinne (by declining from euil, and doing good deedes) be ioyned vvithal: then (ſaith he) thy faſting vvil be acceptable: *For then ſhal thy light breake forth as the morning, and thy health ſhal ſooner ariſe, and thy iuſtice ſhal goe before thy face, and the glorie of our Lord ſhal embrace thee.*

Cultus. Dei. Lu 2. v. 37.

This ſcripture reproueth not faſting, but admonisheth to faſt eſpecially from ſinne.

Leuit. 16 33. Num. 29

v. 6. & 7.

v. 8

Chriſts faſt an example of the 40. dayes faſt in Lent.

Further declaring the great profite therof by examples: that by faſting Daniel, the man of deſires knew thinges to come: the Ninuites pacified the vvrath of God El as and Moyſes by fourtie dayes hunger were filled with the familiaritie of God: And our Lord him ſelf faſted ſo manie dayes in the vvildernes, *vt nobis ſollemnes ieiuniorum dies relinqueret*, to leaue vnto vs the ſolemne dayes of faſtes.

Dan 9 Ionæ. 3 3 Reg. 19 Exo. 24 & 34.

CHAP. LIX.

Sinnes do separate men from God: 3. as manslaughter, theift, and lying, with contempt of iudgement and iuſtice. 12. Men are otherwiſe iudged iuſt or vniuſt in the world, then in dede they are before God: 16. who ſeeth and iudgeth al rightly.

1 BEHOLD the hand of our Lord is not abridged that he can
vm. 11. not ſaue, neither is his eare made heauie that it can not
3. 50. 2 heare. † But :: your iniquities haue deuided betwen you and :: No defect is
your God, and your ſinnes haue hid his face from you that in God ſpowre
3 he would not heare. † For your handes are polluted with bloud nor wil, that
and your fingeres with iniquitie: your lippes haue ſpoken lie, he deliuereth
4 and your tongue ſpeaketh iniquitie. † There is none that doth not the faith-
inuocate iuſtice, neither is there any that iudgeth truly: but ful from affli-
3. 15. they truſt in thinges of nothing, and ſpeake vanities: they ctions, but
5 haue conceiued labour, and brought forth iniquitie. † They their ſinnes are
haue broken the egges of aſpes, and haue wouen the ſpiders the impedi-
webbes: he that shal eate of their egges, shal die: and that men t; for
6 which is nourished, shal be hatched into a cockatrice. † Their vvhich he pu-
webbes shal not be for clothing, neither shal they be couered nisheth them,
with their workes: their workes are vnprofitable workes, and that they may
3. 11. 7 the worke of iniquitie is in their handes. † Their feete runne repent, & then
Im. 7. to euil, & haſten to shede innocent bloud: their cogitations are he wil deliuer
vnprofitable cogitations: waſte and deſtruction are in their them, *v.* 20.
8 wayes. † They haue not knowen the way of peace, and there
is no iudgement in their ſteppes: their pathes are become
9 croked to them: euerie one that treadeth in them, knoweth
not peace. † For this cauſe is iudgement far from vs, & iuſtice
shal not apprehend vs. We expected light, and behold darke-
10 neſſe: brightnes, & we haue walked in darkenes. † We haue
groped as blind men, for the wal, and as without eies haue
11 feeled: we haue ſtumbled at noone day as in darkenes, in darke
places as the dead. † We al shal roare as beares, and as mour-
ning doues we shal lament. We haue expected iudgement, and
12 there is none: ſaluation, and it is far from vs. † For our iniqui-
ties are multiplied before thee, and our ſinnes haue anſwered
13 to vs: becauſe our wicked doings are with vs, & our iniquities
we haue knowen, † to ſinne and lie againſt our Lord: and we
were turned away ſo that we went not after our God, that we
ſpake calumnie and trangreſſion: we conceiued, and ſpake
14 from the hart words of lying. † And iudgement was turned
backward,

backward, and iuſtice ſtood far of: becauſe truth hath fallen downe in the ſtreete, and equitie could not enter in. † And truth grew into obliuion: and he that departed from euil, lay open to the praye: and our Lord ſaw, and it appeared euil in his eies, becauſe there is no iudgement. † And he ſaw that there is not a man: and he was aſtoined, becauſe there is none to oppoſe himſelf: and :: his owne arme ſaued to himſelf, and his iuſtice it ſelf confirmed him. † He is clothed with iuſtice as with a breſtplate, and is an helmet of ſaluation on his head: he is clothed with garments of reuenge, and is couered as with a mantel of zele. † As vnto reuenge, as it were vnto retribution of indignation to his aduerſaries, and recompence to his enemies: he wil repay the like to the ilandes. † And they of the Weſt, ſhal feare the name of our Lord: and they of the ryſing of the ſunne, his glorie: when he ſhal come as a violent ſtreame, which the ſpirit of our Lord driueth: † and there ſhal come a redemer to Sion, and to them, that returne from iniquitie in Iacob, ſayth our Lord. † This is my couenant with them, ſayth our Lord: :: My ſpirit that is in thee, and my wordes that I haue put in thy mouth, ſhal not depart out of thy mouth, and out of the mouth of thy ſeede, and out of the mouth of thy ſeedes ſeede, ſayth our Lord, from this preſent and for euer.

15 16 17 18 19 20 21

Ephe. 1. 1. Th.

Rom.

:: No pure man being able to redeme, and deliuer mankind from captiuitie of ſinne, God became man to accomplish this worke.

:: The Church hath ſtil the ſpirit of truth; and therfore can neuer erre.

CHAP. LX.

In the Church of Chriſt ſhal ſhine the light of true faith, and ſincere charitie: 8. *which ſhal be ſtredde in al nations, and continue al times*: 15. *replenished with manie ioyful graces*: 18. *and eternal glorie.*

:: God preuenting with his grace, euerie one muſt cooperate by gratfully accepting this benefite, and ſo diſpoſe him ſelf to iuſtification.

:: Only thoſe that come into the Church receiue the light of true faith, al others are in darkenes.

ARISE, :: be illuminated Ieruſalem: becauſe thy light is come, & the glorie of our Lord is riſen vpon thee. † Becauſe loe darkenes ſhal couer the earth, & a miſt the peoples: but :: vpon thee ſhal our Lord ariſe, and his glorie ſhal be ſeene vpon thee. † And the Gentiles ſhal walke in thy light, and kinges in the brightnes of thy riſing. † Lift vp thine eies round about, and ſee al theſe are gathered together, they are come to thee: thy ſonnes ſhal come from a farre, & thy daughters ſhal riſe from the ſide. † Then ſhalt thou ſee, & abound, and thy hart ſhal meruel and be enlarged, when the multitude of the ſea ſhal be conuerted to thee, the ſtrength of Gentiles ſhal come to thee. † The inundation of camels ſhal couer thee, :: the dromedaries of Madian and Epha: al of Saba ſhal come,

1 2 3 4 5 6

Iſa.

:: This prophecie began to

come, bringing gold and frakincense: and shewing forth
7 prayse to our Lord. † Al the cattel of Cedar shal be gathered
together vnto thee, the rammes of Nabaioth shal minister to
thee: they shal be offered vpon my placable altar, and I wil
8 glorifie the house of my maiestie. † Who are these, that flie as
9 cloudes, and as doues to their windowes? † For, :: the ilandes
expect me, and the shippes of the sea in the begynning, that
I may bring thy sonnes from a farre: their siluer, & their gold
with them to the name of the Lord thy God, and to the holie
10 one of Israel, because he hath glorified thee. † And the chil-
dren of strangers shal build thy walles, and their kinges shal
minister to thee: for in mine indignation haue I stricken thee,
poc.21. .25. 11 and in my reconciliation haue I had mercie vpon thee. † And
thy gates shal be open continually: day and night they shal
not be shut, that :: the strength of the Gentiles may be brought
12 to thee, and their kinges may be brought. † For the nation
and the kingdome that shal not serue thee, shal perish: and
13 the Gentiles shal be wasted with desolation. † :: The glorie
of Libanus shal come to thee, the firretree, and boxetree, and
pinetree together, to adorne the place of my sanctification,
14 and the place of my feete I wil glorifie. † And the children
of them that humbled thee, shal come crouching to thee, and
al that detracted from thee shal adore the steppes of thy feete,
and shal cal thee the citie of the Lord, Sion of the holie one of
15 Israel. † For that, thou wast forsaken, and hated, and there
was none that passed by thee, I wil make thee to be the pride
16 of worldes, a ioy vnto generation and generation: † and thou
shalt sucke the milke of the Gentiles, and thou shalt be nur-
ced with the tette of kinges: and thou shalt know that I am
the Lord that saue thee, and thy redemer the strong one of
17 Iacob. † For brasse I wil bring gold, and for yron I wil bring
siluer: and for wood brasse, and for stones yron: and I wil
18 make thy visitation peace, and thine ouerseers iustice. † Ini-
quitie shal no more be heard in thy land, waste and destru-
poc.21. .23. ction in thy borders, and saluation shal occupie thy walles,
19 and prayse thy gates. † Thou shalt haue the sunne no more
to shine by day, neither shal the brightnes of the moone ligh-
poc.21. 5. 20 ten thee: but the Lord shal be vnto thee for an euerlasting
light, and thy God for thy glorie. † Thy sunne shal goe
downe no more, and thy moone shal not be diminished: be-
cause the Lord shal be vnto thee for an euerlasting light, and

be fulfilled when the 3. Sages came on swift beastes to adore Christ, and offered gifts. *Mat.* 2.

:: This is fulfilled in great Britanie, Ireland, & other ilandes, as Tertullian, Origen. & S. Beda proue against the Iewes: and S. Chrysostom against the Gentiles.

:: This was accomplished when the Romane Emperours, and other Monarches and nations receiued the faith of Christ.

:: S. Ierom compelled (as he saith) to leaue the historical sense, because it is not conuenient to say: the walles and fundation of Ierusalem were adorned with precious stones, and the temple which should be most glorious, was made of wood expoundeth this place of excellēt men. *The holie meste-loquent man. Cy-prian the Mar-*

tyr, and the confessor of our time Hilarius do they not seme to thee the high trees that haue built the Church of God?

the daies of thy mourning shal be ended. † And thy people al 21
iust, for euer shal inherite the land, the bud of my planting,
the worke of mine hand to glorifie. † The least shal be into 22
a thousand, and the litle one into a most strong nation: I the
Lord in the time therof wil sodenly doe it.

CHAP. LXI.

Christ announceth himself to be sent from heauen to teach the truth, to heale and pardon the penitent, to comforte the desolate, and streingthen the weake. 4. *whose Apostles shal constantly preach iustice in al the world.* 10. *And his Church shal reioyce.*

THE spirit of the Lord vpon me, becausе the Lord :: hath 1 Luc. 4 v. 18.
annoynted me: to preach to the milde he sent me, that I
should heale the contrite of hart, and preach indulgence to
the captiues, and deliuerance to them that are shut vp. † That 2
I should preach the placable yeare to the Lord, and the day of
vengeance of our God: that I might comfort al that mourne:
† that I might appoint to the mourners of Sion, and geue 3
them a crowne for ashes, the oyle of ioy for mourning, a man-
tel of prayse for the spirit of sorrowfulnes: and they shal be
called in it the strong of iustice, planting of the Lord to glo-
rifie. † And they shal build the desertes from the begynning 4
of the world, and shal erect the old ruines; and shal repayre
the desolate cities, that were dissipated in generation and gene-
ration. † And aliens shal stand, and feede your cattel: and 5
the children shal be your husbandmen, and dressers of the
vines. † And you shal be called the priestes of the Lord: 6
to you it shal be sayd: The ministers of our God: you shal
eate the strength of the Gentiles, and in their glorie you shal
be proude. † For your :: duble confusion and shame, :: they 7
shal prayse their part: for this cause shal they receiue duble
in their land, euerlasting ioy shal be to them. † Becausе I am 8
the Lord that loue iudgement, & hate robberie in holocaust:
and I wil geue their worke in truth, and make a perpetual co-
uenant with them. † And they shal know their seede in the 9
Gentiles, and their bud in the middes of peoples; al that shal
see them, shal know them, that these are the seede which the
Lord hath blessed. † Reioycing I wil reioyce in our Lord, and 10
my soule shal be ioyful in my God: becausе he hath clothed
me with the garments of saluation: and with the garment of
iustice he hath compassed me, as a bridegrome decked with a
crowne,

:: Our Sauiour was not, neither needed to be visibly annoynted, as Aaron, Dauid, & others were; but inuisibly by God, *with oyle of gladnes, aboue al others. Ps. 44. v. 8. with the Holie Ghost, and with powre Act. 10. v. 39. of whose fulnes al others receiue. Ioan. 1. v. 16.*

:: It was a griefe and sorow to the Apostles & first preachers of Christs Gospel that both the Iewes departed from God, & Gentiles stil folowed idolatrie. but shortly after, manie were conuerted.

:: And preferred their owne

11 crowne, and as a bride adorned with her iewels. † For as the earth bringeth forth her spring, and as the garden shooteth forth his seede: so shal our Lord God make iustice to spring forth, and prayse before al the Gentiles.

happie lotte before al other Iewes & Gentiles.

CHAP. LXII.

The prophet anoucheth that he wil not cease from preaching Christ, 4. to whom al nations shal be conuerted: 8. & whose Church shal continew for euer.

1 FOR Sion :: I wil not hold my peace, and for Ierusalem, I wil not rest, til her iust one come forth as brightnes, & her
2 sauiour be kindled as a lampe. † And the Gentiles shal see thy iust one, and al kinges thy noble one: and thou shalt be called by a new name, which the mouth of our Lord shal name.
3 † And thou shalt be a crowne of glorie in the hand of our Lord, and the diademe of a kingdome in the hand of thy God.
4 † Thou shalt no more be called, Forsaken: and thy land shal no more be called, Desolate: But thou shalt be called, My wil in her, and thy land inhabited. becausse it hath wel pleased our
5 Lord in thee: and thy land shal be inhabited. † For the yong man shal dwel with the virgin, and thy children shal dwel in thee. And the bridegrome shal reioyce vpon the bride, & thy
6 God shal reioyce vpon thee. † :: Vpon thy walles, Ierusalem, I haue appointed warchemen, al the day, and al the night, for euer they shal not hold their peace. You that remember our
7 Lord, hold not your peace, † and geue not silence to him, vntil he establish, and vntil he make Ierusalem the prayse in
8 the earth. † Our Lord hath sworne by his right hand, and by the arme of his strength: If I shal geue thy wheate any more to be meate for thine enemies: and if the strange children shal
9 drinke thy wine, wherein thou hast laboured. † Becausse they that shal gather it together, shal eate it, and shal prayse the Lord: and they that carie it together, shal drinke it in my holie
10 courtes. † Passe ye, passe ye through the gates, prepare a way for the people, make the iourney plaine, & picke vp the stones
11 and lift vp the signe to the peoples. † Behold our Lord hath made heard in the ends of the earth, tel the daughter of Sion: Behold thy sauiour cometh: behold his reward is with him,
12 and his worke before him. † And they shal cal them. The holie people, the redemed of our Lord. But thou shalt be called: a citie Sought for, and not Forsaken.

:: True preachers and pastors ceasse not from preaching the truth, for anie threates, terrour, or torment. But say with this prophet. *For Sion* (that is, for the good of the Church) *I will not ceasse &c.* & with S. Paul. *The word of God is not tied.* 2. *Tim.* 2.

:: The Church of Christs is perpetually visible in her watchmen the pastors & gouerners therof.

Mat. 21. *Zach.* 9.

CHAP. LXIII.

Christ is described as a victorious conquerour, ascending into heauen with triumph, embrued with bloud. 7. For al whose benefites the Prophet rendreth thankes: 10. expostulating the peoples ingratitude, that prouoked God to wrath.

VVHO :: is this that cometh from Edom, with died garments from Bosra, this beautiful one in his robe, going in the multitude of his strength. I, that speake iustice, and am a defender to saue. † Why then is thy clothing red, and thy garments as theirs that treade in the wine presse? † I haue troden the presse alone, and of the Gentiles there is not a man with me: I haue troden them in my furie, and haue troden them downe in my wrath: and their bloud is sprinkled vpon my garments, and I haue stayned al my rayment. † For the day of reuenge is in my hart, the yeare of my redemption is come. † I looked about, & there was no helper: I sought, and there was none to ayde: and myne arme hath saued, and myne indignation itself hath holpen me. † And I haue troden downe the peoples in my furie, and haue inebriated them in mine indignation, and haue drawen their strength downe to the ground. † I wil remember the mercies of our Lord, the prayse of our Lord for al thinges, that our Lord hath rendred to vs, and for the multitude of the good thinges to the house of Israel, which he hath geuen them according to his iudulgence, and according to the multitude of his mercies. † And he sayd: But yet is my people, children that denie not: and he is become their sauiour. † In al their tribulation he was not trubled, and :: the angel of his face saued them: in his loue, and in his indulgence he redemed them, and bare them, and lifted them vp al the daies of the world. † But they prouoked to wrath, and afflicted the spirit of his holie one: and he was turned to be their enemie, and he conquered them. † And he remembred the dayes of the world of Moyses, and of his people: Where is he that brought them out of the sea, with the pastours of his flocke? where is he that put in the middes of him the spirit of his holie one? † He that brought out Moyses to the right hand by the arme of his maiestie: that diuided the waters before them, that he might make to himself an euerlasting name. † He that brought them out through the depthes, as an horse in the desert that stumbled not. † As the

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2 Apoc. 19. 7, 13.
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11 Exo. 14
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:: S. Dionyse, Hierar. cælest. c. 7. supposeth this to be the quæstion of the hiegheste order of Angels, admiring Christs beauty to be so excellent, not withstanding that he is embrewed with bloud ascending from *Edom* (which signifieth *terrestrial*) from Bosra (*a walled citie ouerthrowen*) that is, from Ierusalem into heauen with triumph after a bloudie victorie.

:: The Angel guardian of the Church, which standeth before the face of God; Christ testifying that also the particular guardians do alwayes see the face of his Father. *Mat.* 18

the beast that goeth downe in the plaine filde, the spirit of our Lord was their conductor: so didst thou bring thy people that
15 thou mightest make thee a name of glorie. † Attend from
Deut. 26. Bar. 2. heauen, and looke from thy holie habitation, & of thy glorie: where is thy zele, and thy strength, the multitude of thy bowels, and of thy mercies? they haue held backe them selues
16 toward me. † For thou art our father, and " Abraham hath not knowen vs, and Israel hath bene ignorant of vs: thou ô Lord art our father, our redemer, from the begynning is thy
17 name. †:: Why hast thou made vs erre ô Lord from thy waies: hast thou hardned our hart, that we feared not thee? Returne
18 for thy seruants, the tribes of thine inheritance. † As nothing haue they possessed thy holie people: our enemies haue
19 troden downe thy sanctification. † We are become as in the begynning, when thou didst not rule ouer vs, neither was thy name inuocated vpon vs.

:: *God is neuer the cause of error or hardnes of hart: but by indulgence not punishing, sinners harden their owne hartes. so S. Ierom.*

ANNOTATIONS CHAP. LXIII.

16. *Abraham hath not knowne vs*] The faithful people considering their owne great, frequent, & inueterate sinnes, with the extreme calamities wherinto they were fallen for the same, supposed that their progenitor Abraham (whom God had particularly called out of his countrie) & Iacob (of whose twelue sonnes the whole nation was propagated) did no longer acknowlege them for their children, because they had so greuously offended God, & were not worthie of anie fauour. Al which notwithstanding, yet they hoped in Gods incomparable mercie, that his diuine goodnes, being Creator of al, who had elected them for his peculiar people, brought them out of Ægypt, and often deliuered them from sundrie afflictions, would againe reduce them from captiuitie, and as their merciful father, remitte their sinnes, and releue their miseries, though Abraham, Iacob, and other Patriarches had iustly reiected them as lost children. This being the proper literal sense of this place, according to S. Ieroms, and other ancient Doctors explication, it maketh nothing at al for the old and new heresie of Vigilantius, & Luther, denying that Sainctes in an other life do knowe what is donne in this world. For albeit the Patriarches in zele of iustice, did not acknowlege their carnal posteritie (because of their great sinnes) for their children: yet they knewe their state, as S. Augu-
ap. 15. stin (*li. de cura pro mortuis*) interpreting this, and other places of holie Scripture, teacheth, partly by relation of such as passed from hence to them; partly by
uc. 16. holie Angels; and especially by diuine inspirations. As it is clere that Abraham knewe the state of poore Lazarus, & of the rich glutton, describing what eche of them had deserued, and consequently receiued. Much more both the old Patriarches, and al other Sainctes, in eternal glorie knowe eche other, though neuer sene nor knowne before in this world. as S. Gregorie teacheth: *li.* 4 *c.* 33. *Dialogi*. The glorified Sainctes see also in God that which perteyneth to
i. 22. c. their clientes, that pray vnto them in earth, so farre as God doth ordaine, more
9. ciuit. clerly by light of glorie, then prophetes see by light of prophecie: as S. Augustin teacheth. But touching the maner he saith it exceeded the reach of his vnder-

The Ievves supposed that for their sinnes the Patriarches did not acknowlege them for their children. Yet hoped that God of his mercie would releue them in distresse.

How the old patriarches knewe the state of men in this world.

Sainctes in glorie see more clerly then Prophets in this life.

That Saincts know, & helpe mortal mens necessities is certaine: but the maner how, is obscure.

standing, *how we Martyrs do helpe those, who, it is certaine, are holpen by them.* So discoursing at large of the vncertaine maner, sheweth that there is no doubt at al of the thing it selfe, that Saincts in heauen do know mortal mens necessities, heare their prayers, and helpe them by their intercession and merites. which he confirmeth also, *li. 20. c. 21. cont. Faust. Tract. 8. in Ioan. Ser. 5. de Sanctis.* Likewise. S. Ierom against Vigilantius. *S. Gregorie. li. 3. Epist. ep. 30. li. 7. ep. 126. li. 9. ep. 38* and others in manie places. *cura pro mort. c. 16.*

CHAP. LXIIII.

The Iewes in captiuitie pray to God for releasse: 4. acknowleging his former great benefites, and their owne sinnes, fleing now to his mercie.

VVOVLD God thou :: wouldest breake the heauens in sunder, and wouldst descend: at thy presence the mountaines should melt away. † As the burning of fyre would they melt, the waters would burne with fyre, that thy name might be made knowen to thine enemies: at thy presence the nations should be trubled. † When thou shalt doe meruelous thinges, we shal not sustayne: thou art descended, and at thy presence the mountaines are melted. † From the begynning of the world they haue not heard, nor receiued with the eares: the eie hath not seene ô God beside thee, what thinges thou hast prepared for them that expect thee. † Thou hast mette him that reioyceth, and doth iustice: in thy waies they shal remember thee: behold thou art angrie, :: and we haue sinned: we haue bene alwayes in them, :: and we shal be saued. † And al we are become as one vncleane, and al our iustices as the cloth of a menstrued woman: and we haue al fallen as a leafe, and our iniquities as the winde haue taken vs away. † There is none that inuocateth thy name: that ryseth vp, and holdeth thee: thou hast hid thy face from vs, and hast dashed vs in the hand of our iniquitie. † And now Lord thou art our father, and we clay: and thou art our maker, and al we the workes of thy handes. † Be not angrie ô Lord ynough, and remember no more our iniquitie: loe regard, al we are thy people. † The citie of thy holie one is made desert, Sion is made desert, Ierusalem is become desolate. † The house of our sanctification, and of our glorie, where our fathers praysed thee, is turned into the burning of fyre, and al our thinges worthie to be desired are turned into ruines. † Wilt thou vpon these thinges conteyne thyself ô Lord, wilt thou hold thy peace, and afflict vs vehemently?

:: The good people, with Priestes and Prophetes of the old Testament most feruently desired Christs coming.

:: *And*, signifieth *for*, as *Gen. 14 v. 18.* And the English Bibles translate *for*, in this place, though the Hebrew text hath *vau*, that is, *and*. But we with *S. Ierom* and other ancient Fathers folow the authentical Latin: which hath, *et* in this place, & *enim* in the other.

:: Likewise the same particle *and* signifieth *yet*, as if he had said: *yet we shal be saued.*

1. *Cor. 2*

Psal. 78

CHAP. LXV.

The gentiles shal seeke and finde Christ, 2. Whom the Iewes wil persecute, and shal be reiected, only a few reliques reserued. 13. So the Church shal multiplie, and abound in graces.

1 THEY :: haue sought me that before asked not, they haue found that sought me not. I said: Behold me, behold me, 2 to a Gentilitie that did not inuocate my name. † I haue spred fotth mine handes al the day to :: an incredulous people, which 3 goeth in a way not good after their owne cogitations. † A people that prouoke me to anger before my face alwayes: 4 that immolate in gardens, and sacrifice vpon brickes. † That dwel in sepulchers, and sleepe in temples of idols: that eate 5 swines flesh, and profane potage in their vessels. † That say: Depart from me, approch not to me, because thou art vncleane: these shal be smoke in my furie, a fyre burning al the 6 day. † Behold it is written before me: I wil not hold my peace, 7 but I wil render and repay into their bosome † your iniquities, and the iniquities of your fathers together, sayth our Lord, that haue sacrificed vpon the mountaines, and vpon the litle hilles haue reproched me, & I wil remeasure their first worke 8 in their bosome. † Thus saith our Lord: As if a berrie be found in a cluster, and it be said: Destroy it not, because it is a blessing: so wil I doe for my seruants sake, that I destroy not 9 the whole. † And I wil bring forth seede out of Iacob, & out of Iuda a possessour of my mountaines: and mine elect shal in-10 herite it, and my seruants shal inhabite there. † And the champaine countries shal be into foldes of flockes, and the valley of Achor for the couche of heardes, vnto my people that haue 11 sought after me. † And you, that haue forsaken the Lord, that haue forgotten my holie mount, that sette a table to Fortune, 12 and offer libaments vpon it. † I wil number you in the sword, and you shal al fal by slaughter: because I called, and you haue not answered: I spake, and you haue not heard, and you did euil in mine eies: and you :: haue chosen the thinges, that I 13 would not. † :: For this cause thus sayth our Lord God: Behold my seruants shal eate, and you shal be hungrie: behold, 14 my seruants shal drinke, and you shal be thirstie. † Behold my seruants shal reioyce, and you shal be confounded: behold my seruants shal prayse for ioyfulnes of hart: and you shal crie for sorow of hart, and for contrition of spirit you shal howle.

† And

:: This can not be meant of the Iewes, but necessarily of the Gentiles.

:: But this is euidently spoken of the Iewes: and so S. Paul testifieth of both these places. Ro.10.v.20.21.

:: Nothing can be more plain lyttered then is here the doctrine of mans freewil.

:: Likewise of reward & punishment of good and euil workes.

:: The name of Iewes shal be execrable.

:: And Gods seruantes shal be called Christians.

† And you shal leaue your name :: for an * othe to mine elect: and the Lord God shal kil thee, and wil cal his seruants by :: an other name. † In which he that is blessed vpon the earth, shal be blessed in God amen: & he that sweareth in the earth, shal sweare by God amen: because the former distresses are forgotten, and because they are hid from myne eyes. † For behold I create :: new heauens, and a new earth: and the former thinges shal not be in memorie, and they shal not ascend vpon the hart. † But you shal be glad and reioyce for euer in these thinges, which I create: because loe I create Ierusalem exultation, and the people therof ioy. † And I wil reioyce in Ierusalem, and be glad in my people, and there shal no more be heard in it the voice of weeping, and the voice of crying. † There shal no more be a childe of daies, and an old man that shal not fil vp his dayes, because the childe of an hundred yeares shal die, and the sinner of an hundred yeares shal be accurst. † And they shal build cities, and inhabite: and they shal plant vineyardes, and eate the fruites therof. † They shal not build, and an other shal dwel: they shal not plant, and an other shal eate: for according to the daies of the tree, shal be the dayes of my people, and they shal make old the workes of their handes. † Myne elect shal not labour in vayne nor ingender in conturbation: because it is the seede of the blessed of the Lord, and their posteritie with them. † And it shal be, before they cal, I wil heare: as they are yet speaking, I wil heare. † The wulfe and the lambe shal feede together, the lion and the oxe :: shal eate straw: & to the serpent dust shal be his bread: they shal not hurt, nor kil in al my holie mountaine, sayth our Lord.

15 * Othe of execration.

16

17 Apoc. 21.

18

19

20

21

22

23

24 Psal. 31.

25

:: After the general Resurrection the heauens and earth shal be altered in qualities, not in substance.

:: The greatest and proudest Gentiles being conuerted to Christ, do humble themselues to the simple maners of Christians, to penance, fasting, praying, and al vvorkes of mortification.

CHAP. LXVI.

God who filleth heauen and earth, wil dwel in the hart of the humble. 3. For the sinnes of the Iewes Ierusalem shal be destroyed. 5. The faith of Christ shal be propagated by the preaching of the Apostles. 15. And Christ coming to iudge, 19. al shal receiue according to their desertes.

THVS sayth our Lord: " Heauen is my seate, and the earth my foote stoole: :: what is this house that you wil build to me? and what is this place of my rest? † My hand hath made al these thinges, & al these thinges haue bene done, sayth our Lord. But to whom shal I haue respect, but to the poore litle one, and the contrite of spirit, and him that trembleth at my wordes? † He that :: immolateth an oxe, is as he that

1 Act. 7. v. 48.

2

3

:: A prophecie that the Temple shal cease: :: and sacrifices of the old Testament shal become vnlawful.

that should slay a man: he that killeth a sheepe in sacrifice, as he that should braine a dog: he that offereth oblation, as he that should offer swines bloud: he that remembreth frankincense, as he that should blesse an idol. Al these thinges haue they chosen in their wayes, and in their abominations their soule
4 is delighted. † Wherfore I also wil choose their delusions: and the thinges that they feared, I wil bring to them: because
vron.24. ere.7. .13. I called, and there was none that would answer: I haue spoken, and they heard not: and they haue done euil in mine eies,
5 and haue chosen the thinges that I would not. † Heare the word of our Lord, ye that tremble at his word: your brethren that hate you, and reiect you for my name sake, haue sayd: Let the Lord be glorified, & we shal see in your ioy: but they shal
6 be counfounded. † A voice of people from the citie, :: a voice from the temple, the voice of our Lord repaying retribution
7 to his enemies. † Before she traueled, she brought forth, before her time came to be deliuered, she brought forth a man childe.
8 † Who euer heard such a thing? and who hath sene the like to this? why, shal the earth trauel in one day? or shal a nation be brought forth together, because Sion hath traueled, and
9 brought forth her children? † Shal not I :: that make others to bring forth children, my self bring forth, saith the Lord? shal I, that geue generation to others, be barren, sayth the Lord
10 thy God? † Reioyce with Ierusalem, and be ioyful in her al ye that loue her: be glad with her in gladnes al ye, that mourne
11 vpon her, † that you may sucke, and be filled of the breast of her consolation: that you may milke, and flow with delightes
12 in al maner of her glorie. † Because thus saith our Lord: Behold I wil decline vpon her as it were a floud of peace, and as a torrent ouerflowing the glorie of the Gentiles, which you shal sucke: at the breasts you shal be caried, & vpon the knees
13 they shal speake you fayre. † As if the mother would speake one fayre, so wil I comfort you, and in Ierusalem you shal be
24 comforted. † You shal see, and your hart shal reioyce, and your bones shal spring as an herbe, and the hand of our Lord shal be knowen to his seruants, and he shal be wrath with his
15 enemies. † Because loe our Lord :: wil come in fyre, and his chariotes as a whirlewind, to render his furie in indignation,
16 and his rebuking in flame of fyre: † because our Lord shal iudge in fyre, and in his sword to al flesh, and the slaine of our
17 Lord shal be multiplied, † they that were sanctified, and

:: Iosephus expoundeth this of the Angels voice vttered in the temple before the destruction, saying: *Migremus hinc.* Let vs depart from hence. S. Ierome confirmeth the same by the wordes of the Psalme. 54. I *sayv contradiction in the citie.*

:: God geueth natural powre to al liuing creatures of generation: but himself bringeth forth children of his Church.

:: Immediatly before Christ come to iudge, this whole world shal be destroyed by fire.

 thought

thought them selues cleane in the gardens behind the gate within, they that did eate swines flesh, and abomination and the mouse: they shal be confounded, sayth our Lord. † But I know their workes, and their cogitations: I come that I may gather together with al nations and tongues: and they shal come and shal see my glorie. † And I wil put :: a signe in them, and I wil send of them, that shal be saued, to the Gentiles into the sea, into Afrike, and Lydia them that hold the arrow: into Italie, and Greece, to the ilandes farre of, to them that haue not heard of me, and haue not sene my glorie. And they shal shew forth my glorie to the Gentiles: † and :: they shal bring al your brethren of al nations a gift to our Lord, vpon horses, and in chariotes, & in horse litters, & on mules, and in coches, to my holie mountaine Ierusalem, sayth our Lord, as if the children of Israel should bring in a gift in a cleane vessel into the house of our Lord. † And "I wil take of them to be priestes, and leuites, sayth our Lord. † Because as new heauens, and a new earth, which I make to stand before me, sayth our Lord: so shal your sede stand, and your name. † And there, shal be moneth after moneth, and sabbath after sabbath: :: al flesh shal come to adore before my face, sayth our Lord. † And they shal goe out, and see the carcasses of the men, that haue transgressed against me: their worme shal not die, and their fyre shal not be quenched: and they shal be euen vnto satietie of sight to al flesh.

18 19 20 21 22 23 24

:: Christ ascending to his Father left the signe of *Thau* (*Ezech* 9.) the crosse, vnto vs, or put it in our foreheades, that we may freely say: *the light of thy countenance is signed vpon vs. S. Ierom. in hunc locum.*

:: Men of al nations shalbe brought into the Church by the mynistrie of particular Angels. S. *Ierom. ibid.*

:: General resurrection of al men.

Apoc. 21.

Mar. 9. *v.* 44.

ANNOTATIONS. CHAP. LXVI.

As God was serued more specially in the temple, so he is now in Churches, but is in al places. *See Act.* 7. *v.* 48.

1. *Heauen is my seate.*] Lest anie should interprete these prophetical promises (as the Ievves doe) only of the restauration, & reedification of Ierusalem and the Temple, the Prophet here shevveth that albeit God sanctified the temple, and granted manie benefites to those that serued him therein, yet his proper seate is not in anie material temple or terrestrial place, but in heauen. And therfore Temples and Churches are in deede ordayned for faithful people to serue him in, & to signifie, that as these places are more holie, then ordinarie houses, so heauen is infinitely more glorious then anie earthlie palace: yet God is not conteyned in anie place, but exceedeth al. To which purpose S. Steuen (Act. 7.) alleageth and vrgeth this place: and also S. Paul. Act 17. that *God dvvelleth not*, or is not concluded in temples, neither needeth them for his owvne vse, but is rightly serued in them, by those that lift vp their mindes to him, as dwelling in heauen, & replenishing al places.

Clergimen in the old law succeded by bloud, in the new by election.

21. *I vvil take of them to be Priestes.*] In the Lavv of Moyses Priestes and Leuites vvere al of one Tribe, by succession of natural kinred, not by election; but the lavv being changed, necessarily also Priesthood is changed. And Byshopes, Priestes, Deacons, and other Clergie men, are taken, and ordained not by nerenes of bloud, but by election, according to their merites of vertues.

THE

THE ARGVMENT OF THE BOOKES OF IEREMIE.

IEREMIE *the sonne of Helcias, Priest and Prophete, being sanctified in his mothers wombe, began to prophecie as yet a childe, in Iuda; in the thirteenth yeare of the reigne of king* Iosias; *continued the rest of his* 4. Reg. 23. 24. *time, which was nintene yeares more; and the eleuen yeares of* Ioakim *(wherin are counted the three monethes of* Ioachaz, *and other three of* Iechonias, *otherwise called* Ioachin) *and eleuen yeares of* Sedecias; *in al* Iere. 44. 7. 8. *fourtie one yeares; before he went into Ægypt. Where he also prophecied, and finally was stoned to death by the people, in the citie of Taphnis. His whole worke conteyneth two distinct Bookes, besides an Epistle, which followeth after the Prophecie of Baruch. The former booke is called his Prophecie, the other his Lamentations. S. Ierom comprehendeth the summe* Epist. ad Paulin. *of al briefly, saying*: Ieremie connecteth a nuttie (*or watching*) rodde, and a potte boyling hote, from the face of the north, the leopard spoyled of his coloures; and the fourefold Alphabet in diuers meeters. *Signifiing, that God wil correct his people with a rodde, in his hote furie, from the north, to witte, by the king of Babylon, for their pertinacitie in sundrie kindes of sinnes. Al which the Prophet lamenteth with his doleful verse of diuers meeter. The Prophecie may be diuided into fiue partes.* Cap. 1. *First he sheweth the conditions and qualities of himselfe, with the maner of his mission: then Gods great clemencie in recalling the people from sinne,* 13. *denouncing dangers imminent for their obstinacie: in the twelue first chapters. Secondly, in the eight chapters folowing by diuers Metaphorical, and other figuratiue descriptions, he declareth the ingratitude, & other sinnes of* 21. *the people, threatning punishment, for which they persecute him. Thirdly, in other eight chapters, he reprehendeth the inhabitantes of Ierusalem, especially the King, euil Priestes, and falseprophetes, some being already caried* 29. *into captiuitie: for which free preaching, he is againe persecuted. Fourtly in the next eleuen chapters, he mixteth consolations & threates, especially the destruction of Ierusalem, captiuitie of king and people, and their release after* 40. *seuentie yeares. Fiftly in the other thirtene chapters, he prophecieth the destruction of the Iewes, that goe into Ægypt: and of sundrie nations for their idolatrie, and for their crueltie against the Iewes. In euerie part interposeth manie prophecies of Christ, and his Church: besides the mystycal sense included in the historical.*

The summe of Ieremies life.

He wrote two Bookes & one Epistle.

The contents of his bookes.

His prophecie diuided into fiue partes.

THE PROPHECIE OF IEREMIE.

CHAP. I.

Ieremie prophecied in the times of Iosias, Ioakim, and Sedecias Kinges of Iuda: 5. being sanctified in his mothers wombe, is sent in his tender age to prophecie, 11. the destruction of Ierusalem. 17. God geuing him corege against his persecutors.

The first part. Gods clemencie inuiteth to repentance, & his iustice punisheth obstinate sinners.

THE wordes of Ieremie the sonne of * Helcias, of the priestes that were in Anathoth, in the land of Beniamin. † The word of our Lord which was made to him in the daies of Iosias the sonne of Amon king of Iuda, in the thirteenth yeare of his kingdome. † And the word was made in the daies of Ioakim the sonne of Iosias king of Iuda, vnto the end of the eleuenth yeare of Sedecias the sonne of Iosias king of Iuda, :: euen vnto the transmigration of Ierusalem, in the fifth moneth. † And the word of our Lord was made to me, saying: † Before I formed thee in the wombe, I knewe thee: and :: before thou camest forth of the matrice, I sanctified thee, and a prophete in the Gentiles I gaue thee. † And I sayd; A a a, ô Lord God: Behold, I can not speake, because I am a childe. † And our Lord said vnto me: Say not: I am a childe: for to al thinges, to which I shal send thee, thou shalt goe: and al thinges whatsoeuer I shal command thee, thou shalt speake. † Be not afraide of their face: because I am with thee to deliuer thee, saith our Lord. † And our Lord put forth his hand, and touched my mouth: and our Lord saied to me: Beholde I haue geuen my wordes in thy mouth: † Behold I haue appointed thee this day ouer :: the Gentiles, and ouer kingdomes, that thou maist pluck vp, and destroy, and waste, and dissipate, and build, and plant. † And the word of our Lord was made to me, saying: What seest thou Ieremie? And I said: I see a rodde * watching. † And our Lord sayed to me: wel hast thou seene; because I :: wil watch vpon my word to doe it. † And the word of our Lord was made to me the second time, saying: What seest thou? And I said: I see a pot boyling hote, and the face thereof from the face of the North. † And our Lord saied vnto me: From the North

1 * 4. Reg. 22. v. 8.
2
3
4
5
6
7
8
9
10 Isa. 51. v. 16. & 59. v. 21.
11 * or a nuttie rodde.
12
13
14

:: He prophecied also in banishment (ch. 44.) in Ægypt.

:: Ieremie had fiue special prerogatiues: He was sanctified in his mothers wombe; a Priest, a Prophet; a perpetual virgin; & a Martyr.

:: He prophecied not only of the Iewes but also of the Gentiles.

:: God swatchful to performe his word: and *a nuttie rodde* (as the 70. transl-

the North shal euil be opened vpon al the inhabitantes of the
15 land. † Becauſe loe I wil cal together al the kinredes of the kingdomes of the North, ſaith our Lord: and they shal come, and shal ſette euerie one his throne in the entring of the gates of Ieruſalem, and vpon al the walles therof round about, and
16 vpon al the cities of Iuda. † And I wil ſpeake my iudgements with them, touching al the wickednes of them, that haue forſaken me, and haue offered to ſtrange goddes, and haue ado-
17 red the worke of their owne handes. † Thou therefore girde thy loynes, and riſe, and ſpeake to them al thinges that I command thee. Be not afraied of their face: for I wil make thee
18 not to feare their countenance. † For I haue geuen thee this day to be as a fenced citie, and as an yron pillar, and as a braſen walle ouer al the land of the kinges of Iuda, to the princes
19 thereof, & to the prieſtes, and to the people of the land. † And they shal fight againſt thee, and shal :: not preuaile: becauſe I am with thee, ſaith our Lord, to deliuer thee.

late) that is, his Law is outwardlie hard, and bitter, like a nut ſhel, but ſweete & pleaſant, as the kernel, when the ſhel is broken S. *Theodoret.*

:: God promiſed not peace in his life, but victorie in his death.

CHAP. II.

God expoſtulateth with the Iewes, 6. that they regard not his great benefites. 8. Some prieſtes, and (pretended) prophetes ſeruing falſe goddes, 23. and denying their fault, 25. are obſtinate in idolatrie: 36. for which they shal be confounded.

1 AND the word of our Lord was made to me, ſaying:
2 † Goe, and crie in the eares of Ieruſalem, ſaying: Thus ſaith our Lord: I haue remembred thee, pitying :: thy youth, and the charitie of thy deſpouſing, when thou dideſt folow
3 me in the deſert, in a land that is not ſowen. † Iſrael :: is holie to our Lord, the firſt fruites of his fruites: al they that doe deuoure it doe ſinne: euil shal come vpon them, ſaith our Lord.
4 † Heare ye the word of our Lord ô houſe of Iacob, and al ye
5 kinredes of the houſe of Iſrael: † thus ſaith our Lord: What iniquitie haue your fathers found in me, that they haue made
Mich. 6. 7. 3. themſelues far from me, and haue walked after vanitie, and are
6 become vaine? † And they haue not ſaid: Where is our Lord, that made vs come vp out of the land of Ægypt: that led vs through the deſert, through a land inhabitable and without way, through a land of thirſt, & the image of death, through
7 a land, wherein no man walked, nor anie man dwelt? † And I brought you into the land of :: Carmel, that you might eate the fruite thereof, and the beſt thinges therof: and being ente-

:: God multiplied Iſrael in Ægypt, & deliuered, them from ſeruitude.

:: Not of anie deſert, but of Gods mere grace Iſrael was preferred before other nations.

:: Into a fruitfull land.

red in, you haue contaminated my land, and made mine inheritance an abomination. † The prieſtes haue not ſaid: Where 8
is our Lord? and they that held the law knew me not, and the paſtours haue tranſgreſſed againſt me, and the prophets haue prophecied in Baal, and haue folowed idoles. † Therefore 9
wil I yet contend in iudgement with you, ſaith our Lord, and I wil plead with your children. † Paſſe ye to the iles of Cethim, 10
and ſee: and ſend into Cedar, and conſider earneſtly: and ſee if there hath the like thing bene done. † If a nation hath chan- 11
ged their goddes, and ſurely they are not goddes: but my people hath changed their glorie into an idol. † Be aſtoined 12
ô heauens vpon this, and ô gates thereof be ye deſolate exceedingly, ſaith our Lord. † For :: two euils hath my people done, 13
Me they haue forſaken the fountaine of liuing water, & haue digged to them ſelues ceſternes: broken ceſternes, that are not able to holde waters. † Why, is Iſrael a bondman, or a ſeruant 14
borne in the houſe? why then is he become a praye? † The 15
lions haue roared vpon him, and haue geuen their voice, they haue made his land a wildernes: his cities are burnt vp, & there is none to dwel in them. † The children alſo of Memphis, and 16
Taphnes haue defloured thee, euen to the crowne of the head.
† Is not this done to thee, becauſe thou dideſt forſake the 17
Lord thy God at that time, when he led thee by the way? † And 18
now what wilt thou in the way of Ægypt, to drinke the troubled water? And what haſt thou to doe with the way of the Aſſyrians, to drinke the waters of the riuer? † Thy malice 19
ſhal reproue thee, and thine apoſtacie ſhal rebuke thee. Know thou, & ſee that it is an euil and a bitter thing for thee, to haue left the Lord thy God, and that my feare is not with thee, ſaith our Lord the God of hoſtes. † From the beginning thou haſt 20
broken my yoke, thou haſt burſt my bonds, and thou ſaidſt: I wil not ſerue. For on euerie litle high hil, and vnder euerie greene thicke tree thou waſt laied downe as an harlot. † But 21
I planted thee an elect vineyard, :: al true ſeede: how then art thou turned vnto me into that which is depraued, ô ſtrange vineyard? † If thou ſhalt waſh thyſelf with nitre, and mul- 22
tiplie to thyſelf the herbe borith, thou art ſpotted in thine iniquitie before me, ſaith our Lord God. † How ſayſt thou: I am 23
not polluted, I haue not walked after Baalim? ſee thy wayes in the valley, know what thou haſt done: a ſwift courſer that rideth his wayes. † The wild Aſſe accuſtomed to the wildernes 24
in the

:: God commanding two thinges to flee from euil & to do good: the Iewes contrariwiſe left God and ſerued idols.

Iſa. 5.

Mat. 21. v. 33.

:: God created al thinges good, planted his Church in iuſtice and ſanctitie, & no euil proceded from him.

in the desire of his soule, hath drawen the winde of his loue: none shal turne her away: al that seeke her shal not faile: in
25 her monethlie flowres they shal finde her. † Stay thy foote from nakednes, and thy throate from thirst. And thou saidest: I haue despayred, no, I wil not doe it: for I haue loued stran-
26 gers, and I wil walke after them. † As the theefe is confounded when he is taken, so is the house of Israel confounded, they and their kinges, the princes and priestes, and their pro-
27 pheres, † saying to wood: Thou art my father: and to stone: Iere. 32. Thou hast begotten me: they haue turned the backe to me, & v. 33. not the face: and in the time of their affliction they wil say:
28 Arise, and deliuer vs. † Where are the goddes, whom thou hast made to thee? let them arise and deliuer thee in the time Iere. 11. of thine affliction: for according to the number of thy cities v. 13.
29 were thy goddes ô Iuda. † What wil you contend with me
30 in iudgement? you haue al forsaken me, saith our Lord. † :: In vaine haue I striken your children, they haue not receiued dis-
cipline: your sworde hath deuoured your prophetes, as a wa-
31 sting lion is your generation. † See yee the word of our Lord: why, am I become a wildernes to Israel, or a lateward spring-
ing land? why then hath my people said: We haue reuolted,
32 we wil no more come to thee? † Wil a virgin forget her orna-
ment, or a bride the stomacher of her breast? but my people
33 hath forgotten me innumerable daies. † Why dost thou en-
deuour to shew thy way good to seeke loue, which more-
34 ouer also hast taught thy malices to be thy wayes. † And in thy winges is found the bloud of the soules of the poore and innocentes? Not in diches haue I found them, but in al places,
35 which before I haue mentioned. † And thou hast said: I am without sinne and innocent: and therfore let thy furie be turned away from me. Beholde, I wil contend with thee in iudge-
36 ment, because thou hast said: I haue not sinned. † How vile art thou become exceedingly, iterating thy wayes! and thou shalt be confounded of Ægypt, as thou art confounded of As-
37 sur. † For from hence also thou shalt goe, and thy handes shal be vpon thy head: because the Lord hath destroyed thy confidence, and thou shalt haue nothing prosperous therein.

:: Gods intention when he punisheth, is to moue sinners to repentance: afflicting them in this life, that they may escape eternal damnation.

CHAP. III.

Idolaters (and other sinners) are inuited to repent, with promise of remission: 6. but neither the kingdome of Israel, nor Iuda wil returne. 14. God stil calling, some Iewes, and manie Gentiles come to Christ.

IT IS

IT is commonly said: If a man put away his wife, and 1
she departing from him, marie an other man wil he returne
to her anie more? shal not that woman be polluted, and
:: No idolatrie nor other sinne whatsoeuer can be so great, but God wil remitte it, if the sinner be penitent. contaminated? :: but thou hast committed fornication with
manie louers: neuertheles returne vnto me, saith our Lord,
and I wil receiue thee. † Lift vp thine eies direct: and see 2
where thou hast not bene polluted: thou dideſt ſitte in the
waies, expecting them as a robber in the wildernes: and thou
haſt polluted the land in thy fornications, and in thy malices.
† For which thing the droppes of rayne were kept back, and 3
there was no lateward shower: thou haddeſt an harlots fore-
head, thou wouldeſt not blush. † Therefore at the leaſt from 4
henceforth cal me: thou art my father, the guide of my virgi-
nitie. † Why, wilt thou be angrie for euer, or wilt thou perſe- 5
uere vnto the end? Loe, thou haſt ſpoken, and haſt done euils,
and haſt preuailed. † And our Lord ſaid to me in the daies of 6
:: The tenne tribes. Ioſias the king: Haſt thou ſeene what thinges the reuolter :: Iſ-
rael hath done? she hath gone of herſelf vpon euerie high
mountaine, and vnder euerie thicke greene tree, and hath for-
nicated there. † And I ſaid, when she had done al theſe thinges: 7
:: The two tribes. Returne to me, and she returned not. And :: Iuda her tranſ-
greſſing ſiſter ſaw, † becauſe the rebel Iſrael had plaied the 8
harlot, I had put her away, and geuen her a bil of diuorce: and
Iuda her tranſgreſſing ſiſter was not afrayd, but went and
plaid the harlot alſo herſelf. † And with the facilitie of her 9
fornication she contaminated the land, and plaid the harlot
with ſtone and wood. † And in al theſe thinges Iuda her tranſ- 10
greſſing ſiſter hath not returned to me in her whole hart, but
in falſehood, ſaith our Lord. † And our Lord ſaid to me: The 11
rebellious Iſrael hath iuſtified her ſoule, :: in compariſon of
:: The kingdom of Iuda receiuing more benefites was more faultie then the kingdome of Iſrael, but neither of them excuſable. the tranſgreſſour Iuda. † Goe, and crie theſe wordes againſt 12
the North, and thou shalt ſay: Returne ô rebellious Iſrael,
ſaith our Lord, and I wil not returne away my face from you:
becauſe I am holie, ſaith our Lord, and I wil not be angrie for
euer. † But yet know thou thine iniquitie, that thou haſt 13
tranſgreſſed againſt the Lord thy God: and thou haſt diſperſed
thy waies to ſtrangers vnder euerie thicke greene tree, and
haſt not heard my voice, ſaith our Lord. † Returne ô ye re- 14
uolting children, ſaith our Lord: becauſe I am your husband:
and I wil take you one of a citie, and two of a kinred, and wil
bring you into Sion. † And I wil geue you paſtours according 15
to my

to my hart, and they shal feede you with knowlege and do-
16 ctrine. † And when you shal be multiplied, and increase in the land in those daies, saith our Lord, they shal say no more: The Arke of the testament of our Lord: neither shal it ascend vpon their hart, neither shal they be mindeful thereof, neither shal it be visited, neither shal that be done anie more.
17 † In that time Ierusalem shal be called the throne of our Lord: and :: al Gentiles shal be gathered together to it, in the name of our Lord into Ierusalem, & they shal not walke after
18 the peruersitie of their most wicked hart. † In those daies the house of Iuda shal goe to the house of Israel, and :: they shal come together from the land of the North to the land,
19 which I gaue to your fathers. † But I said: How shal I make thee as children, and geue thee a land worthie to be desired, the goodlie inheritance of the hostes of the Gentiles? And I said: Thou shalt cal me father, & shalt not cease to walke af-
20 ter me. † But as if a woman should contemne her louer, so hath the house of Israel contemned me, saith our Lord.
21 † A voice was heard in the waies, weeping & howling of the children of Israel: because they haue made their way vniust,
22 they haue forgotten our Lord their God. † Returne ye reuolting children, and I wil heale your reuoltinges. Behold we
23 come to thee: for thou art the Lord our God. † In verie deede the litle hilles were lyars, and the multitude of the mountaines:
24 verily in the Lord our God is the saluation of Israel. † Confusion hath eaten the labour of our fathers from our youth, their
25 flockes, and their heards, their sonnes, and their daughters. † We shal sleepe in our confusion, and our ignominie shal couer vs, because we haue sinned to the Lord our God, we, and our fathers from our youth euen to this day: and we haue not heard the voice of the Lord our God.

:: After the captiuitie manie Ievves returned to God, but especially this prophecie is fulfilled in the Gentiles since Christ.

:: The kingdom of Israel being in captiuitie long before Iuda, at last they were released al together. *S. Theodoret in hunc locum.*

CHAP. IIII.

An admonition to sincere repentance, and circumcision of the hart: 5. with threates of grieuous punishment to those, that persist in sinne. 19. Which the Prophet foreseing lamenteth the vastation of the land. 27. yet mixt with consolation, that it shal not be vtterly ruined.

1 IF thou wilt returne ô Israel, saith our Lord, returne to me: if thou wilt take away thy stumbling blockes from my
2 face, thou shalt not be moued. † And thou shalt sweare: :: Our Lord liueth, in truth, & in iudgement, and in iustice: and the

:: An othe is an act of religion: & lavvful, so it be made by God

almightie, not by false goddes; and with other three conditions; *in truth* not falsly *in iudgement* with due consideration not rashly: and *in iustice* in matter that is iust, and of importance.

Gentiles shal blesse him, & shal praise him. † For thus saith our Lord to the man of Iuda, and to Ierusalem: Make vnto you new fallow ground, & sow not vpon thornes: † be circumcised to our Lord, and take away the prepuces of your hartes ye men of Iuda, and inhabitants of Ierusalem: lest perhapes mine indignation goe forth as fire, and be kindled, and there be none that can quench it: because of the malice of your cogitations. † Declare ye in Iuda, and make it heard in Ierusalem: speake, and sound with the trumpet in the land: crie strongly, and say: Assemble yourselues, and let vs enter into the fenced cities, † lift vp the signe in Sion. Take courege, stand not, because I do bring euil from the North, ad great destruction. † The lyon is come vp out of his denne, and the robber of the Gentiles hath lifted vp himselfe: he is come forth out of his place, that he may make thy land as a wildernes: thy cities shal be wasted, remayning without an inhabiter. † For this gird yourselues with clothes of heare, mourne and howle: because the wrath of the furie of our Lord is not turned away from vs. † And it shal be in that day, saith our Lord: The hart of the king shal perish, & the hart of the princes: and the priests shal be astonied, and the prophets shal be amased. † And I said: Alas, alas, alas, ô Lord God, hast thou then deceiued this people and Ierusalem, saying: You shal haue peace: and behold the sword hath come euen to the soule? † At that time it shal be said to this people, & to Ierusalem: A burning wind in the waies, that are in the desert of the way of the daughter of my people, not to fanne, and to purge. † A ful spirit from these shal come to me: and now I wil speake my iudgement with them. † Behold he shal come in a cloude, and his chariots as a tempest: his horses are swifter then eagles: woe vnto vs, because we are destroyed. † Wash thy hart from malice ô Ierusalem, that thou maist be saued: how long shal hurtful cogitations abide in thee? † For a voice of one declaring from Dan, and notifying the idol from mount Ephraim. † Say ye to the Gentiles: loe it is heard in Ierusalem, that there come keepers from a farre countrie, & sound their voice vpon the cities of Iuda. † They are set vpon her round abour, as the keepers of fildes: because she hath prouoked me to wrath, saith our Lord. † Thy waies, and thy cogitations haue done these thinges to thee: this thy malice, because it is bitter, because it hath touched thy hart. † My bellie, my belly aketh,

3 *Osee.* 10. 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 *Sap.* 1. 19

aketh, the senses of my hart are trubled in me, I wil not hold my peace, because my soule hath heard the voice of the trum-
20 pet, the crie of battel. † Destruction is called vpon destruction and al the earth is wasted: my tentes are wasted quickly, so-
21 denly my skinnes. † How long shal I see one that fleeth away,
22 shal I heare the voice of the trumpet? † Because my foolish people haue not knowen me: they are vnwise children, and without witte: they are :: wise to do euils, but to doe wel they
31 haue not knowen. † I beheld the earth, and loe it was voide, and a thing of nothing: and the heauens, & there was no light
41 in them. † I saw the mountaines, & loe they were moued: &
25 al the little hilles were trubled. † I beheld, and there was not a
26 man: and euerie soule of the aire was departed. † I looked, and behold Carmel made desert: and al the cities therof were destroyed at the face of our Lord, and at the face of the wrath
27 of his furie. † For thus saith our Lord: Al the land shal be de-
28 solate, :: but yet I wil not make a consummation. † The earth shal mourne, and the heauens shal lament from aboue: because I haue spoken, I haue purposed, and it hath not repen-
29 ted me, neither am I turned away from it. † At the voice of the horseman, and the archer, al the citie is fled: they haue entred into high places, and haue climed the rocks: al the cities are forsaken, and there dwelleth not a man in them.
30 † But thou being wasted, what wilt thou doe? when thou shalt clothe thy selfe in scarlet, when thou shalt be adorned with golden iewels, & shalt paint thine eies with stibike stone, thou shalt be trimmed in vaine: thy louers haue contem-
31 ned thee, they wil seeke thy life. † For I haue heard the voice as of a traueling woman, anguishes as of a woman in labour of child. The voice of the daughter of Sion, amongst them that dye, and stretch forth their handes: woe is me, because my soule hath fainted for them that are slaine.

:: If they were in dede natural fooles they should be excused.

:: Gods prouidence neuer suffereth the Church to be destroyed.

CHAP. V.

Al sortes of higher and lower degrees transgresse Gods law: 9. and shal be punished.

1 GOE round about the wayes of Ierusalem, and looke, and consider, and seeke in the streetes therof, whether you can finde a man that doth iudgements, and seeketh fidelitie: &
2 I wil be propicious vnto him. † Yea if they say: Our Lord
3 liueth :: this also they wil sweare falsely. † O Lord thyne eies

:: Except al requisite condi-

tiõs be obſerued in an othe it is vnlavvful: as vvhen one ſvveareth by God almighty but vntruly, or rashly, or to do an vnlavvful thing, it is periurie.

:: By the lion the prophet ſemeth to vnderſtand Nabuchodonoſor.

:: By the vvulf Nabuzardan.

:: By the leopard Alexãder the great, or Antiochus Epiphanes.

regard fidelitie: thou haſt ſtriken them, & they were not ſorie: thou haſt broken them, and they haue refuſed to receiue diſcipline: they haue hardned their faces more then the rocke, and they would not returne. † But I ſaid: Perhaps they are poore & foolish, not knowing the way of the Lord, the iudgement of their God. † I wil go therfore to the great men, & wil ſpeake to them: for they haue knowen the way of their Lord: & behold theſe altogether haue more broken the yoke, haue burſt the bondes. † Therefore hath :: the lion out of the wood ſtriken them, :: the woolf in the euening hath waſted them, :: the leopard watching vpon their citties: euerie one of them that shal come forth, shal be taken, becauſe their preuaricatiõs are multiplied, their reuoltinges are ſtrengthned. † Wherupon can I be propicious to thee? thy children haue forſaken me, and ſweare by them, that are not goddes: I filled them, & they committed aduouttrie, and did riotouſly in the harlots houſe † They are become as amarous horſes, and ſtalions: euerie one neyed at his neighbours wife: † VVhy, shal I not viſite vpon theſe thinges, ſaith our Lord? and on ſuch a nation shal not my ſoule take reuenge? † Scale the walles therof, and diſſipate them, but make not a conſummation: take away the branches therof, becauſe they are not the Lordes. † For by preuarication hath the houſe of Iſrael preuaricated againſt me, & the houſe of Iuda, ſaith our Lord. † They haue denied our Lord, and ſaied: It is not he: neither shal the euil come vpon vs: we shal not ſee ſword & famine. † The prophets haue ſpoken into the wind, & there was no anſwer in them: theſe things therfore shal happen to them. † Thus ſaith our Lord the God of hoſtes: Becauſe you haue ſpoken this word: behold, I geue my wordes in thy mouth as fire, & this people as ſtickes, and it shal deuoure them. † Behold I wil bring vpon you a nation from a far ô houſe of Iſrael, ſaith our Lord: a ſtrong nation, an ancient nation, a nation whoſe tongue thou shalt not know, nor vnderſtand what it ſpeaketh. † The quiuer thereof is as an open ſepulcher, they are al ſtrong. † And it shal eate thy corne, and thy bread: it shal deuoure thy ſonnes, and thy daughters: it shal eate thy flocke, & thy heards: it shal eate thy vineyard, and thy figge: & it shal deſtroy thy fenced cities, wherein thou haſt confidence, with the ſword. † But yet in thoſe daies, ſaith our Lord: I :: wil not bring you into conſummation. † And if you shal ſay: Why hath the Lord our God

:: As before v. 10. & ch. 4. v. 27.

Ezec. 22.

God done al these thinges to vs? thou shalt say to them: As you haue forsaken me, and serued a strange god in your owne land,
20 so shal you serue strange ones in a land not your owne. † Declare ye this to the house of Iacob, and make it heard in Iuda,
21 saying: † Heare thou foolish people, that hast no hart, which
22 hauing eies, seest not: and eares, and hearest not. † Me then wil you not feare, saith our Lord: and at my presence wil ye not be sorie? Who haue set the sand a limitie for the sea, an euerlasting precept, that shal not passe, and they shal be moued, and shal not preuaile: and the waues therof shal swel, and shal
23 not passe ouer it. † But to this people their hart is become incredulous and exasperating, they are reuolted and departed.
24 † And they haue nor said in their hart: Let vs feare the Lord our God, who geueth vs the timely and lateward rayne in due season: who preserueth the fulnes of the yearly harueſt vnto
25 vs. † Your iniquities haue turned away these thinges, and
26 your sinnes haue stayed good from you. † Because there are found impious men in my people, that lye in wate as foulers
27 setting snares & trappes to take men. † As a net ful of birdes, so their houses are ful of guile: therefore are they magnified, &
28 enriched. † They are made grosse and fatte: and haue transgressed my wordes most wickedly. The cause of the widow they haue not iudged, the cause of the pupil they haue not directed, and the iudgement of the poore they haue not iudged.
29 †:: Shal I not visite vpon these thinges, saith our Lord? or vpon
30 such a nation shal not my soule take reuenge? † Astonish-
31 ment and meruelous thinges are done in the land. † The prophets prophecied a lye, & the priests claped with their handes: and my people hath loued such thinges: what shal be done therefore in the later end thereof?

Isa. 1. Zach. 7.

:: It is against Gods iust iudgement to omitte such thinges vnpunished. *v. 9. & ch. 9. v. 9.*

CHAP. VI.

Ierusalem shal be destroyed for trangressing Gods law: 8. and contemning admonitions. 16. Yet God admonisheth againe the Iewes, and they contemning, 18. he calleth the Gentiles, and reiecteth the Iewes.

1 TAKE courege ye children of Beniamin in the middes of Ierusalem, and in Thecua sound with the trumpet, & ouer Bethacarem lift vp the standart: because there is euil
2 seene from the North, and great destruction. † I haue resembled the daughter of Sion to a beautiful & delicate wo-
3 man. † To her shal:: pastours come, and their flockes: they haue

:: Captaines are called pastours, because they feede and gouerne their soldiars.

haue pitcht tents in her round about: euerie one shal feede them that are vnder his hand. † Sanctifie ye battel vpon her: 4
arise, and let vs go vp in the midday: wo vnto vs, because the day is declined, because the shaddowes of the euening are waxen longer. † Arise, and let vs goe vp in the night, and de- 5
stroy her houses. † Because thus saith the Lord of hostes: 6
Hew downe her wood, cast a trench about Ierusalem: this is the citie of visitation, al oppression is in the middes thereof.
† As a cesterne maketh colde the water therof, so hath she 7
made colde her malice: iniquitie and spoile shal be heard in her, infirmitie and plague alwaies before me. † Be thou 8
taught Ierusalem, lest perhaps my soule depart from thee, lest perhaps I make thee a desert land not habitable. † Thus saith 9
the Lord of hosts: Euen to one cluster shal they gather as in a vineyard the remaines of Israel, turne back thy hand, as the grapegatherer to the basket. † To whom shal I speake? and 10
whom shal I conteſt, that he may heare? behold, their eares are vncircumcised, and they can not heare: behold the word of our Lord is become vnto them as a reproche: and they wil not receiue it. † Therefore am I ful of the furie of our Lord, 11
I haue laboured sustayning: power out vpon the litle one without, and vpon the counsel of the yong men together: for man with woman shal be taken, the ancient with him that is ful of daies. † And their houses shal passe to others, 12
their landes and wiues together: because I wil extend my hand vpon the inhabitants of the land, saith our Lord. † For 13 *Isa. 56.*
from the lesser euen to the greater, al studie auarice: and from the prophets euen to the priest, al commit guile. † And they 14
:: After al the Prophetes of the old testament, Christ himself, and lastly his Apostles, called the Ievves, vvho stil contemning, the Gentils are called, & they heare, and obey. *Mat.* 10. v 5. *Act.* 13 v. 46. cured the destruction of the daughter of my people with ignominie, saying: Peace, peace: & there was not peace. † They 15
were confounded, because they did abomination: yea rather they were not confounded with confusion, and they knew not how to blush, for the which thing, they shal fal among them that fal: in the time of their visitation, they shal fal downe, saith our Lord. † Thus saith our Lord: Stand ye vpon the 16
waies, and see, and aske of the old pathes, which is the good way, and walke ye in it: and you shal find refreshing for your *Mat.* 11.
soules. And they said: We wil not walke. † And I appoin- 17
ted watchmen ouer you. Heare yee the voice of the trumpet. And they said: We wil not heare. † :: Therefore 18
heare ye, ô Gentiles, and thou congregation know, what great

19 great thinges I wil doe to them. † Heare ô earth: Behold I wil bring euils vpon this people, the fruites of their cogitations: becauſe they haue not heard my wordes, and they haue
20 caſt of my law. † To what purpoſe bring you me frankencenſe from Saba, and the ſweete ſmelling cane from a farre
Iſa 1. countrie? your holocauſtes are not acceptable, and your vic-
21 times haue not pleaſed me. † Therefore thus ſaith our Lord: Behold I wil bring ruine vpon this people, & the fathers with the children ſhal fal in them together, neighbour and neigh-
22 bour, and they ſhal perish. † Thus ſaith our Lord: Behold there cometh a people from the land of the :: North, & a great
23 nation ſhal ariſe vp from the endes of the earth. † It ſhal take arrow and ſhild: it is cruel, and wil haue no mercie. The voice thereof ſhal ſound as the ſea: & they ſhal mount vpon horſes, prepared as a man to battel, againſt thee ô daughter of Sion.
24 † We haue heard the fame thereof, our handes are diſſolued: tribulation hath caught vs, ſorowes as a woman in trauel.
25 † Goe not out to the fieldes and walke not in the way: becauſe
26 the ſword of the enemie is feare round about. † Be girded with ſackcloth ô daughter of my people, & be ſprinkled with ashes: make thee a bitter lamentation as the mourning of the only begotten, becauſe the deſtroyer ſhal ſodenly come vpon
27 vs. † I haue ſette thee a ſtrong prouer in my people: and thou
28 ſhalt know, and proue their way. † Al theſe princes are declyning, walking deceitfully, braſſe and yron: they are al
29 corrupted. † The bellowes haue failed, the lead is conſumed in the fire, the founder hath melted in vaine: for their malices
30 are not conſumed. † Cal ye them reprobate ſiluer, becauſe our Lord hath reiected them.

:: That is from Babylon which is northward from Ieruſalem.

CHAP. VII.

God promiſeth to dwel with thoſe that walke right wayes: 8. otherwiſe the material temple wil not ſaue them: 16. neither the prayers of the prophet shal helpe them, perſiſting in their ſinnes: 21. nor ſacrifice, but obedience to Gods law.

1 THE word, that was made to Ieremie from our Lord,
2 ſaying: † Stand in the gate of the houſe of the Lord, and preach there this word, and ſay: Heare ye the word of our Lord al Iuda, which goe in by theſe gates, to adore our Lord.
3 † Thus ſaith the Lord of hoſtes the God of Iſrael: Make your wayes good, and your ſtudies: and I wil dwel with you in this place.

place. † Truſt not in wordes of lying, ſaying: ⁂ The temple of 4
our Lord, the temple of our Lord, it is the temple of our
Lord. † For if you shal wel direct your waies, & your ſtudies: 5
if you shal doe iudgement between a man and his neighbour,
† to the ſtranger, & to the pupil, & to the widow shal do no op- 6
preſſion, nor shede innocent bloud in this place, & walke not
after ſtrange godds to your owne euil: † I wil dwel with you 7
in this place: in the land, which I gaue to your fathers from
the beginning and for euer. † Behold you truſt to your ſelues 8
in wordes of lying: which shal not profite you: † to ſteale, 9
to murder, to committe aduouterie, to ſweare falſely, to offer
to Baalim, & to go after ſtrange godds, which you know not.
† And you haue come, and ſtood before me in this houſe, in 10
which my name is inuocated, and haue ſaid: We are deliue-
red becauſe we haue done al theſe abominations. † Why, is this 11 *Mat. 21.*
houſe then wherein my name is inuocated, in your eies be-
come a denne of theeues? I, euen I am: I haue ſeene, ſaith
our Lord. † Goe ye to ⁂ my place in Silo, where my name 12 *Ioſ. 18.*
dwelt from the beginning: and ſee what I haue done to it for *Iud. 18.*
the malice of my people Iſrael: † and now, becauſe you haue 13 *1. Reg. 3.*
done al theſe workes, ſaith our Lord: and I haue ſpoken to you
early riſing, and ſpeaking, and you haue not heard: and I haue
called you, and you haue not anſwered: † I wil doe to this 14
houſe, wherein my name is inuocated, and wherein you haue *Iſa. 65.*
confidence: and to the place which I haue geuen you and *1. Reg. 4.*
your fathers, as I did to Silo. † And I wil caſt you away from 15
my face, as I haue caſt away al your bretheren, ⁂ the whole
ſeede of Ephraim. † Thou therefore pray not for this people, 16
neither take vnto thee praiſe and prayer for them, and reſiſt
me not: becauſe I wil not heare thee † Seeſt thou not what 17
theſe doe in the cities of Iuda, and in the ſtreete of Ieruſalem?
† The children gather the ſtickes, & the fathers kindle the fire, 18
and the wemen temper the dough to make cakes vnto the
queene of heauen, & to offer libaments vnto ſtrange goddes,
and to prouoke me to wrath. † Why doe they prouoke me to 19
wrath, ſaith our Lord? and not themſelues to the confuſion of
their owne countenance? † Therefore this ſaith our Lord 20
God: Behold my furie, and my indignation is powred vpon
this place, vpon men, and vpon beaſtes, and vpon the wood of
the countrie, and vpon the fruites of the land, and it shal be
kindled, and shal not be quenched. † Thus ſaith the Lord of 21
hoſtes

⁂ The Ievves preſumed that God would neuer ſuffer his Temple to be deſtroied; they thought alſo that external ſacrifices vvithout internal repẽtance should take avvay their ſinnes; but for their impenitence they & their ſacrifices are reiected, and the temple deſtroied.

⁂ It is true that God ſanctifi d the tabernacle in Silo, and aftervvards the temple in Ieruſalem, but if the people be not ſanctified, he is not tied to the place.

⁂ The Kingdome of tene tribes.

hostes the God of Israel; Adde your holocaustes to your vi-
22 ctims, and eate ye the flesh. † Because I spake not with your fathers, & I :: commanded them not in the day, that I brought them out of the land of Ægypt, touching the word of holo-
23 caustes and victims. † But this word I commanded them, saying: Heare ye my voice, and I wil be your God, and you shal be my people: and walke ye in al the way, that I haue com-
24 manded you, that it may be wel with you. † And they heard not, nor inclined their eare: but haue gone in their pleasures, and in the peruersitie of their wicked hart: and haue bene
25 made backward and not foreward, † from the day that their fathers came out of the land of Ægypt, euen to this day. And I haue sent to you al my seruants the prophetes by day, rising
26 early, and sending. † And they haue not heard me, nor inclined their eare: but they haue hardened their necke, and haue
27 wrought worse, then their fathers. † And thou shalt speake vnto them al these wordes, & they wil not heare thee: & thou
28 shalt cal them, and they wil not answere thee. † And thou shalt say to them: This is the nation which hath not heard the voice of the Lord their God, nor receiued discipline: faith is
29 perished, and is taken away out of their mouth. † Powle thy heare, & cast it away, and take lamentation on hiegh: because our Lord hath cast of, and hath left the generation of his furie,
30 †because the children of Iuda haue done euil in mine eies, saith our Lord. They haue put their stumbling blockes in the house, wherin my name is inuocated, that they might pollute it:
31 † and they haue built the excelses of Topheth, which is in the valley of the sonne of Ennom, that they might burne their sonnes, and their daughters with fire: which thinges I com-
32 manded not, nor thought in my hart. † Therfore loe the daies shal come, saith our Lord, & it shal no more be said: Topheth, and the valley of the sonne of Ennom: but the valley of slaughter: and They shal burie in Topheth, because there is
33 no place. † And the carcasse of this people shal be for meats to the foules of the ayre, and to the beastes of the land, and
Eccc. 26. 34 there shal be none to driue them away. † And I wil make to cease out of the cities of Iuda, and out of the streetes of Ierusalem, the voice of ioy, and the voice of gladnes, the voice of the bridegroome, and the voice of the bride: for the land shal be in desolation.

:: Godgaue his perfect law comprised in the ten commandmeuts: which alone being kept wil suffice: & after vvardes added ceremonial precepts, to exercise the people in external sacrifices of beastes and other corporal thinges to be offered to him self, as wel to kepe them from idolatrie, as to leade them therby to internal vertues, and to signifie Mysteries of the new testament. As is noted. *Leuit.* 1.

CHAP. VIII.

The Babylonians spoyling Ierusalem wil cast the bones of Kinges, Priestes, Prophetes, and others out of their sepulchres, and most cruelly afflict the liuing: 5. God so permitting, because they would not repent, when the true Prophetes admonished them so to do. 18. Al which the prophet forseing lamenteth.

:: Persecuters spoile the shrines of kinges and other principal persons of crueltie; & also of auarice if they be richly adorned.

AT THAT time, saith our Lord, :: they wil cast out the bones of the kinges of Iuda, and the bones of the princes thereof, and the bones of priests, and the bones of the Prophets, and the bones of them that inhabite Ierusalem, out of their sepulchers. † And they shal spread them abrode in the sunne, and the moone, and al the host of heauen, which they haue loued, and which they haue serued, and after which they haue walked, and which they haue sought, and adored: they shal not be gathered, and they shal not be buried: they shal be as a dunghil vpon the face of the earth. † And they shal choose rather death then life, al that shal be remaining of this wicked kinred in al places, which are leaft, to the which I haue cast them out, saith the Lord of hostes. † And thou shalt say to them: Thus saith our Lord: Shal not he that falleth rise againe? and he that is turned away, shal he not turne againe? † Why then is this people in Ierusalem turned away with a contentious reuolting? they haue apprehended lying, and would not returne. † I attended, and harkned: no man speaketh that which is good, there is none that doth penance for his sinne, saying: What haue I done? They are al turned to their owne course, as an horse going with violence to battel. † The kite in the heauen hath knowen her time: the turtle, and the swalow, and the storke haue obserued the time of their coming: but my people haue not knowen the iudgement of the Lord. † How say you: We are wise, and the law of our Lord is with vs? In very deede the lying penne of the Scribes hath wrought lying. † The wise are confounded, they are terrified & taken: for they :: haue cast away the word of our Lord, and there is no wisedom in them. † Therefore wil I geue their wemen to strangers, their fildes to inheritours: because from the least euen to the greatest al folow auarice: from the prophet euen to the priest al make lies. † And they healed the destruction of the daughter of my people to ignominie, saying: Peace, peace, when there was not peace. † They are confounded, because

:: Those that professe knowlege of the law, & obserue it not in workes, haue not true wisdom.

1 2 3 4 5 6 7 8 9 10 11 12

because they haue done abomination: yea rather they are not confounded with confusion, and they haue not knowen how to blush: therefore shal they fal among them that fal, in the
13 time of their visitation they shal fal, saith our Lord. † Gathering I wil gather them together, saith our Lord, there is no grape in the vines, and there are no figges on the figtree, the leafe is fallen downe: and I haue geuen them the thinges that
14 are passed. † Why doe we sitte? come together and let vs enter into the fenced citie, and let vs be silent there: because the Lord our God hath made vs to be silent, and hath geuen vs water of gaule for drinke: for we haue sinned to our Lord.
15 † We expected peace and there was no good: a time of medi-
16 cine and behold feare. † From Dan was the snoring noyse of his horses heard, with the voice of the neyinges of his fighting horses al the land was moued: and they came and deuoured the land, and the fulnes thereof: the citie and the inhabitants
17 thereof. † For behold I wil send you :: serpents basaliskes, for which there is no inchantment: and they shal bite you,
18 saith our Lord. † My sorow is aboue sorow, my hart mour-
19 ning within me. † Behold the voice of the daughter of my people from a farre countrie: Is not our Lord in Sion: or is not her king in her? Why then haue they prouoked me to
20 wrath in their sculptils, and in strange vanities? † The harueſt
21 is past, sommer is ended: and we are not saued. † For the affliction of the daughter of my people I am afflicted, and made
22 sorowful, astonishment hath taken me. † Is there noe rosen in Galaad? or is there no phisition there? Why then is not the wound of the daughter of my people closed?

:: As serpents can not be hindered by inchantments from hurting men, no more can the furious Chaldees be disswaded by anie speach from killing, spoyling, and ransaking the Israelites.

CHAP. IX.

The prophet lamenteth the future calamitie of the people, and their false dealing ech with others. 12. *willing al to consider that their wickednes is the cause of their miserie,* 17. *and to mourne,* 23. *and returne to God:* 25. *who otherwise wil punish both Gentiles, and Iewes not circumcised in hart.*

1 WHO :: wil geue water to my head, and to mine eies a fountaine of teares? and I wil weepe day & night
2 for the slaine of the daughter of my people. † Who wil geue me in the wildernes an inne of wayfaring men, and I wil forsake my people, and depart from them? because they are al
3 adulterers, an assemblie of transgressors, † And they haue bent

:: Not a few teares, but a fountaine, or riuer is scarse sufficient to lament the slaughter of

their tongue, as a bowe of lying and not of truth: they haue taken courege in the land, becauſe they haue proceeded from euil to euil, and me they haue not knowen, ſaith our Lord.
† Let euerie man take heede to himſelf of his neighbour, and 4
in euerie brother of his, let him not haue affiance: becauſe euerie brother ſupplanting wil ſupplant, and euerie freind wil walke deceitfully. † And man shal ſcorne his brother, and 5
they wil not ſpeake truth: for they haue taught their tongue to ſpeake lies: they haue laboured to doe vniuſtly. † Thine 6
inhabitation is in the middes of deceipt: in deceipte they haue refuſed to know me, ſaith our Lord. † Therefore thus ſaith 7
the Lord of hoſtes: Behold I wil melt, and wil trie them: for what els shal I doe at the face of the daughter of my people?
† Their tongue is a wandring arrow, it hath ſpoken guile: in 8 *Pſa. 27.*
his mouth he hath ſpoken peace with his freind, and ſecretly he layeth waite for him. † Shal I not viſite vpon theſe thinges, 9
ſaith our Lord? or vpon ſuch a nation shal not my ſoule be reuenged? † Vpon the mountaines I wil take vp weeping and 10
lamentation, & vpon the beautiful places of the deſert, mourning: becauſe they are burnt, for that there is not a man that paſſeth through: & they haue not heard the voice of the owner: from the foule of the ayre vnto the beaſtes they are gone away and departed. † And I wil make Ieruſalem to be heapes 11
of ſand, and dennes of dragons: and I wil geue the cities of Iuda into deſolation, becauſe there is not an inhabiter. † Who 12
is a wiſe man, that can vnderſtand this, and to whom the word of the mouth of our Lord may be made, that he may declare this, why the earth hath perished, and is burnt as a deſert, becauſe there is none that paſſeth through? † And our Lord ſaid: 13
Becauſe they haue forſaken my law, which I gaue them, and
haue not heard my voice, and haue not walked in it. † And 14
they haue gone after the peruerſitie of their owne hart, and after Baalim, which they learned of their fathers. † Therfore 15
thus ſaith the Lord of hoſtes the God of Iſrael: Behold I wil feede this people with wormewood, and geue them water of gaule to drinke. † And I wil diſperſe them in the Nations, 16
which they and their fathers haue not knowen: and I wil ſend the ſword after them, :: til they be conſumed. † Thus ſaith the 17
Lord of hoſts the God of Iſrael: Conſider and cal ye lamenting wemen, and let them come: & ſend to them that are wiſe, and
let them make haſte: †let them haſten & take vp a lamentation 18

:: After the deſtruction of Ieruſalem moſt of the people, eſpecially the richer ſort were caried into captiuitie; others were perſecuted til they were *conſumed*, that is, euen to death

vpon

vpon vs: let our eies shede teares, & our eielidds rune downe & destruction
19 with waters. † Because a voice of lamentation is heard from But not al the nation consumed, for he prophecied the contrarie.
Sion; How are we wasted and confounded exceedingly? be-
cause we haue left the land, because our tabernacles are cast
20 downe. † Heare therefore ye wemen the word of our Lord: *ch. 4. v. 27. & ch. 5. v. 10. &* 18 And after 70. yeares the reliques were released, and returned into Iewrie, manie also remained stil there. As is euident in the bookes of Esdras.
and let your eares take the word of his mouth: and teach your
daughters lamentation: and euerie one her neighbour mour-
21 ning: † because death is come vp through our windowes, it
is entred into our houses, to destroy the children from with-
22 out, the young men out of the streetes. † Speake: Thus saith
our Lord: and the carcasse of man shal fal as dung vpon the
face of the countrie, and as a grasse behind the backe of the
23 mower, and there is none to gather it. † Thus saith our Lord:
1.Cor.2. Let not the wiseman glorie in his wisedom, and let not the
2.Cor.10. strong man glorie in his strength, & let not the rich man glorie
24 in his riches: † but he that glorieth, let him glorie in this, to :: These nations are also circumcised in flesh, but neither they nor the Iewes are circumcised in hart which argueth them of hypocrisie.
vnderstand & know me, because I am the Lord that do mercie
and iudgement, and iustice in the earth: for these thinges
25 please me, saith our Lord. † Behold, the daies come, saith our
Lord; and I wil visite vpon euerie one, that hath the prepuce
26 circumcised, † vpon :: Ægypt, and vpon Iuda, and vpon Edom,
and vpon the children of Ammon, and vpon Moab, and vpon
al that haue their heare powled, dwelling in the desert: be-
cause al nations haue the prepuce, but al the house of Israel are
vncircumcised in the hart.

CHAP. X.

Influence of starres, nor imagined powre of idols, is not to be feared: but God only. 6. whose Maiestie is infinite, and idols haue no powre at al. 19. Ierusalem lamenteth, 24. and prayeth God to pardon and protect his owne people.

:: Heathnish idolaters thought there was diuine powre in the planetes, and other starres. But the faithful know that they are the creatures of God, made for the benefite of men, not that men should serue or feare them.

1 HEARE ye the word, which our Lord hath spoken con-
2 cerning you ô house of Israel. † Thus saith our Lord:
According to the waies of the Gentils learne not: and :: of the
signes of heauen, which the heathen feare, be not afraid:
3 † Because the lawes of the people are vaine: because the
worke of the hand of the artificer hath cut a tree out of the
4 forest with an axe. † with siluer and gold he hath decked it:
with nailes and hammers he hath compacted it, that it fal not
5 asunder. † They are framed after the simulitude of a palme
tree, and shal not speake: being caried they shal be remoued,

:: Of other idols made of vvood, siluer, gold, and the like, it is more easie to see the vanitie.

becauſe :: they are not able to go. Therefore feare them not, becauſe they can neither doe il nor wel. † There is not the like 6
vnto thee ô Lord : thou art great, and great is thy name in *Mich. 7.*
ſtrength. † Who shal not feare thee ô king of Nations? For thine 7
is the glorie : among al the wiſe of the Gentiles, & in al their *Apoc. 15.*
kingdoms there is none like vnto thee. † They shal be proued 8
altogether vnwiſe and foolish : the doctrine of their vanitie is
wood. † Siluer wrapped vp is brought from Tharſis, and gold 9
from Ophaz : the worke of the artificer, and the handes of the
copperſmith : hyacinth and purple are their clothing : al theſe
thinges are the worke of artificers. † But our Lord is the true 10
God : he is the liuing God, and the King euerlaſting : at his in-
dignation the earth shal be moued : & the Gentils shal not ſu-
ſtaine his threatning. † Thus then you shal ſay to them : The 11
goddes that made not heauen and earth, let them perish from
of the earth, and from theſe places, that are vnder heauen.
† He that maketh the earth in his ſtrength, prepareth the 12
world in his wiſedom, and with his prudence ſtretcheth out
the heauens. † At his voice he geueth a multitude of waters 13
in the heauen, & lifteth vp the cloudes from the endes of the *Pſa. 134.*
earth : he maketh lightninges into rayne, and bringeth forth
the winde out of his treaſures. † Euerie man is become a foole 14
for knowlege, euery craftes man is confounded in the ſculptil:
becauſe it is falſe that he hath melted, and there is no ſpirite in
them. † They are vaine thinges, and a worke worthie to be 15
laughed at : in the time of their viſitation they shal perish. 16
† The portion of Iacob is not like to theſe : for it is he that for-
med al thinges : and Iſrael is the rodde of his inheritance : the
Lord of hoſts is his name. † Gather thy confuſion out of the 17
land, thou that dwelleſt in beſeige. † Becauſe thus ſaith our 18
Lord : Behold I wil caſt forth farre of the inhabitans of the land
at this time : & I wil afflict them, ſo that they may not be found, 19
† Woe is me for my deſtruction, my plague is very ſore. But I
ſaid : Truly this is myne infirmitie, and I wil beare it. † My ta- 20
bernacle is waſted, al my cordes are broken in ſunder : my
children are gone out from me, and are not : there is none to
ſtretch out my tent anie more, & to ſet vp my courtaines. † Be- 21
cauſe the paſtours haue done foolishly, and haue not ſought
our Lord : therefore haue they not vnderſtood, and al their
flocke is diſperſed. † Loe the voice of a bruit cometh, a 22
great commotion from the land of the North : to make the

cities

23 cities of Iuda a deſert, & an habitation of dragons. † I know Lord, that :: mans way is not his owne: neither is it in a man to
Pſal. 6. 24 walke, and to direct his ſteppes. † Correct me ô Lord, but yet in iudgement: and not in thy furie, leſt perhappes thou bring
25 me to nothing. † Power out thine indignation vpon the Gen-
Pſal. 78. tiles, that haue not knowen thee, and vpon the prouinces, that haue not inuocated thy name: becauſe they haue eaten Iacob, and deuoured him, and conſumed him, and haue diſſipated his glorie.

:: Man can not do anie good thing without Gods helpe, nor anie euil without his permiſſion neither of which deſtroyeth free wil. As in the preſent example Nabuchodonofor could not afflict the Iewes but by Gods permiſion.

CHAP. XI.

The Prophet being commanded to preach the obſeruation of Gods couenant is not heard. 9. The people folovv their fathers example, adoring idols. 11. and shal therefore be ſeuerely punished, neither shal their idols, nor prayers of the iuſt profite them. 15. their malice againſt Chriſt is deſcribed 20. and the reuenge therof.

1 THE word that was made from our Lord to Ieremie, ſay-
2 ing: † Heare ye the wordes of this couenant, and ſpeake
3 to the men of Iuda, and to the inhabitants of Ieruſalem, † and thou shalt ſay to them: Thus ſaith our Lord the God of Iſrael: Curſed is the man that shal not heare the wordes of this co-
4 uenant, † which I :: commanded your fathers in the day, that I brought them out of the Land of Ægypt, out of the yron fornace, ſaying: Heare ye my voice, and doe al thinges, that I command you: and you shal be my people, and I wil be your
5 God. † That I may raiſe vp the othe, which I ſware to your fathers, that I would geue them a land flowing with milke & hunnie, as is this day. And I anſwered, & ſaid: Amen Lord.
6 † And our Lord ſaid to me: Crie aloude al theſe wordes in the cities of Iuda, and without Ieruſalem, ſaying: Heare ye the
7 wordes of this couenant, and do them: † becauſe conteſting I did conteſt your fathers in the day, that I brought them out of the Land of Ægypt euen to this day: ariſing early I conte-
8 ſted, and ſaid: Heare ye my voice: † and they heard not, nor inclined their eare: but went euerie one in the peruerſitie of his owne wicked hart: & I brought vpon them al the wordes of this couenant, which I commanded them to doe, and they
9 did not. † And our Lord ſaid to me: Conſpiracie is found in the men of Iuda, and in the inhabitants of the men of Ieruſa-
10 lem. † They are returned to the former iniquities of their fathers, which would not heare my wordes: and theſe therfore haue

:: Not for the priuilegies of kinred (*being the children of Abraham, Iſaac and Iacob*) not for ſuffering circumciſion nor for the reſt of the Sabbath, but for obedience (*in keeping the couenant and precepts*) our Lord is the God of Iſrael, and Iſrael his people. *S. Ierom.*

haue gone after ſtrange goddes, to ſerue them: the houſe of Iſrael, and the houſe of Iuda hath made voide my couenant, which I made with their fathers. † For which thingthus ſaith our Lord: Behold I wil bring in euils vpon them, out of which they shal not be able to goeforth: and they shal crie to me, and I wil not heare them. † And the cities of Iuda, and the inhabitants of Ieruſalem shal goe, and crie to goddes, vnto whom they ſacrificed, and they shal not ſaue them in the time of their affliction. † For according to the number of thy cities were thy goddes ô Iuda: and according to the number of the waies of Ieruſalem thou didſt ſet altars of confuſion, altars to ſacrifice to Baalim. † :: Thou therefore pray not for this people, and take not to thee praiſe and prayer for them: becauſe I wil not heare in the time of their crie vnto me, in the time of their affliction. † What is it that my beloued hath in my houſe done much wickednes? shal :: the holie flesh take away from thee thy malices: in which thou haſt boſted? † The Lord hath called thy name, a plentiful oliue tree, faire, fruiteful, beautiful: at the voice of a word, a great fire flamed vp in it, and the shrubbes thereof are burnt. † And the Lord of hoſtes that planted thee, hath ſpoken euil vpon thee: for the euils of the houſe of Iſrael, and of the houſe of Iuda, which they haue done to themſelues, to prouoke me, in offering to Baalim. † :: But thou Lord haſt shewed me, and I haue knowen: thou haſt shewed me their ſtudies. † And I as a milde lambe, that is caried to a victim: and I :: knew not that they deuiſed counſels againſt me, ſaying: Let vs caſt wood on his bread, and raſe him out of the land of the liuing, and let his name be mentioned no more. † But thou ô Lord of Sabaoth, which iudgeſt iuſtly, and proueſt the reynes and the hartes, let me ſee thy reuenge of them: for to thee I haue reueled my cauſe. † Therefore thus ſaith the Lord to the men of Anathoth, which ſeeke thy life, and ſay: Thou shalt not prophecie in the name of our Lord, and thou shalt not die in our handes. † Therefore thus ſaith the Lord of hoſtes: Behold I wil viſite vpon them: their yong men shal die by the ſword, their ſonnes and their daughters shal die in famine. † And there shal be :: no remaines of them: for I wil bring in euil vpon the men of Anathoth, the yeare of their viſitation.

11 12 13 14 15 16 17 18 19 20 21 22 23

:: Ch. 7. v. 16. ch 14. v. 11.

:: Fleſh offered in ſacrifice is holie, but profiteth not thoſe that are obſtinate in ſinne.

:: By conſent of al Churches (ſaith S. Ierom) this is ſpoken of Chriſt.

:: VVho ſo bore himſelf, as if he had not knowen when the Iewes condemned him in their councel. For otherwiſe he knew, and foretold, that he ſhould be betrayed & crucified *Mat. 20. & 18. 19 & ch. 26 v. 2.*

:: He ſpeaketh only of the wicked for ſthl ſome reliques remaine. *Iſa. 10. Ier 4 Ro 9.*

CHAP. XII.

It ſemeth ſtrange that the wicked proſper. 5. The Iewes heretofore afflicted by weaker enimies, shal be more oppreſſed by the Babylonians. 10. Euil paſtors shal be punished. 14. and forraine enimies deſtroyed.

THOV

1 THOV in deede ô Lord art iuſt, if I diſpute with thee, but yet I wil ſpeake iuſt thinges to thee: :: Why doth the
Iob. 21. Abac. 1.
way of the impious proſper: why is it wel with al that tranſ-
2 greſſe, and doe wickedly? † Thou haſt planted them, and they haue taken roote: they proſper and bring forth fruite: thou art nigh to their mouth, and farre from their reynes.
3 † And thou Lord haſt knowen me, thou haſt ſene me, and proued my hart with thee: gather them together as a flocke
* segregate. to the victime, and * ſanctifie them in the day of ſlaughter.
4 † How long shal the land mourne, and the herbe of euerie fielde be withered for malice of the inhabitants therein? Beaſt is conſumed, and foule: becauſe they haue ſaied: He shal not
5 ſee our later endes. † If running with footemen thou haſt laboured: how canſt thou contend with horſes? And whereas in a land of peace thou haſt bene ſecure, what wilt thou doe
6 in the pride of Iordan? † For euen thy bretheren, & the houſe of thy father, they alſo haue fought againſt thee, and haue cried after thee with ful voice: beleue them not when they
7 shal ſpeake good thinges vnto thee. † I haue forſaken my houſe, I haue left mine inheritance: I haue geuen my beloued
8 ſoule into the hand of her enemies. † Myne inheritance is become vnto me as a lion in the wood: it hath vttered a voice
9 againſt me, therefore haue I hated it. † Why, is myne inheritance vnto me as a bird of diuers coulors? is it as a birde died through out? come, aſſemble yourſelues al ye beaſtes of the
10 land, make haſte to deuoure. † Manie paſtours haue deſtroyed my vineyard, they haue troden downe my portion: they haue made my portion that was worthie to be deſired, into a deſert
11 of deſolation. † They haue laied it into diſſipation, and it hath mourned vpon me. With deſolation is al the land made deſolate: becauſe there is none that conſidereth in the hart.
12 † Vpon al the wayes of the deſert the waſters are come, becauſe the ſword of our Lord shal deuoure from one end of the land to the other end thereof: there is no peace to al flesh.
13 † They haue ſowen wheate, and reaped thornes: they haue taken an inheritance, and it shal not profite them: you shal be ashamed of your fruites, for the wrath of the furie of our
14 Lord. † Thus ſaith the Lord againſt al my moſt wicked neighbours: :: which touche the inheritance that I haue diſtributed to my people of Iſrael: Behold I wil plucke them out of their land, & the houſe of Iuda I wil plucke out of the middes of them.

:: Prophetes, & other holie men, not ignorant nor doubtful of Gods prouidence, ſpeake ſometimes in the perſon of the weake, as deſirous to know why God ſuffereth the wicked to proſper in this world, and the godlie to be afflicted. *Iob.* 21. v. 7. *Dauid Pſal.* 72. v. 2. 3. *Abacuc.* 1. v. 3.

:: After that the children are chaſticed, the rodde is to be burned.

of them. † And when I shal haue plucked them out, I wil re- 15
turne, and haue mercie on them: and wil bring them backe,
euerie man to his inheritance, and euerie man into his land.
† And it shal be: if being taught they wil learne the waies of 16
my people, that they sweare in my name: Our Lord liueth, as
they haue taught my people to sweare by Baal: they shal be
built in the middes of my people. † But if they wil not heare, 17
I wil plucke out that nation with plucking vp and with de-
struction, saith our Lord.

The 2. part. The peoples ingratitude sinning against God, and persecuting the Prophet.

CHAP. XIII.

By a girdle first vsed and after leaft of, 8. is prefigured the reiection of the Iewes: 12. til Gods mercie recalleth them. 17. The Prophet lamenting their obstinacie, 22. sheweth that their sinne is the cause of their miserie.

THVS saith our Lord to me: Goe, and get thee :: a girdle 1
of linnen, and thou shalt put it about thy loynes, & shalt
not put it into water. † And I got a girdle according to the 2
word of our Lord, and put it about my loynes. † And the 3
word of our Lord was made to me the second time, saying:
† Take the girdle, which thou hast gotten, which is about thy 4
loynes, and rising goe to Euphrates, and hide it there in an
hole of the rocke. † And I went, and hidde it in Euphrates, 5
as our Lord had commanded me. † And it came to passe after 6
manie daies, our Lord said to me: Arise, goe to Euphrates: and
take from thence the girdle, which I commanded thee that
thou shouldst hide it there. † And I went to Euphrates, and 7
digged, and tooke the girdle out of the place, where I had hid
it: and behold the girdle was rotten, so that it was fitte for
noe vse. † And the word of our Lord was made to me, saying: 8
† Thus saith our Lord: so wil I make the pride of Iuda, & the 9
great pride of Ieruſalem. † This most wicked people, which 10
wil not heare my wordes, and walke in the peruersitie of their
hart: and haue gone after strange goddes to serue them, and to
adore them: & they shal be as this girdle, which is fitte for no
vse. † For as the girdle cleaueth to the loynes of a man, so haue 11
I fast ioyned to me al the house of Israel, and al the house of
Iuda, saith our Lord: that they might be my people, and name,
and prayse, and glorie: and they heard not. † Thou shalt 12
say therefore vnto them this word: Thus saith our Lord the
God of Israel: :: Euerie bottle shal be filled with wine. And
they shal say to thee: Why, are we ignorant that euerie bottle
shal be

:: Prophecies vttered in factes haue more force to perswade, then only wordes. And therfore the Prophetes by Gods commandment vse both these wayes. *Heb.* 1.

:: An other prophetical similitude to

13 shal be filled with wine? † And thou shalt say to them: Thus
saith our Lord: Behold I wil fil al the inhabitants of this land,
& the kinges that of the stocke of Dauid sitte vpon his throne,
and the priests, and the prophets, and al the inhabitants of Ie-
14 rusalem, with drunkennes. † And I wil disperse them euerie
man from his brother, and the fathers and sonnes together,
saith our Lord: I wil not spare, and I wil not yelde: neither
15 wil I haue mercie not to destroy them. † Heare ye, and geue
16 eare. Be not eleuated, because our Lord hath spoken. † Geue
ye glorie to our Lord your God, before it waxe darke, and be-
fore your feete stumble at the darke mountaines: you shal
looke for light, and he wil turne it into the shadow of death,
17 and into darkenes. † But if you wil not heare this, in secret
my soule shal weepe because of the pride: weeping it shal
Lam. 1. weepe, and mine eie shal droppe teares, because the flocke of
18 our Lord is taken. † Say to the king, and to her that ruleth:
Be humbled, sitte downe: because the crowne of your glorie
19 is come downe from your head. † The cities of the South are
shut, and there is none that may open them: al Iuda is trans-
20 ported with a perfect transmigration. † Lift vp your eies, and
see you, that come from the North: where is the flocke that is
21 geuen thee, thy noble cattel? † What wilt thou say when he
shal visite thee? for thou hast taught them against thee, and
instructed them against thyne owne head: shal not sorowes
22 apprehend thee, as a woman in trauel? † And if thou shalt
say in thy hart: Why are these thinges come vnto me? For the
multitude of thine iniquitie, thy more shamelie partes are dis-
23 couered, the soles of thy feete are polluted. †:: If the Æthio-
pian can change his skinne, or the leopard his spottes: you
24 also can doe wel, when you haue learned euil. † And I wil
scatter them as stubble, which is violently taken with the
25 winde in the desert. † This is thy lot, and portion of thy mea-
sure from me, saith our Lord, because thou hast forgotten me,
26 and hast trusted in lying. † Wherefore I haue also made bare
thy thighes against thy face, and thine ignominie hath appea-
27 red, † thine adulteries, and thy neying the wickednesse of
thy fornication: vpon the litle hilles in the field I haue seene
thine abominations. Woe to thee Ierusalem, thou wilt not be
made cleane after me: how long yet?

signifie that the Iewes shal be perplexe, not knowing what to do in extreme distresse: as senseles men ouercome with much wine.

:: Custome is as it were an other nature, hard to be altered: yet Gods grace raiseth some inueterate sinners to true repentance, but this is rare. And of them selues without grace no sinners can rise nor repent.

CHAP. XIIII.

Iurie shal be afflicted with drought and famine. 11. Neither shal the prophets prayer, nor their fastes, nor sacrifices auaile them. 14. Falseprophetes shal perish with the seduced people. 17. Ieremie lamenting exhorteth them to repentance.

THE word of our Lord that was made to Ieremie concer- 1
ning the wordes :: of the drought. † Iurie hath mourned, 2
and the gates thereof are fallen downe, & are obscured on the earth, and the crie of Ierusalem is come vp. † The greater men 3
haue sent their inferiours to the water: they came to drawe, they found no water, they caried backe their vessels emptie: they were confounded and afflicted, and couered their heades. † For the waste of the land, because there came no rayne vpon 4
the earth, the husbandmen were confounded, they couered their heades. † For the hinde also brought forth in the field, 5
and left it: because there was no grasse. † And the wild asses 6
stood vpon the rockes, they drew winde as dragons, their eies failed, because there was no grasse. † If our iniquities haue an- 7
swered vs: Lord do for thy names sake, because our reuoltinges are manie, to thee we haue sinned. † O expectaion of Is- 8
rael, the sauiour thereof in the time of tribulation: why wilt thou be as a seiourner in the land, and as a wayfaring man turning in to lodge? † Why wilt thou be as a wandring man, as the 9
:: strong that can not saue? but thou ô Lord art in vs, and thy name is inuocated vpon vs, forsake vs not. † Thus saith our 10
Lord to his people, which hath loued to moue their feete, and haue not rested, and hath not pleased our Lord: Now wil he remember their iniquities, and visite their sinnes. † And our 11
Lord said to me: Pray not for this people to good. † When 12
they shal fast I wil not heare their prayers: and if they shal offer holocaustes and victimes, I wil not receiue them: because with sword, and famine, and pestilence I wil consume them. † And I said: A a a, ô Lord God :: the Prophetes say to 13
them: You shal not see the sword, and there shal be no famine among you, but he wil geue you true peace in this place. † And our Lord said to me: The prophetes prophecie falsely 14
in my name: I sent them not, and I commanded them not, neither haue I spoken vnto them: lying vision, and deceitful diuination, guilfulnes, and the seduction of their owne hart they prophecie vnto you. † Therefore thus saith our Lord 15
of the prophets, that prophecie in my name, whom I sent not,

:: The Iewes suffered famine & thirst by reason of drought, for their sinnes, which also signifieth depriuation of Gods grace for their former wickednes.

:: As one that braggeth, and esteemeth him self strong.

:: Falsse prophetes seducing the people, can not excuse them from sinne. For when the blind leadeth the blind, both fal into the pitte.

not, that say: There shal not be sword, and famine in this land: In sword and famine shal those prophetes be consumed.
16 † And the peoples to whom they prophecie, shal be cast forth in the waies of Ierusalem through famine and sword, and there shal be none to burie them; they and their wiues, their sonnes and their daughters, and I wil power out their euil
17 vpon them. † And thou shalt say this word vnto them: Let mine eies shede teares night and day, and not cease, becausе
Lam. 1. & 2. the :: virgine daughter of my people, is afflicted with great af-
18 fliction, with a verie sore plague exceedingly. † If I shal goe out to the fieldes, loe the slaine with the sword: and if I enter into the citie, loe the pyned away with famine. For the prophet and the priest are gone into a land which they knew not.
19 † Why, casting of hast thou cast away Iuda, or hath thy soule abhorred Sion? why then hast thou striken vs, so that there is no health? we haue expected peace, and there is no good:
20 and a time of curing, and behold truble. † We haue knowen ô Lord our impieties, the iniquities of our fathers, because we
21 haue sinned to thee. † Geue vs not into reproche for thy names sake, neither make vs to haue the contumelie of the throne of thy glorie: remember, make not thy couenant with
22 vs voide. † Why, are there among the sculptils of the Gentiles that can raine? or can the heauens geue showers? art not thou the Lord our God, whom we haue expected? for thou hast made al these thinges.

:: Notwithstanding there were very manie greuous sinners, yet in respect of the iust the Church is a virgine.

CHAP. XV.

Though Moyses and Samuel should pray for this people, yet God hath determined to punish them with plague, warre, famine, and captiuitie, 6. for their impenitencie. 10. The prophet lamenteth that for his preaching the people is become worse, 15. and persecuteth him. 19. but God promiseth to deliuer and to reward him.

1 AND our Lord said to me: "If Moyses and Samuel :: shal
2 stand before me, my soule is not toward this people: cast them out from my face, and let them goe forth. † And if they shal say vnto thee: Whither shal we goe forth? thou shalt say to them: Thus saith our Lord: :: They that to death, to death,
Zach. 11. and they that to sword, to sword: and they that to famine, to
3 famine: and they that to captiuitie, to captiuitie. † And I wil visite vpon them foure kindes, saith our Lord: The sword to kil, and dogges to teare, & the foules of the ayre, and beasts of

:: The Geneua Bible is corruptly translated contrarie to the Hebrew and Greeke: *Though Moyses and Samuel stood before me.*

:: This Hebrew phrase signifieth, that some shal dye by sicknes,

some by the sword, some by famine, some shal be lead into captiuitie, as God hath seuerally ordayned.

the earth to deuoure and to destroy. † And I wil geue them into rage to al the kingdomes of the earth: becausse of Manasses the sonne of Ezechias the king of Iuda, for al thinges that he did in Ierusalem. † For who shal haue pitie on thee Ierusalem? or who shal be sorie for thee? or who shal goe to pray for thy peace? † Thou hast forsaken me, saith our Lord, thou hast gone backward: and I wil stretch forth my hand vpon thee, and wil kil thee: I am wearie in praying thee. † And I wil scatter them with a fanne in the gates of the land: I haue slayne and destroyed my people, & yet they are not returned from their waies. † Their widowes are multiplied vnto me aboue the sand of the sea: I haue brought into them vpon the mother of the youngman a waster at noone day: I haue cast terrour sudenly vpon the cities. † She is weakned that bare seuen, her soule hath fainted: the sunne went downe to her, when it was yet day: she is confounded, and ashamed: and the residue of them I wil geue vnto the sword in the sight of their enemies, saith our Lord. † Woe is me, my mother: why hast thou borne me a man of brawling, a man of discord in al the earth? I haue not lent to vsurie, neither hath anie man lent vnto me to vsurie: al curse me. † Our Lord saith: If thy remnant shal not be to good, if I haue not holpen thee in the time of affliction, and in the time of tribulation against the enemie. † Why, shal :: yron be confederate with the yron from the North, and also :: brasse? † Thy riches and thy treasures I wil geue into spoile for naught for al thy sinnes, and in al thy borders. † And I wil bring thine enemies out of a land, which thou knowest not: becausse a fire is kindled in my furie, it shal burne vpon you. † :: Thou knowest ô Lord, be mindful of me, and visite me, and defend me from them, that persecute me: doe not receiue me in :: thy patience, know that I haue sustayned reproch for thee. † Thy wordes were found, and I did eate them, and thy word was made to me a ioy & gladnes of my hart: becausse thy name is inuocated vpon me ô Lord God of hostes. † I sate not in the councel of iesters, and I haue gloried at the face of thy hand: I sate alone, becausse thou hast filled me with threaning. † Why is my sorow made perpetual, and my desperate plague refuseth to be cured? it is become vnto me as a lie of :: vnfaythful waters. † For this cause thus saith our Lord: If thou wilt be conuerted, I wil conuert thee, and thou shalt stand before my face: and if thou wilt seperate

4. Reg. 21.

Amos. 8.

:: There can hardly be concord betwen potent kingdomes.

:: The weaker is easily afflicted by the stronger.

:: The Prophet fearing his owne weaknes prayeth to be deliuered from persecution.

:: Defer not to deliuer me. As Psal. 12. v. 2, 3.

:: Vaine hopes.

Psal. 1. & 25.

perate the pretious thing from the vile, thou shalt be as my mouth: they shal be turned to thee,& :: thou shalt not be turned to them. † And I wil geue thee vnto this people as a brasen wal, strong: and they shal fight against thee, and shal not preuaile: because I am with thee to saue thee, and to deliuer thee, saith our Lord. † And I wil deliuer thee out of the hand of the most wicked, and I wil redeeme thee out of the hand of strong.

:: The people shal yeld to the prophets admonition, not he to their peruersitie.

ANNOTATIONS. CHAP. XV.

1. *If Moyses and Samuel shal stand before me.*] As before God reueled to this prophet Ieremie, that the people should assuredly be punished, and therfore prohibited him (ch. 7. v. 16. ch. 11. v. 14 & ch. 14. v. 11.) that he should not pray for them: so here he confirmeth the same determinate sentence of their punishment, saying: *If Moyses and Samuel shal stand before me, my soule is not towards this people.* That is, though not only Ieremie (a zelous holie prophet now liuing) but also Moyses and Samuel (departed from this world long before) shal pray for this people, yet they shal not escape the designed punishment, for their great sinnes. By necessarie consequence of which confirmation, is also proued, that Moyses and Samuel, after their death, both could and did sometimes pray for the same people. For otherwise the particular mention of these prophetes, were not to the purpose, if they neuer did, nor could pray for them. And wheras the English glosse (in the Geneua Bible) supposeth Gods *meaning* to be, *that if there were anie man liuing moued with so great zele towards the people, as were these two, yet he would not grant this request, for as much as he had determined the contrarie,* it is euident that Ieremie, Ezechiel, Daniel, and some other prophetes then liuing, had also great zele, very like to the others, and therfore this text speaketh not of others like vnto them; but as S. Ierom (in his commentaries, vpon this place) S. Chrysostom (*ho. 1. in 1. Thess. 1.*) and S. Gregorie (*li. 9. Moral. c. 12.*) vnderstand it, of Moyses and Samuel them selues, being in assured happie state, where their former great zele and charitie were now greater, and more perfect then in this life.

No prayers of others do auaile for obstinate & impenitent sinners.

Saincts after their death pray for men in this world.

This text is vnderstood of Moyses and Samuel them selues.

CHAP. XVI.

The prophet is forbid to marie, troublesome times not suffering the cares of familie: 5. He must neither goe to places of feasting, nor mourning, more dying then can be mourned or buried. 10. *Al which is for their idolatrie.* 15. *but after captiuitie the people shal be released.* 16. *And both Iewes and Gentiles conuerted to Christ.*

:: Ieremie not only liued single in the times of tribulation, but also remained a virgin al his life. S. *Ierom li. 1. aduer. Iouian. post medium.*

1 AND the word of our Lord was made to me, saying:
2 † :: Thou shalt not take a wife, and thou shalt not haue
3 sonnes, and daughters in this place. † Because thus saith our Lord concerning sonnes and daughters, that are begotten in this place, and concerning their mothers, which beare them: and concerning their fathers, of whose stocke they were borne

borne in this land: † by the deathes of diſeaſes they shal die: 4
they shal not be mourned, and they shal not be buried, they
shal be as a dunghil vpon the face of the earth: they shal be
conſumed, both with ſword, and famine: and their carcaſſe
shal be meate for the foules of the ayre, and beaſtes of the
earth. † For thus ſaith our Lord: Enter not into the houſe of 5
feaſting, neither goe thou to mourne, nor comfort them: be-
cauſe I haue taken away my peace from this people, ſaith our
Lord, mercie and commiſerations. † And great and litle shal 6
die in this land: they shal not be buried nor mourned, and they
shal not cut them ſelues, neither shal baldnes be made for
them. † And they shal not breake bread among them to him 7
that mourneth to comfort him vpon the dead: and they shal
not geue them drinke of the cuppe to comfort them vpon
their father and mother. † And enter not into the houſe of 8
feaſting, to ſitte with them, and to eate and drinke: † becauſe 9
thus ſaith our Lord of hoſtes the God of Iſrael: Behold I wil
take away out of this place in your eies, and in your daies the
voice of ioy, and the voice of gladnes, the voice of the bride-
grome, and the voice of the bride. † And when thou shalt 10
tel this people al theſe wordes, and they shal ſay to thee:
Wherefore hath our Lord ſpoken vpon vs al this greate euil?
what is our iniquitie? and what is our ſinne, that we haue
ſinned to the Lord our God? † Thou shalt ſay to them: Becauſe 11
your fathers haue forſaken me, ſaith our Lord: and gone after
ſtrange goddes, and ſerued them, and adored them: and me
they haue forſaken, & my law they haue not kept. † But :: you 12
alſo haue wrought worſe then your fathers: for behold euerie
one walketh after the peruerſitie of his euil hart, that he
heare me not. † And I wil caſt you forth out of this land, into 13
a land, which you and your fathers knew not: and there you
shal ſerue ſtrange goddes day and night, which shal not geue
you anie reſt. † :: Therefore behold the daies come, ſaith our 14
Lord, & it shal be ſaid no more: The Lord liueth, that brought
forth the children of Iſrael out of the Land of Ægypt, † But, 15
The Lord liueth, that brought the children of Iſrael out of the
Land of the North, and out of al the landes to the which I did
caſt them out: and I wil bring them againe into their land,
which I gaue to their fathers. † Behold I wil ſend manie 16
:: fishers ſaith our Lord, & they shal fishe them: and after this
I wil ſend them manie :: hunters, & they shal hunt them from
euerie

:: After long expectation of amendment, & generation after generation adding more ſinnes, at laſt cometh great puniſhment.

:: But againe after puniſhment God ſheweth his mercie.

:: The Apoſtles.
:: Other Apoſtolical men.

euerie mountaine, and from euerie litle hil, and out of the
17 caues :: of rockes. † Because mine eies are vpon al their waies: they are not hid from my face, and their iniquitie hath not
18 bene hid from mine eies. † And I wil repay first their duble iniquities, and their sinnes: because they haue contaminated my land with the carcasses of their idols, and with their abomi-
19 nations they haue filled mine inheritance. † O Lord my force, and my strength, and my refuge in the day of tribulation: to thee the Gentiles shal come from the endes of the earth, and shal say: In very deede our fathers haue possessed lying, vanitie
20 which hath not profited them. † Why, :: shal a man make
21 goddes vnto himself, and they are not goddes? † Therefore behold I wil shew them at this time, I wil shew them my hand, and my powre: and they shal know that my name is the Lord.

:: *Not only Christ is a rock, but he hath also geuen to his Apostle Peter to be called a rocke. In whose iudgements they that rest are rightly sayde to be transiated from the rocke. S. Iero. in hunc locum.*

:: To make men is the worke of God, and therfore it is very absurde, that a man can make goddes. S. Iero. ibidem.

CHAP. XVII.

For obstinacie in sinne the Iewes shal be ledde captiue. 5. He is cursed that trusteth in flesh: 7. and blessed that trusteth in God. 9. Only God searcheth the hart, geuing to euerie one as they deserue. 11. The prophet prayeth to be deliuered from his enemies: 19. preacheth obseruation of the Law: 24. so they shal prosper, otherwise perish.

1 THE sinne of Iuda is written with :: yron penne in naile of Adamant, grauen vpon the bredth of their hart, and
2 in the hornes of their altars. † When their children shal remember their altars, and their groues, and their trees with
3 greene leaues in the high mountaines, † sacrificing in the field: I wil geue thy strength, and al thy treasures into spoile, thine excesses for sinne in al thy costes. † And thou shalt be
4 left alone of thine inheritance, which I gaue thee: and I wil make thee serue thine enemies in a land, which thou knowest not: because thou hast kindled a fire in my furie, it shal burne for euer. † Thus saith our Lord: Curst be the man that trus-
Isa. 30. teth :: in man, & maketh flesh his arme, and his hart departeth
6 from our Lord. † For he shal be as litle bushes in the desert, and shal not see when good shal come: but he shal dwel in drynes in the desert, in a land of saltnes, and not habitable.
7 † Blessed be the man, that trusteth in our Lord, and our Lord
8 shal be his confidence. † And he shal be as a tree that is plan-
Psal. 1. ted vpon the waters, that spreddeth his rootes towards moysture: and it shal not feare when the heate cometh. And the

:: These metaphorical termes signifie that their sinnes were inuererated, and hard to be blotted out.

:: Chiefe and principal trust must be in Gods helpe, not in mans strength or policie.

leafe thereof shal be greene, and in the time of drought it shal not be careful, neither shal it ceaſe at anie time to bring forth fruite. † The hart of man is peruerſe, and vnſearcheable, 9
:: It is proper to God only by his owne powre to ſearch the hart of man and to know his ſecrete thoughts vvhich men, nor Angels can not naturally know; but holie Angels & glorified Saincts do knovv the thoughtes of men by light of glorie vvhen mortal men pray vnto them; & prophetes know by light of prophecie, as Elizeus ſavv vvhen Giezi tooke bribes; and by ſpecial inſpiration, S. Peter knew the fraude of Ananias. & Zaphira. Act. 5.
who shal know it? † I the Lord :: that ſearche the hart, and proue the reynes: which geue to euerie one according to his way, and according to the fruite of his inuentions. 10 Pſa. 7. v. 10. Apoc. 2. v. 23.
† The partrich hath nourished that which she brought not forth: he hath gathered riches, and not in iudgement: in the middes of his dayes he shal leaue them, and in his latter end he shal be a foole. † A throne of glorie of height from the beginning, the place of our ſanctification: † O Lord the expectation of Iſrael: al that forſake thee, shal be confounded: they that depart from thee, shal be written in the earth: becauſe they haue forſaken the vaine of liuing waters our Lord. 11 12 13
† Heale me ô Lord, and I shal be healed: ſaue me, and I shal be ſaued: becauſe thou art my praiſe. † Behold they ſay to me: Where is the word of our Lord? let it come. † And I am not trubled, folowing thee the paſtour, and the day of man I haue not deſired, thou knoweſt. That which hath proceeded out of my lippes, hath bene right in thy ſight. † Be not thou a terrour vnto me, thou art mine hope in the day of affliction. 14 15 16 17
† Let them be confounded that perſecute me, and let not me be confounded: let them be afrayd, and let not me be afrayd: bring vpon them the day of affliction, and with duble deſtruction, deſtroy them. † Thus ſaith our Lord to me: Goe, and ſtand in the gate of the children of the people, by which the kinges of Iuda come in, and goe out, and in al the gates of Ieruſalem: † and thou shalt ſay to them: Heare the word of our Lord ye kinges of Iuda, and al Iuda, and al the inhabitants of Ieruſalem, that enter in by theſe gates. † Thus ſaith our Lord: Take heede to your ſoules, and carie not burdens on 18 19 20 21
:: By the ſabbath, as often els vvhere, is meant the obſeruation of al the lavv.
:: the Sabbath day: neither bring them in by the gates of Ieruſalem. † And caſt not forth burdens out of your houſes on the Sabbath day, and al worke you shal not doe: ſanctifie the Sabbath day, as I commanded your fathers. † And they heard not, nor inclined their eare: but hardned their necke, that they would not heare me, and that they would not take diſcipline. 22 23
† And it shal be: if you wil heare me, ſaith our Lord, that you bring not burdens in by the gates of this citie on the Sabbath day: and if you wil ſanctifie the Sabbath day, that you doe not al workes therein: † :: there shal enter in by the gates of this citie 24 25
:: Such temporal rewardes

citie kinges and princes, ſitting vpon the throne of Dauid, and mounting on chariotes and horſes, they and their princes, the men of Iuda, and the inhabiters of Ieruſalem: and this citie
26 ſhal be inhabited for euer. † And they ſhal come from the cities of Iuda, and from round about Ieruſalem, and from the land of Beniamin, and from the champaine countries, & from the mountaines, and from the South, carying holocauſt, and victime, and ſacrifice, and frankincenſe, and they ſhal bring in
27 oblation into the houſe of our Lord. † But if you wil not heare me, to ſanctifie the Sabbath day, & not to carie burden, and not to bring in by the gates of Ieruſalem on the Sabbath day: I wil kindle a fire in the gates thereof, and it ſhal deuoure the houſes of Ieruſalem, and it ſhal not be quenched.

vvere commonly promiſed in the old teſtament, but in the nevv is promiſed life euerlaſting, & eternal glorie.

CHAP. XVIII.

As clay in the hand of a potter, ſo is Iſrael in Gods hand. 8. *He pardoneth penitents,* 10. *and puniſheth the obſtinate.* 18. *They conſpire againſt Ieremie, for which he denounceth miſeries hanging ouer them.*

1 THE word that was made to Ieremie from our Lord, ſay-
2 ing: † Ariſe and goe downe into the potters houſe, and
3 there thou ſhalt heare my wordes. † And I went downe into the potters houſe, and behold he made a worke vpon the
4 wheele. † And the veſſel was broken which he made of clay with his handes: and turning :: he made it an other veſſel, as
5 it pleaſed in his eies to make it. † And the word of our Lord
6 was made to me, ſaying: † Why, ſhal I not be able to doe vnto you, as this potter, ô houſe of Iſrael? Behold, ſaith our Lord, as clay in the hand of the potter, ſo are you in my hand, ô
7 houſe of Iſrael. † I wil ſodenly ſpeake againſt nation, and a-
8 gainſt kingdom, to roote out, and deſtroy, and waſt it. † If that nation ſhal repent them of their euil, againſt whom I haue ſpoken: I alſo wil repent me of the euil, that I haue
9 thought to doe to it. † And I wil ſodenly ſpeake of nation and
10 of kingdom, to build and plant it. † If it ſhal do euil in mine eies, that it heare not my voice: I wil repent me of the good
11 that I haue ſpoken to do vnto it. † Now therefore tel the man of Iuda, and the inhabitantes of Ieruſalem, ſaying: Thus ſaith our Lord: Behold I forge euil againſt you, and deuiſe a deuice againſt you: let euerie man returne from his euil way, and direct ye your waies and your ſtudies. † Who ſaid: We are
12 deſperate: for we wil goe after our cogitations, and we wil

Iſa. 45. Rom. 9.

:: A potter can make a nevv veſſel of the ſame clay being misformed in caſting, ſo it be yet freſh, & moyſt; but God can alſo reforme man being hardned in hart, as if he made a new potte of an old one, broken into peeces or deformed.

do euerie one the peruersitie of his euil hart. † Therefore 15
thus saith our Lord: Aske the Nations: Who hath heard such
horrible thinges, as the virgine of Israel hath done exceedingly? † Why shal the snow of Libanus faile from the rocke 14
of the field? or can the cold waters gushing forth and runing
downe, be drawen out? † Because my people hath forgotten 15
me, sacrificing in vaine, and stumbling in their waies, in the
pathes of the world, that they might walke by them in a way
not trodden: † that their land might be made into desolation, 16
and into an euerlasting hisse: euerie one that shal passe by it,
shal be astonied, and wagge his head. † As the burning winde 17
wil I disperse them before the enemie: the backe, and not the
face wil I shew them in the day of their perdition. † And 18
they said: :: Come, and let vs finde deuises against Ieremie:
for the law shal not perish from the priest, nor counsel from
the wise, nor the word from the prophet: come, and let vs
stike him with the tongue, and let vs not attend to al his
wordes. † Attend ô Lord vnto me, and heare the voice of 19
mine aduersaries. † Why, is euil rendred for good, because 20
they haue digged a pitte for my soule? Remember that I haue
stood in the sight, to speake good for them, and to returne
away their indignation from them. † Therefore geue their 21
children into famine, and lead them into the handes of the
sword: let their wiues be made without children, & widowes:
and let the husbands be killed by death: let their youngmen
be pearced through with the sword in battel. † Let a crie be 22
heard out of their houses, for thou shalt bring the robber
vpon them sodenly: because they haue digged a pitte to take
me, and haue hid snares for my feete. † But thou ô Lord 23
knowest al their counsel against me vnto death: be not propicious to their iniquitie, & let not their sinne be cleane put out
from thy face: let them be made falling in thy sight, in the
time of thy furie deale with them.

:: Alluding to his owne persecution the prophet here speaketh expresly of Christ, as S. Ierom sheweth it verified when the Iewes crucified Christ, crying *Crucifie him, crucifie him.*

CHAP. XIX.

The prophet holding an earthen bottel in his hand, preacheth the destruction of Ierusalem, 4. *for their idolatrie:* 10. *and in signe therof breaketh the bottel in peeces:* 11. *denouncing that God wil so breake the people that contemne his word.*

:: VVordes & actions together instruct

THVS saith our Lord: Goe, and :: take a potters earthen 1
bottel of the ancients of the people, and of the ancients

of the

2 of the prieſts: † and goe forth to the valley of the ſonne of Ennom, which is by the enterie of the earthen gate: and there
3 thou ſhalt preach the wordes, that I wil ſpeake to thee. † And thou ſhalt ſay: Heare the word of our Lord ye kinges of Iuda, and inhabitants of Ieruſalem: Thus ſaith the Lord of hoſtes, the God of Iſrael: Behold I wil bring in affliction vpon this place: ſo that euerie one, that ſhal heare it, his eares ſhal tingle:
4 † becauſe they haue forſaken me, and haue made this place ſtrange: & they haue ſacrificed therein to ſtrange goddes, whō they, and their fathers, & the king of Iuda haue not knowen: and they haue filled this place with the bloud of innocents.
5 † And they haue built the exceelſes of Baalim, to burne their children with fire for holocauſt to Baalim: which I commanded not, nor haue ſpoken of, neither haue they aſcended into
6 my hart. † Therefore behold the daies come, ſaith our Lord: and this place ſhal no more be called, Topheth, and the valley
7 of the ſonne of Ennom, but the valley of ſlaughter. † And I wil diſſipate the counſel of Iuda and Ieruſalem in this place: and I wil ſubuerte them with the ſword in the ſight of their enemies, and in the hand of them that ſeeke their liues: and I wil geue their carcaſſes to be meate for the foules of the ayre,
8 and for the beaſtes of the earth. † And I wil make this citie into aſtonishment, and into hiſſing: euerie one that ſhal paſſe by it, ſhal be aſtonished, & ſhal hiſſe vpon al the plague therof.
9 † And I wil feede them with the flesh of their ſonnes, and with the flesh of their daughters: and euerie one ſhal eate the flesh of his freind in the ſiege, and in the diſtreſſe, wherein their enemies ſhal include them, & they that ſeeke their liues.
10 † And thou ſhalt breake the bottel in the ſight of the men,
11 that ſhal goe with thee. † And thou ſhalt ſay to them: Thus ſaith the Lord of hoſtes: So wil I breake this people, and this citie, as the potters veſſel is broken, that can :: no more be repaired: and they ſhal be buried in Topheth, becauſe there
12 is no other place to burie in. † So wil I doe to this place, ſaith our Lord, and to the inhabitants thereof: and I wil make this
13 citie as Topheth. † And the houſes of Ieruſalem, and the houſes of the kinges of Iuda ſhal be as the place of Topheth, vncleane: al houſes, in the toppes whereof they haue ſacrificed to al the hoſt of heauen, and haue offered libaments to
14 ſtrange goddes. † And Ieremie came from Topheth, whither our Lord had ſent him to prophecie, and he ſtoode in the court

both by the eares & eyes, and ſo moue more effectually. as S. Ierom often noteth.

:: That which is vnpoſſible to men, is poſſible to God. Mat. 19. See Annot. ch. 18. v. 3.

of the house of our Lord, and said to al the people: † Thus 15
saith the Lord of hostes, the God of Israel: Behold I wil bring in vpon this citie, & vpon al the cities thereof al the euils that I haue spoken against it: because they haue hardened their necke, that they would not heare my wordes.

CHAP. XX.

Phassur a priest beateth the prophet, and putteth him in the stockes. He stil prophecieth their captiuitie in Babylon. 7. Lamenteth that he and his preaching is derided: 11. confideth in God: 14. and vttereth his afflicted minde.

AND Phassur the sonne of Emmer priest, who was ap- 1
pointed prince in the house of our Lord, heard Ieremie prophecying these wordes. † And Phassur stroke Ieremie the 2
prophet, and put him into the stockes, that was in the vpper gate of Beniamin, in the house of our Lord. † And when it 3
was light on the morow, Phassur brought forth Ieremie out of the stockes. And Ieremie said to him: Our Lord hath called thy name not:: Phassur, but feare on euerie side. † Because thus 4
saith our Lord: Behold I wil geue thee into feare, thee and al thy freindes: and they shal fal by the sword of their enemies, and thine eies shal see, and I wil geue al Iuda into the hand of the king of Babylon: & he shal transport them into Babylon, and shal strike them with the sword. † And I wil geue al the 5
substance of this citie, and al the labour therof, & al the price, and al the treasures of the kings of Iuda wil I geue into the hand of their enemies: and they shal spoile them, and take them away, and carie them into Babylon. † But thou Phassur, 6
and al the inhabiters of thy house shal goe into captiuitie, and thou shalt come into Babylon, and there thou shalt die, and there shalt be buried, thou and al thy freindes, to whom thou hast prophecied a lie. † Thou hast seduced me ô Lord, and I 7
am seduced: thou wast stronger then I, and hast preuailed: I am made a derision al the day, al doe scorne me. † Because 8
now long agoe I speake, crying out iniquitie, and I often proclayme wasting: and the word of our Lord is made a reproch to me, and a derision al the day. † And I said: I wil 9
nor remember him, nor speake anie more in his name: and there was made in my hart as a fire boyling, and shut vp in my bones: and I fainted, not sustayning to beare it. † For I heard 10
the contumelies of manie, & terrour on euerie side: persecute ye, and

:: Phassur signifieth *multiplying principalitie*, but his name was changed into *Feare on euerie side*, to signifie that he should be terrified by many enimies.

:: As Iob (saith S. Ierom) so this holie prophet in hyperbolical wordes sheweth his afflicted mind, signifying that

ye, and let vs persecute him: of al the men, that were my peaceables, and garding my side: if by anie meanes he may be deceiued, and we preuaile against him, & be reuenged on him.
11 † But our Lord is with me as a strong warrier: therefore they that persecute me shal fal, and shal be weake: they shal be confounded exceedingly, because they haue not vnderstood the euerlasting reproch, which neuer shal be cleane put away.
12 † And thou Lord of hostes, prouer of the iust, which seest the reynes and the hart: let me see I besech thee thy reuenge
13 of them: for to thee I haue reueled my cause. † Sing ye to our Lord, prayse our Lord: because he hath deliuered the
14 soule of the poore out of the hand of the wicked. † :: Cur-
Iob. 3. sed be the day, wherein I was borne: the day in which my mo-
15 ther bare me, be it not blessed. † Curſed be the man that told my father, saying: There is a man child borne to thee: and as it
16 were with ioy he reioyced him. † Let that man be as the cities are, which our Lord hath subuerted, and it hath not repented him: let him heare crying in the morning, and howling at
17 noone time. † Who slew me not from the wombe, that my mother might be made my graue, and her wombe an euerla-
18 sting conception. † Why came I out of the wombe, that I should see labour and sorow, and my daies should be spent in confusion?

which our Sauiour also affirmeth (*Mat.* 26.) It were better not to be then to be in miserie; & as Iacob hauing liued in much trauel and affliction, calleth his dayes few and euil (*Gen.* 47.) Amos also (*ch.* 5.) saith: The day of our Lord (*afflicting*) is darknes, not light. Likewise S. Paul calleth this world wicked (*Gal* 1.) and the dayes euil. *Ephes.* 5.

CHAP. XXI.

The prophet answereth the kinges messengers, that Ierusalem shal be punished with plague, sworde, famine, and captiuitie. 9. Those shal escape best that yeld themselues captiues: 11. exhorteth to correct their liues, lest al be vtterly destroyed.

1 THE word that was made to Ieremie from our Lord, :: when king Sedecias sent Phassur the sonne of Melchias vnto him, and Sophonias the sonne of Maasias priest,
2 saying: † Aske our Lord for vs, because Nabuchodonosor the king of Babylon maketh battel against vs: if perhaps our Lord shal doe with vs according to al his meruelous workes,
3 and he may retire backe from vs. † And Ieremie said to them:
4 Thus shal you say to Sedecias: † Thus saith our Lord the God of Israel: Behold I wil conuert the weapons of warre which are in your handes, and wherewith you fight against the king of Babylon, and the Chaldees, that besiege you round about the walles: and I wil gather them together in the middes of this

The 3. parr. Comminations to Ierusalem, especially to the King, euil priests, & false prophets: for which Ieremie is againe persecuted.
:: This reuelation was made to Ieremie & vttered by him long after those, which are in the former chapters: yea and after some of those which are recorded in the chapters following. For he

speaketh here of the time when Nabuchodonosor inuaded the countrie.

this citie. † And I wil vanquish you in stretched out hand, 5
and in a strong arme, and in furie, and in indignation, and in
great wrath. † And wil strike the inhabitants of this citie, men 6
and beasts shal dye with a greate pestilence. † And after this 7
saith our Lord: I wil geue Sedecias the king of Iuda, and his
seruants, and his people, & they that are leaft in his citie from
the pestilence, and the sword, and famine, into the hand of
Nabuchodonosor the king of Babylon, and into the hand of
their enemies, and into the hand of them that seeke their life,
and he wil strike them in the edge of the sword, and he wil
not be moued, nor spare, nor haue mercie. † And to this 8
people thou shalt say: Thus saith our Lord: Behold :: I geue
before you the way of life, and the way of death. † He that 9
shal dwel within this citie, shal dye with the sword, and with
famine, and pestilence: but he that shal goe forth, and flee to
the Chaldees, that besiege you, shal liue, and his life shal be to
him, as a spoile. † For I haue set my face vpon this citie to euil, 10
and not to good, saith our Lord: it shal be geuen into the hand
of the king of Babylon, & he shal burne it with fire. † And to 11
the house of the king of Iuda, Heare ye the word of our Lord,
† ô house of Dauid, thus saith our Lord: Iudge ye iudgement 12
in the morning, & deliuer the oppressed by violence out of the
hand of the oppressour: lest perhaps mine indignation goe
forth as fire, and be kindled, and there be none to quenche it,
because of the malice of your studies. † Behold, I to thee inha- 13
bitresse of the firme & champaine valley saith our Lord: which
say: Who shal strike vs? and who shal enter into our houses? 14
† And I wil visite vpon you according to the fruite of your
studies, saith our Lord: & I wil kindle a fire in the forest therof:
and it shal deuoure al thinges round aboute it.

:: Gods grace is euer ready that sinners may conuert if they will.

Deut. 7. 11. 30.

CHAP. XXII.

The Prophet going to the palace admonisheth the king, and his officers to iudge and gouerne righily: 5. threatning that otherwise they shal fal into calamitie: 10. prophecieth that Sellum shal not returne into Ierusalem: 13. reprehendeth vniust builders; 18. that Ioakim shal dye and be buried ignominiously: 24. and Iechonias with his mother shal dye in the captiuitie of Babylon.

:: This was prophecied before that which is writ-

THVS saith our Lord: :: Goe downe into the house of 1
the king of Iuda, and there thou shalt speake this word,
† and shalt say: Heare the word of our Lord ô king of Iuda, 2
which

which sittest vpon the throne of Dauid: thou and thy ser-
3 uantes, and thy people, which enter in by these gates. † Thus
saith our Lord doe ye iudgement and iustice: and deliuer the
oppressed by violence out of the hand of the oppressour: and
the stranger, and pupil, and widow make not sorowful, nor
oppresse them vniustly: and the innocent bloud shede not in
4 this place. † For if doeing you wil do this thing, there shal
enter in by the gates of this house, kinges of the stocke of
Dauid sitting vpon his throne, and mounting vpon chariotes
5 and horses, they and their seruants, and their people. † But if
you wil not heare these wordes: by my self I haue sworne,
6 saith our Lord, that this house shal be into desolation. † Be-
cause thus saith our Lord vpon the house of the king of Iuda:
:: Galaad thou art vnto me the head of :: Libanus: if I make
7 thee not a wildernes, cities not habitable. † And I wil :: san-
ctifie vpon thee a killing man and his weapons: and they shal
cut downe thy chosen ceders, & shal cast them headlong into
8 the fire. † And manie nations shal passe by this citie: and
Deut.29. euerie one shal say to his neighbour: Why hath the Lord done
3.Reg.9. 9 so to this great citie? † And they shal answer: Because they
haue forsaken the couenant of the Lord their God, and haue
10 adored strange goddes, and serued them. † Weepe not for the
dead, neither mourne ye vpon him with weeping: Lament
him that goeth forth, because he shal returne no more, nor see
11 the land of his natiuitie. † Because thus saith our Lord to :: Sel-
lum the sonne of Iosias the king of Iuda, who :: hath reigned
for Iosias his father, who is gone forth out of this place. He
12 shal returne hither no more: † but in the place, to which
I haue transported him, there shal he die, and he shal not see
13 anie this land more. † Woe to him that buildeth his house in
iniustice, and his chambers not in iudgement: his freind he
wil oppresse without cause, and his hyre he wil not render
14 him. † Who saith: I wil build me a broad house, and large
chambers: who openeth to himself windowes, and maketh
embowed sielings of ceder, and painteth them with ruddle.
15 † Why, shalt thou reigne, because thou compares thyself to
the ceder? why, did not thy father eate and drinke, and doe
16 iudgement and iustice then when it was wel with him? † He
iudged the cause of the poore and needie to his owne good,
did he it not therefore because he knew me, saith our Lord?
17 † But thine eies and hart are to auarice, and to shede innocent

ten in the chapter precedent; for the prophetes do not obserue the order of historie.

:: By *Galaad* he signifieth the kinges palace.
:: By *Libanus* Ierusalem.
:: By *sanctifie* segregate, separate, or designe to this office.

:: The fourth sonne of Iosias. 1. *Par.* 3. *v.* 15.
:: To whom (as is probable) Nabuchodonosor gaue the title of king, after the death of Sedecias.

bloud, and to craftie oppreſſion, & to the courſe of euil worke.
† Therefore thus ſaith our Lord to Ioakim the ſonne of Ioſias 18
king of Iuda: They shal not mourne for him, Alas brother,
and alas ſiſter: they shal not crie together to him, Alas Lord,
and alas ô noble one. † With the burial of an aſſe shal he be 19
buried, rotted and caſt forth without the gates of Ieruſalem.
† Goe vp to Libanus & crie: and in Baſan geue thy voice, & crie 20
to them that paſſe by, becauſe al thy louers are deſtroyed. † I 21
ſpake to thee in thine abundance: & thou ſaidſt: I wil not heare:
This is thy way from thy youth, becauſe thou heardeſt not my
voice. † The winde shal feede al thy paſtores, & thy louers shal 22
goe into captiuitie: and then shalt thou be confounded, and
ashamed of al thy malice. † Thou that ſitteſt in Libanus, and 23
makeſt thy neſte in the ceders, how haſt thou mourned toge-
ther when ſorowes came to thee, as the ſorowes of a woman
in trauel? † I liue, ſaith our Lord: that if :: Iechonias the ſonne 24
of Ioakim the king of Iuda shal be a ring on my right hand,
thence wil I pluck him of. † And I wil geue thee into the hand 25
of them that ſeeke thy life, and into the hand of them, whoſe
face thou feareſt, and into the hand of Nabuchodonoſor
king of Babylon, and into the hand of the Chaldees. † And I 26
wil ſend thee, and thy mother that bare thee, into a ſtrange
countrie, in the which you were not borne, and there you
shal dye: † and into the land, wherto they lift vp their minde 27
to returne thither: they shal not returne. † Why, is this 28
man Iechonias an earthen and broken veſſel? is he a veſſel
without al pleaſure? why are they caſt away, he and his ſeede
are caſt forth into a land which they know not? † Earth, earth, 29
earth, heare the word of our Lord. † Thus ſaith our Lord: Write 30
this man barren, a man that in his daies shal not proſper: for
neither shal there be a man of his ſeede, that shal ſitte vpon the
throne of Dauid, and haue power anie more in Iuda.

:: Otherwiſe called Ioachin the ſonne of Ioakim. 4. *Reg.* 24. v. 6.

:: This Ioachin (or Iechonias) was reſtored to good eſtate, 4 *Reg.* 25. v. 27. but not to the dignitie or power of a king. neither Salathiel, Zorobabel, or others of his poſteritie til Chriſt.

CHAP. XXIII.

God reproueth the euil gouerners, promiſing to reduce the reliques of the people from diſperſion; 4. to ſend good paſtors; and Chriſt the chiefe Paſtor. 9. Falſe prophetes are threatned: 16. The people warned, not to heare them, preaching without miſſion, 27. againſt Gods wil, 33. and calling Gods word a burden.

VVOE to the paſtors, that deſtroy and teare the flocke 1
of my paſture, ſaith our Lord. † Therefore thus 2
ſaith

Ezec. 13. & 34.

saith our Lord the God of Israel to the pastours, that feede my people: You haue scattered my flocke, and cast them out, and haue not visited them: Behold I wil visite vpon you the ma-
3 lice of your studies, saith our Lord. † And I wil gather together the remnant of my flocke out of al landes, into which I shal haue cast them out: and I wil make them returne to
4 their fieldes, and they shal increase and be multiplied. † And I wil raise vp pastors ouer them, and they shal feede them: they shal feare no more, and they shal not dread: and none shal be
Isa. 4. 40. 45. 5 to seeke of the number, saith our Lord. † Behold the daies come, saith our Lord: & I wil rayse vp to Dauid ::a iust branch: and he shal reigne a king, and shal be wise: and he shal doe
Exec. 34. Dan 9. Ioa. 1. 7. 45. 6 iudgement and iustice in the earth. † In those daies shal Iuda be saued, and Israel shal dwel confidently: and this is the name
7 that they shal cal him: The Lord our iust one. † For this cause behold the daies come, saith our Lord, and they shal say no more: Our Lord liueth, that brought forth the children of
Deut. 33. 8 Israel out of the Land of Ægypt: † but: Our Lord liueth, that hath brought forth, and brought hither the seede of the house of Israel from the Land of the North, and out of al the landes, to which I had cast them out: & they shal dwel in their owne
9 land. † To the prophets: My hart is broken in the middes of me, al my bones haue trembled: I am become as a drunken man, and as a man wette with wine, at the presence of our
10 Lord, and at the presence of his holie wordes. † Because the land is replenished with aduouterers, because the land hath mourned by reason of malediction, the fieldes of the desert are withered: and their course is become euil, & their strength
11 vnlike. † For the prophet and the priest are polluted: and in
12 my house I haue found their euil, saith our Lord. † Therefore their way shal be as slipper ground in the darke: for they shal be driuen forth, and fal therein: for I wil bring euils vpon
13 them, the yeare of their visitation, saith our Lord. † And in the prophetes of Samaria I haue seene foolishnes: They prophecied in Baal, and deceiued my people Israel. † And
14 in the prophetes of Ierusalem I saw the similitude of adulterers, and the way of lying: and they strengthned the handes of the most wicked, that no man would returne from his malice: they are al become vnto me as Sodoma, and the in-
15 habitants thereof as Gomorrha. † Therefore thus saith the Lord of hostes to the prophets: Behold I wil feede them with

:: Christ who is iust of himself, who maketh others iust, and without whom no man can be iust.

wormewood, and wil geue them galle to drinke, for from the prophetes of Ieruſalem is pollution gone forth vpon al the land. † Thus ſaith the Lord of hoſtes: Heare not the wordes of the prophets, that prophecie vnto you, and deceiue you: they ſpeake the viſion :: of their owne hart, not from the mouth of the Lord. † They ſay to them that blaſpheme me: Our Lord hath ſpoken: Peace shal be to you, and to euerie one that walketh in the peruerſitie of his owne hart, they haue ſaid: There shal no euil come vpon you. † For who hath bene preſent in the counſel of our Lord, and hath ſeene and heard his word? Who hath conſidered his word, and heard it? † Behold the whirlewind of the Lords indignation shal come forth, and a tempeſt breaking out: it shal come vpon the head of the impious. † The furie of the Lord shal not returne til he doe it, and vntil he accomplish the cogitation of his hart: in the later daies you shal vnderſtand his counſel. † I :: ſent not the prophetes, and they ranne: I ſpake not to them, and they prophecied. † If they had ſtood in my counſel, and made my wordes knowen to my people, I had verely turned them from their euil way, and from their moſt wicked cogitations. † Am I God neere hand thinkeſt thou, ſaith our Lord? and not God farre of? † Shal a man be hid in ſecretes: and shal not I ſee him, ſaith our Lord? Why, doe not I fil heauen and earth, ſaith our Lord? † I haue heard what the prophets haue ſaid, prophecying in my name lies, and ſaying: I haue dreamed, I haue dreamed. † How long is this in the hart of the prophetes prophecying lies, and prophecying the ſeductions of their owne hart? † Who wil make my people to forget my name through their dreames, which euerie one telleth to his neighbour: as their fathers forgot my name for Baal. † The prophet that hath a dreame, let him tel the dreame: and he that hath my word, let him ſpeake my word truly: what hath the chafe to doe with the wheate, ſaith our Lord? † Why, are not my wordes as fire, ſaith our Lord: and as a hammer breaking a rocke? † Therefore behold I to the prophetes, ſaith our Lord: which ſteale my wordes euerie one from his neighbour. † Behold I to the prophetes, ſaith our Lord: which take their tongues, and ſay: Our Lord ſaith it. † Behold, I to the prophets dreaming lies, ſaith our Lord: which haue told thoſe thinges, and haue ſeduced my people in their lying, and in their :: miracles: when I had not ſent them, nor commanded them, who haue

16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31 32

:: To truſt their owne iudgement, not beleuing the definitions of the Church, & relying euerie one vpon his priuate ſpirite is a manifeſt note of heretikes, falſe-prophetes or Apoſtataes.

:: Miſſion of Paſtors & Prophetes was alwayes ſo neceſſary in Gods Church, that whoſoeuer cõmeth without right miſſion is a falſe prophet, a woolfe & not a paſtor.

:: Falſe prophetes may do falſe miracles,

33 haue not profited this people, saith our Lord. † If therefore this people, or the prophet, or the priest shal aske thee, saying: What is the burden of our Lord? thou shalt say to them: We
34 are the burden. for I wil cast you forth, saith our Lord. † And the prophet, and the priest, and the people that saith: The burden of our Lord wil I visite vpon that man, and vpon his
35 house. † Thus shal you say euerie one to his brother, & neighbour: What hath our Lord answered? and what hath our Lord
36 spoken? † And the burden of our Lord shal no more be mentioned: because euerie mans burden shal be his owne word: & you haue peruerted the wordes of the liuing God, the Lord
37 of hostes our God. † Thus shalt thou say to the prophet: What hath our Lord answered thee? and what hath our Lord
38 spoken? † But if thou shalt say the burden of our Lord: for this, thus saith our Lord: Because you haue said this word: The burden of our Lord: and I haue sent to you, saying: Say
39 not: The burden of our Lord: † Therefore behold I wil take you away carying you, and wil forsake you, & the citie which I haue geuen to you, and to your fathers, from before my face.
40 † And I wil geue you into euerlasting reproch, and into eternal ignominie, which shal neuer be put away by obliuion.

that is, strange thinges to deceiue others: but can not worke true miracles. Because therfore it is hard for vulgar people to iudge which are false miracles, the former note of right mission is a more secure marke to know true & false prophets.

CHAP. XXIIII.

By a parable of good and euil figges, is signified, 5. the reduction of the penitent from captiuitie: 8. and the vexation of those, that stayed in Ierusalem, or fled into Ægypt.

1 OVR Lord shewed me: and behold two baskets ful of figges, set before the temple of our Lord: after that Nabuchodonosor king of Babylon transported Iechonias the sonne of Ioakim the king of Iuda, and his princes, and the craftesman, and incloser of Ierusalem, and had brought them
2 into Babylon. † One basket had very good figges: as the figges of the prime time are wont to be: and one basket had very naughtie figges, which could not be eaten, because they
3 were naught. † And our Lord said to me: What seest thou Ieremie? And I said: Figges: the good figges, :: exceeding good, and the naughtie figges, exceeding naught: which can
4 not be eaten because they are naught. † And the word of our
5 Lord was made to me, saying: † Thus saith our Lord the God of Israel: As are these good figges: so wil I know the transmigration of Iuda, which I haue sent forth out of this

:: Literally he prophecieth that king Iechonias and others caried in the first trãsmigration

into Babylon should be released or exalted; and king Sedecias with his children & folowers should perish: but mystically he propheciceth that the good shal prosper & be highly rewarded, & the wicked shal be miserable and most seuerely punished.

place into the land of Chaldees, vnto good. † And I wil set 6
mine eies vpon them to be pacified, & I wil bring them againe
into this land: and I wil build them, and not destroy: and I wil
plant them and not plucke them vp. † And I wil geue them 7
an hart to know me, that I am the Lord: and they shal be my
people, and I wil be their God: becausе they shal returne to
me in al their hart. † And as are the very naughtie figges, that 8
can not be eaten, becausе they are naught: thus saith our Lord,
so wil I geue Sedecias the king of Iuda: and his princes, and
the rest of Ierusalem, that haue remained in this citie, and that
dwel in the Land of Ægypt. † And I wil geue them into vexa- 9
tion, and affliction, to al the kingdomes of the earth: into
reproch, and to be a parable, and into a prouerbe, and into
malediction in al places, to which I haue cast them out. † And 10
I wil send among them the sword, famine, and pestilence: til
they be consumed out of the land, which I gaue them, and their
fathers.

CHAP. XXV.

After the peoples contemning to heare Ieremie, and other Prophets, preaching three & twentie yeares, 8. he denounceth their assured captiuitie seuentie yeares in Babylon: 12. and then the ruine of their enemies. 15. Al which wrath of God, Ieremie forshsweth to the Iewes, 19. and Gentiles. 29. Which shal first happen to Gods proper people: 36. and so extend to al nations: 34. the principal gouerners bewayling their common miserie.

:: As is noted before (ch. 21.) these prophecies are not written in order of the time when they were vttered. For this vision perteyneth to Ioakim, who was father to Ieconias, and elder brother to Sedecias, of whom the former chapters make mentiō.

THE word that was made to Ieremie concerning al the 1
people of Iuda in :: the fourth yeare of Ioakim the sonne
of Iosias king of Iuda (the same is the first yeare of Nabucho-
donosor king of Babylon.) † Which Ieremie the prophet 2
spake to al the people of Iuda, and to al the inhabitants of Ie-
rusalem, saying: † From the thirteenth yeare of Iosias, the 3
sonne of Amon king of Iuda vntil this day; this is the three &
twentith yeare, the word of our Lord was made to me, and I
haue spoken to you rising in the night and speaking, and you
haue not heard. † And our Lord hath sent al his seruants the 4
prophets, rysing early, and sending and you haue not heard,
nor inclined your eares to heare † when he said: Returne ye 5
euerie one from his euil way, and from your most wicked co- 4. Reg. 17.
gitations: and you shal dwel in the land, which our Lord hath
geuen you, and your fathers from euerlasting & for euermore.
† And goe ye not after strange goddes to serue them, & adore 6
them: nor prouoke me to wrath in the works of your handes,

and

7 and I wil not afflict you. † And you haue not heard me, saith
our Lord, so that you prouoked me to anger in the workes of
8 your handes, to your euil. † Therfore thus saith the Lord of
9 hostes: For that you haue not heard my wordes: † behold I
wil send, and take al the kinreds of the North, saith our Lord,
and Nabuchodonosor the king of Babylon :: my seruant: and
I wil bring them vpon this land, and vpon the inhabitants
thereof, and vpon al the nations that are round about it: and
I wil kil them, and make them into astonishment and hyssing,
10 and into euerlasting desolations. † And I wil destroy out of
them the voice of ioy, and the voice of gladnes, the voice of
the bridegroome, and the voice of the bride, the noise of the
11 mil, and the light of the lampe. † And al this land shal be in
desolation, and into astonishment: and al these nations shal
12 serue the king of Bebylon :: seuentie yeares. † And when the
seuentie yeares shal be expired, I wil visite vpon the king of
Babylon, and vpon that nation, saith our Lord, their iniquitie,
and vpon the land of Chaldees: and I wil make it into euer-
13 lasting desolations. † And I wil bring vpon that land al my
wordes, that I haue spoken against it, al that is written in this
booke, whatsoeuer Ieremie hath prophecied against al nati-
14 ons: † because they haue serued them, whereas they were
manie nations, & great kinges: and I wil repay them accor-
ding to their workes, and according to the deedes of their
15 handes. † Because thus saith the Lord of hostes the God of
Israel: Take :: the cuppe of wine of this furie at my hand: &
thou shalt drinke thereof to al nations, vnto the which I shal
16 send thee. † And they shal drinke, and be trubled, and be
madde at the face of the sword, which I shal send among
17 them. † And I tooke the cuppe at the hand of our Lord, and
18 I dranke to al the nations, to which our Lord sent me: † to
Ierusalem, and the cities of Iuda, and to the kinges thereof, &
princes thereof: that I would geue them into desolation, and
into astonishment, and into hissing, and into malediction, as
19 is this day. † To Pharao the king of Ægypt, and to his ser-
20 uants, and his princes, & al his people, † and to al generally:
to al the kinges of the land of Ausitis, and to al the kinges of
the land of the Philisthijms, and of Ascalon, and of Gaza, and
21 of Accaron, and to the remnant of Azotus, † and of Idumea,
22 and of Moab, and to the children of Ammon. † And to al the
kinges of Tyre, and to al the kinges of Sidon: and to the
kinges

Dan. 9. 1. Esd. 1. 3. Esd. 1.

:: This wicked king is called Gods seruant in that he was his instrument or minister to punish other sinners.

:: These seuentie yeares began in the eleuenth yeare of Sedecias.

:: This metaphor of a cuppe signifieth that Gods wrath is powred out to punish sinners. As Psa. 74. v. 9. Isa. 51. v. 17.

kinges of the land of the iles, who are beyond the Sea. † And 23
:: The Ismaelites, & Agarenes (otherwise called Sarazens) powled their heare to the eares, & left the lowest part long; as now the Polonians & Hungarians vse to be powled.

to Dedan, and Thema, and Buz, and to al :: that haue their heare powled. † And to al the kinges of Arabia, and to al the 24
kinges of the West, that dwel in the desert. † And to al the 25
kinges of Zambri, and to al the kinges of Elam, and to al the
kinges of the Medes: † also to al the kinges of the North 26
from neere and from a farre of: to euerie one against his brother: and to al the kingdomes of the earth, which are vpon the face thereof: and the king of Sesac shal drinke after them.
† And thou shalt say to them: Thus saith the Lord of hostes 27
the God of Israel: Drinke ye, and be drunken, & vomite: and fal, and rise not, at the face of the sword, which I shal send among you. † And when they shal not take the cuppe of thy 28
hand to drinke, thou shalt say to them: Thus saith the Lord of hostes: Drinking you shal drinke: † becausе loe in the 29
citie, wherein my name is inuocated, wil I beginne to afflict, 1. Pet. 4.
and shal you be as innocent and scape free? you shal not scape free: for I cal the sword vpon al the inhabitants of the earth, saith the Lord of hostes. † And thou shalt prophecie vnto 30
them al these wordes, and shalt say to them: Our Lord from Ioel. 3.
on high shal roare, and from his holie habitation shal geue his Amos. 1.
voice: roaring he shal roare vpon his beautie: the crie as it were of them that :: tread grapes shal be sung against al the
:: As those that labour in the vinepresse sing to encorege ech other, so in affliction it wil be necessarie to doe the like.

inhabitants of the earth. † The sound is come euen to the 31
endes of the earth: because there is iudgement to our Lord with the Nations: he entreth iudgement with al flesh, the impious I haue deliuered to the sword, saith our Lord. † Thus 32
saith the Lord of hostes: Behold, affliction shal go forth from nation to nation: & a great whirlewind shal goe forth from the endes of the earth. † And the slaine of our Lord shal be 33
in that day from the one end of the earth euen to the other end thereof: they shal not be mourned, and they shal not be gathered vp, nor buried: as a dunghil shal they lie vpon the face of the earth. † Howle ye pastoures, and crie: and sprinkle 34
your selues with ashes ye leaders of the flocke: becausе your daies are accomplished, to be slaine: and your dissipations, and you shal fal as precious vessels. † And flight shal faile from 35
the pastours, and saluation from the principals of the flocke.
† A voice of the crie of the pastoures, and an howling of the 36
principals of the flocke: becausе our Lord hath wasted their pastures. † And the fieldes of peace haue bene silent at the 37

presence

38 presence of the wrath of the furie of our Lord. † He hath as a lyon forsaken his couert, becausse their land is made into desolation at the presence of the wrath of :: the doue, and at the presence of the wrath of the furie of our Lord.

:: Though God of his nature is most meke like to a doue, yet prouoked by sinne he powreth out wrath.

CHAP. XXVI.

The prophet for preaching Gods commination, 7. is apprehended by the priestes, and false prophetes: 10. but deliuered from death by the ancientes of the people: 18. alleaging the examples of Michaas, 20. and Urias prophecying the same before.

1 IN THE beginning of the kingdom of Ioakim the sonne of Iosias king of Iuda, came this word from our Lord, say-
2 ing: † Thus saith our Lord: Stand in the court of the house of our Lord, and thou shalt speake to al the * cities of Iuda, out of the which they come, to adore in the house of our Lord, al the wordes which I haue commanded thee to speake
3 vnto them: withdraw not a word, † :: if perhaps they wil heare and be conuerted euerie one from his euil way: and it may repent me of the euil that I thinke to doe to them for the
4 malice of their studies. † And thou shalt say to them: Thus saith our Lord: If you wil not heare me to walke in my law,
5 which I haue geuen you, † that you heare the wordes of my seruants the prophetes, which I sent to you in the night rising,
6 and directing, and you heard not: † I wil geue this house as Silo, and this citie I wil geue into malediction to al the nations
7 of the earth. † And the priestes, and prophetes, and al the people heard Ieremie speaking these wordes in the house of
8 our Lord. † And when Ieremie had ended speaking al thinges that our Lord had commanded him, to speake vnto al the people: the priestes, and prophetes, and :: al the people ap-
9 prehended him, saying: Let him dye the death. † Why hath he prophecied in the name of our Lord, saying: This house shal be as Silo: and this citie shal be made desolate, for that there is no inhabitant? And al the people was gathered together
10 against Ieremie in the house of our Lord. † And the princes of Iuda heard these wordes: and they went vp from the kings house into the house of our Lord, and sate in the entrie of the
11 new gate of the house of our Lord. † And the priestes and the prophetes spake to the princes, and to al the people, saying: The iudgement of death is to this man: becausse he hath prophecied against this citie, as you haue heard with your

* *Men of the cities.*

:: Gods cõminations are conditional, if the people persist in sinne they shal be punished, as is threatned, but if they repent the punishment shal be mitigated.

1. *Reg* 4.

:: It is a most cõmon phrase of holie Scripture to say, *al*, for *most part*.

eares. † And Ieremie ſpake to al the princes, and to al the 12
people, ſaying: Our Lord ſent me, that I ſhould prophecie to
this houſe, & to this citie al the wordes that you haue heard.
† Now therfore make your waies good, and your ſtudies, & 13
heare the voice of our Lord your God: and our Lord wil re-
pent him of the euil, that he hath ſpoken againſt you. † But 14
I loe am in your handes: doe vnto me that which is good, and
right in your eyes: † Howbeit know ye and vnderſtand that 15
if you kil me, you shal betray innocent bloud againſt your
ſelues, and againſt this citie, and the inhabitantes therof. For
in truth our Lord ſent me to you, that I ſhould ſpeake al theſe
wordes in your eares. † And the princes, and :: al the people 16
ſaid to the prieſtes, and to the prophetes: There is no iudge-
ment of death to this man: becauſe he hath ſpoken to vs in
the name of the Lord our God. † Men therefore of the an- 17
cients of the land roſe vp: and they ſpake to al the aſſemblie
of the people, ſaying: † Michæas the Moraſthi was a prophet 18
in the daies of Ezechias the king of Iuda, and he ſpake to al
the people Iuda, ſaying: Thus ſaith the Lord of hoſtes: Sion
ſhal be plowed as a field, and Ieruſalem shal be as an heape of
ſtones: and the mount of the houſe as the high places of
woodes. † Did Ezechias the king of Iuda, and al Iuda, con- 19
demne him to death? Did they not feare our Lord, and beſeech
the face of our Lord: and it repented our Lord of the euil, that
he had ſpoken againſt them? Therefore we doe great euil
againſt our ſelues. † There was alſo a man prophecying in 20
the name of our Lord, Vrias the ſonne of Semei of Cariathia-
rim: and he prophecied againſt this citie, and againſt this land
according to al the wordes of Ieremie. † And king Ioakim, 21
and al his mighties, and his princes heard theſe wordes: & the
king ſought to kil him. And Vrias heard, and was afraied, and
fled and went into Ægypt. † And king Ioakim ſent men into 22
Ægypt, Elnathan the ſonne of Achobor, and men with him
into Ægypt. † And they brought Vrias out of Ægypt: and 23
brought him to king Ioakim, and he ſtroke him with the
ſword: and he caſt forth his carcaſſe in the ſepulchers of the
baſe vulgar people. † Therefore the hand of Ahicam the 24
ſonne of Saphan was with Ieremie, that he ſhould not be deli-
uered into the handes of the people, and they kil him.

Ch. 25. 2. Par. 36. 1. Eſd. 1. 3. Eſd. 1.

Mich. 3.

:: Common people doe eaſily change their iudgement, ſometimes to the better, as here to ſaue the prophets life, ſometimes to worſe, as when they had receiued our Sauiour with ioy on palmeſunday, within few dayes after they cried: *Crucifie him.*

CHAP.

CHAP. XXVII.

Ieremie putteth chaines about his owne necke, and then sendeth them to sundrie kinges, admonishing them, that they must either be subiect to the king of Babylon, 8. or perish by sword, famine, and pestilence. 14. Inueigheth against false prophetes preaching the contrarie. 16. and falsly affirming that the vessels already taken away shal quickly be restored. 18. Wheras in dede the rest shal also be caried away, but al at last restored.

1 IN THE beginning of the kingdom of Ioakim, the sonne of Iosias king of Iuda, was this word made to Ieremie from
2 our Lord, saying: † Thus saith our Lord to me: Make thee :: bandes, and chaynes: and thou shalt put them on thy necke.
3 † And thou shalt send them to the king of Edom, and to the king of Moab, and to the king of the children of Ammon, and to the king of Tyre, and to the king of Sidon: by the hand of the messengers, that are come to Ierusalem to Sedecias the
4 king of Iuda. † And thou shalt command them that they speake to their lordes: Thus saith the Lord of hostes the God
5 of Israel: Thus shal you say to your lordes: † I made the earth, and men, and the beastes, that are vpon the face of the earth, in my great strength, and in my stretched out arme: and I haue geuen it to him, that pleased in mine eies. † And
6 now therefore I haue geuen al these landes into the hand of Nabuchodonosor king of Babylon :: my seruant: moreouer also the beastes of the field I haue geuen him, to serue him.
7 † And al nations shal serue him, and his sonne, and his sonnes sonne: til the time come of his land and of himself: and manie
8 nations and great kinges shal serue him. † But the nation and kingdome that shal not serue Nabuchodonosor king of Babylon: and who soeuer shal not bowe his necke vnder the yoke of the king of Babylon: I wil visite vpon that nation with sword, and with famine, and with pestilence, saith
9 our Lord: til I consume them in his hand. † You therefore heare not your prophetes, and deuiners, and dreamers, and southsayers, and sorcerers, that say to you: You shal not serue
10 the king of Babylon. † Because they prophecie lies vnto you: that they may make you far from your countrie, and cast you
Ch. 23. & 29. 11 out, and you perish. † But the nation, that shal submit their necke vnder the yoke of the king of Babylon, and shal serue him; the same wil I let alone in their owne land, saith our
12 Lord: and they shal husband it, and dwel in it. † And to Sedecias the king of Iuda, I haue spoken according to al these

:: Bandes and chaynes are apt signes of captiuitie, because they are the very instruments wherwith captiues are bond.

:: Hangmen, or executioners are Gods instruments, & his seruantes in punishing the wicked.

wordes, saying: Submitte your neckes vnder the yoke of the king of Babylon, & serue him, and his people, & you shal liue.
† Why wil you dye, thou and thy people with the sword, and famine, & the pestilence, as the Lord hath spoken to the nation, that wil not serue the king of Babylon? † Heare not the wordes of the prophetes that say to you: You shal not serue the king of Babylon: because they speake a lie to you. † Because I sent them not, saith our Lord: & they prophecie in my name falsely: that they may cast you out, & you perish, as wel you, as the prophetes that prophecie vnto you. † And to the priestes, and to this people I haue spoken, saying: Thus saith our Lord: Heare not the wordes of your prophetes, that prophecie to you, saying: Behold the vessels of our Lord shal returne out of Babylon euen now quickly, for they prophecie a lie vnto you. † Therefore heare them not, but serue the king of Babylon, that you may liue. Why is this citie geuen into desolation? † And:: if they be prophetes, and the word of our Lord be in them: let them interpose them selues before the Lord of hostes, that the vessels which were leaft in the house of our Lord, and in the house of the king of Iuda, and in Ierusalem, come not into Babylon. † Because thus saith the Lord of hostes to the pillars, and to the sea, and to the feete, and to the rest of the vessels, that are remayning in this citie. † Which Nabuchodonosor the king of Babylon, tooke not when he transported Ieconias the sonne of Ioakim, the king of Iuda, from Ierusalem into Babylon, and al the great men of Iuda and Ierusalem. † Because thus saith the Lord of hostes the God of Israel to the vessels, that are left in the house of our Lord, and in the house of the king of Iuda and Ierusalem: † They shal be transported into Babylon, and there they shal be vntil the day of their visitation, saith our Lord: and I wil cause them to be brought, and to be restored in this place.

:: It is so false that the treasures caried away shal quickly be restored, that in dede more shal be caried away before the former be recouered.

Ch. 14.

4 Reg. 25.

4 Reg. 24.

4. Reg. 25.

CHAP. XXVIII.

Hananias a false prophet anoucheth that within two yeares the holie vessel and king Iechonias with other captiues shal be restored. 5. Ieremie prayeth that it may be so. 7. but prophecieth that it wil not so be. 10. The false prophet in confirmation of that he saith, breaketh Ieremies chaine. 12. But Ieremie againe prophecieth the contrarie. 16. & that Hananias shal dye the same yeare.

:: Sedecias reigning eleuen

AND it came to passe in that yeare, in the beginning of the kingdom of Sedecias king of Iuda, in the :: fourth yeare

yeare, in the fifth moneth, Hananias the ſonne of Azur the prophet of Gabaon ſpake to me, in the houſe of our Lord before
2 the prieſtes, and al the people, ſaying: † Thus ſaith the Lord of hoſtes the God of Iſrael, I haue broken the yoke of the king
3 of Babylon. † As yet two yeares of dayes, and I wil make al the veſſels of the houſe of our Lord to be brought backe into this place, which Nabuchodonoſor the king of Babylon tooke
4 out of this place, and tranſported them into Babylon. † And Iechonias the ſonne of Iaokim the king of Iuda, and al the tranſmigration of Iuda, that are entered into Babylon, I wil make to returne to this place, ſaith our Lord: for I wil breake
5 the yoke of the king of Babylon. † And Ieremie the prophet ſaid to Hananias the prophet in the preſence of the prieſtes, and in the preſence of al the people, that ſtoode in the houſe of
6 our Lord: † And Ieremie the prophet ſaid: :: Amen, Our Lord ſo doe: our Lord raiſe vp thy wordes, which thou haſt prophecied: that the veſſels may be brought againe into the houſe of our Lord, and al the tranſmigration out of Babylon
7 to this place. † But yet heare this word, that I ſpeake in thine
8 eares, and in the eares of al the people: † The prophets, that haue bene before me, and before thee from the beginning, and haue prophecied concerning manie countries, and concerning great kingedomes of warre, and of affliction, and of
9 famine. † The prophet, that hath prophecied peace: when his word shal come to paſſe, the prophet shal be knowen,
10 whom our Lord hath ſent in truth. † And Hananias the prophet tooke the chaine from the necke of Ieremie the prophet
11 and brake it. † And Hananias ſpake in the ſight of al the people, ſaying: Thus ſaith our Lord: So wil I breake the yoke of Nabuchodonoſor the king of Babylon after two yeares of
12 dayes from the necke of al nations. † And Ieremie the prophet went his way. And the word of our Lord was made to Ieremie, after that Hananias the prophet brake the chayne
13 from the necke of Ieremie the prophet, ſaying: † Goe, and thou shalt tel Hananias: Thus ſaith our Lord: Thou haſt broken chaynes of wood, and thou shalt make for them chaynes
14 of yron. † Becauſe thus ſaith the Lord of hoſtes the God of Iſrael: An yron yoke haue I put vpon the necke of al theſe Nations, to ſerue Nabuchodonoſor the king of Babylon, and they shal ſerue him: moreouer alſo the beaſtes of the earth I
15 haue geuen him. † And Ieremie the prophet ſaid to Hananias

yeares, the fourth yeare of his reigne may vvel be called in the beginning of his reigne.

:: The prophet hearing a good thing falſly auouched wisheth it might be ſo, but leſt others be deceiued, warneth the people not to beleeue it, becauſe it is falſe and shal not happen as the falſe prophet affirmeth.

the prophet: Heare Hananias: Our Lord sent thee not, & thou hast made this people to trust in a lie. † Therefore thus saith our 16
Lord: Behold I wil send thee from of the face of the earth: this yeare shalt thou dye: for thou hast spoken against our Lord.
† And Hananias the prophet died in that yeare, the seuenth 17
moneth.

CHAP. XXIX.

Ieremie writeth to the captiues in Babylon, exhorting them to liue in peace, 8. and not harking to falseprophetes. 10. For they must remaine there seuentie yeares, and then shal be deliuered. 16. And those that remaine in Ierusalem shal suffer sword, famine, and pestilence. 21. And Achab, Sedecias, 24. and Semeias false prophetes, shal dye miserably.

The 4. part. Consolations and threates as the people shal deserue, with the destruction of Ieruſalem, captiuitie of the king & people and their releaſe after 70. yeares.

AND these are the wordes of ⁂ the booke, which Ie- 1
remie the prophet sent from Ierusalem to the remnant of the ancientes of the transmigration, and to the priestes, and to the prophetes, and to al the people, which Nabuchodonosor had transported from Ierusalem into Babylon: † after 2
that Iechonias the king was gone forth, and the queene, and the Eunuches, and the princes of Iuda, and of Ierusalem, and the craftes man, and the incloser out of Ierusalem: † by the 3
hand of Elasa the sonne of Saphan, and Gamarias the sonne of Helcias, whom Sedecias the king of Iuda sent to Nabuchodonosor king of Babylon into Babylon, saying: † Thus 4
saith the Lord of hostes the God of Israel to al the transmigration, which I haue transported, from Ierusalem into Babylon:
† Build ye houses, and inhabite them: and plant orchardes, and 5
eate the fruite of them. † Take wiues, and beget sonnes and 6
daughters: & geue wiues to your sonnes, & geue your daughters to husbands, & let them beare sonnes and daughters: and be ye multiplied there, and be not few in number. † And seeke 7
the peace of the citie, to which I haue transported you: & pray for it to our Lord: because in the peace thereof there shal be peace to you. † For thus saith the Lord of hostes the God of Is- 8
rael: Let not your prophetes, that are in the middes of you, and *Ch. 14.*
your diuiners seduce you: and attend not to your dreames, which you dreame: † because they doe falsely prophecie to 9
you in my name: and I sent them not, saith our Lord. † Be- 10
cause thus saith our Lord: When the seuentie yeares shal be- *Ch. 25. 2. Par. 36. 1. Esd. 1. Dan. 9.*
ginne to be expired in Babylon, I wil visite you: and I wil raise vp vpon you my good word, to bring you againe to this
place. † For I know the cogitations, that I entend vpon you, 11
saith

Against the flatery of false prophetes affirming that the captiues shal shortly be reduced, Ieremie sincerely writeth vnto them that they must remaine in Babylon a long time.

saith our Lord, cogitations of peace, and not of affliction, to
12 geue you an end and patience. † And you shal inuocate me,
13 and goe: and you shal pray me, and I wil heare you. † You
shal seeke me, and shal finde: when you shal seeke me with al
14 your hart. † And I wil be found of you, saith our Lord: and
3. Esd. 1. I wil bring backe your captiuitie, and I wil gather you out of
al nations, and from al places to the which I haue expelled
you, saith our Lord: and I wil make you to returne from the
15 place, to the which I haue transported you. † Because you
haue said: :: Our Lord hath raised vp prophetes to vs in Ba- :: The seduced people thought the false prophets had bene true prophetes of God.
16 bylon: † for thus saith our Lord to the king, that sitteth vpon
the throne of Dauid, and to al the people the inhabiter of
this citie, to your bretheren, that are not gone forth with you
17 into the transmigration. † Thus saith the Lord of hostes:
Ch. 24. Behold I wil send vpon them the sword, and famine, and the
pestilence: & I wil make them as naughtie figges, that can not
18 be eaten, because they are very naught. † And I wil persecute
them with the sword, & with famine, & with pestilence: and I
wil geue them into vexation to al the kingdomes of the earth:
into :: malediction, & into astonishment, and into hyssing, & :: Their miserie shal be so great that it shal be as a prouerbe of them that wish euil to others, to say: The *malediction of the Ievves fal vpon you*, as is more clerly explicated. v. 22.
into reproch to al the Nations, to which I haue cast them out:
19 † because they haue not heard my wordes, saith our Lord:
which I sent to them by my seruantes the prophetes in the
night rysing, and sending: and you heard not, saith our Lord.
20 † You therefore heare the word of our Lord al ye the trans-
migration, which I haue sent out from Ierusalem into Ba-
21 bylon. † Thus saith the Lord of hostes the God of Israel to
Achab the sonne of Colias, and to Sedecias the sonne of Maa-
sias, which prophecie vnto you in my name falsely: Behold I
wil deliuer them into the handes of Nabuchodonosor the
22 king of Babylon: and he shal strike them in your eies. † And
of them a malediction shal be taken vp, by al the transmigra-
tion of Iuda, that is in Babylon, saying: Our Lord make thee
as Sedecias, and as Achab, whom the king of Babylon fryed
23 in the fire: † for that they haue done follie in Israel, and com-
mitted adulterie with their freindes wiues, and haue spoken
the word in my name falsely, which I commanded them not:
24 I am the iudge and the witnes, saith our Lord. † And to Se-
25 meias the Nehelamite thou shalt say: † Thus saith the Lord
of hostes, the God of Israel: For that thou hast sent in thy
name bookes to al the people, that is in Ierusalem, and to

Sophonias

Sophonias the ſonne of Maaſias, the prieſt, & to al the prieſtes, ſaying: † Our Lord hath made thee prieſt for Ioiada the 26
prieſt, that thou ſhouldeſt be ruler in the houſe of our Lord, vpon euerie man rauing and prophecying, to put him into the ſtockes, and into priſon. † And now why haſt thou not re- 27
buked Ieremie the Anathothite, which prophecieth vnto you? † Becauſe vpon this he hath ſent into Babylon to vs, 28
ſaying: It is long: build ye houſes, and inhabite them: and plant gardens, and eate the fruities of them. † Sophonias 29
therefore the prieſt reade this booke in the eares of Ieremie the prophet. † And the word of our Lord was made to Ie- 30
remie, ſaying: † Send to al the tranſmigration, ſaying: Thus 31
ſaith the Lord to Semeias the Nehelamite: Becauſe Semeias hath prophecied to you, and I ſent him not: and hath made you to truſt in a lie: † Therefore thus ſaith our Lord: Behold 32
I wil viſite vpon Semeias the Nehelamite, and vpon his ſeede: there ſhal not be vnto him a man ſitting in the middes of this people, and he ſhal not ſee the good, that I wil doe to my people, ſaith our Lord: becauſe he hath ſpoken preuarication againſt our Lord.

CHAP. XXX.

The prophet is commanded to write the ſame which he preacheth: 4. firſt penſiue thinges, 8. Then ioyful. 9. Eſpecially in the new Teſtament, when God wil raiſe Dauid (towitte Chriſt) 16. Who ſhal deſtroy al enemies. 19, And whoſe Church ſhal be great, glorious, and perpetual.

THIS is the word, that was made to Ieremie from our 1
Lord, ſaying: † Thus ſaith our Lord the God of Iſrael, 2
ſaying: Write vnto thee al the wordes that I haue ſpoken to thee, in a booke. † For behold the daies come, ſaith our Lord: 3
and I wil conuert the conuerſion of my people :: Iſrael and Iuda, ſaith our Lord: and I wil make them returne to the land, which I gaue their fathers, and they ſhal poſſeſſe it. † And 4
theſe are the wordes, that our Lord hath ſpoken to Iſrael and to Iuda: † Becauſe thus ſaith our Lord: We haue heard a voice 5
of terrour: there is feare and no peace. † Demand, and ſee if 6
a man beare childe? wherefore then haue I ſeene euerie mans hand vpon his loyne, as a woman that is in trauel, and al faces are turned into the iaundice? † Alas, becauſe that is a great 7
day, neither is there the like to it: and it is the time of tribulation to Iacob, and he ſhal be ſaued out of it. † And it ſhal 8
be in

:: It is probable by this, & *Ch.* 31. *Ezec.* 33. & other places that vvith the tvvo tribes of the kingdom of Iuda manie of the tenne tribes, returned alſo from captiuitie whoſe chiefe citie was Samaria.

Ioel. 2. *Amos.* 5. *Sopho.* 1.

be in that day, saith the Lord of hostes: I wil breake his yoke
from of thy necke, and wil breake his bandes: and strangers
9 shal no more rule ouer him: † but they shal serue our Lord
their God, and Dauid their king, whom I wil raise vp to them.
10 † Thou therefore my seruant Iacob feare not, saith our Lord,
neither be thou afrayd Israel: becausé loe I wil saue thee out
of a farre countrie, and thy seede out of the land of their cap-
tiuitie: and Iacob shal returne, and be at rest, & flow with al
good thinges, and there shal be none whom he may feare: :: Only the true Church is perpetually conserued without interruption; al other nations, kingdomes, & cõgregations do change and are consumed.
11 † becausé I am with thee, saith our Lord, to saue thee: for I wil
make :: a consumation in al the Nations, in which I haue dis-
perséd thee: but thee I wil not make into consummation:
but I wil chastice thee in iudgement, that thou maist not seme
12 to thy selfe innocent. † Becausé thus saith our Lord: Thy
13 wound is vncurable, thy stripe is very sore. † There is none
to iudge thy iudgement to binde it vp: there is no profite of
14 medicines for thee. † Al thy louers haue forgotten thee, and
wil not seeke thee: for with the stroke of an enemie I haue
striken thee with cruel chastisment: for the multitude of thine
15 iniquitie, thy sinnes are hardened. † What criest thou vpon
thine affliction? thy sorow is vncurable: for the multitude of
thine iniquitie, and for thine hardned sinnes I haue done these
16 thinges to thee. † Therefore al that eate thee, shal be deuou-
red: and al thine enemies shal be led into captiuitie: and they
that waste thee, shal be wasted, and al thy spoilers wil I geue
17 to the spoile. † For I wil close vp thy wound, and wil heale
thee of thy woundes, saith our Lord. Becausé they haue called
thee, ô Sion, an out cast: This is she, that had none to seeke
18 after her. † Thus saith our Lord: Behold I :: wil conuert the
conuersion of the tabernacles of Iacob, and wil haue pitie on
his houses, and the citie shal be built in her high place, and the
19 temple shal be founded according to the order thereof. † And
out of them shal come forth praise, and the voice of them
that play: and I wil multiplie them, and they shal not be di-
minished: and I wil glorifie them, & they shal not be lessened.
20 † And his children shal be as from the beginning, and his as-
semblie shal be permanent before me: and I wil visite against
21 al that afflict him. † And :: his duke shal be of himself: and
the prince shal be brought forth from the middes of him: and
I wil bring him :: nere, and he shal come to me. For who is
this, that applieth his hart to approch vnto me, saith our

:: After seuentie yeares captiuitie the temple shal be redified, but more fully, & more perfectly this prophecie is fulfilled in Christ and his Apostles, when the citie was built in a high place, the citie which can not be hidde, sette in a mountaine.

:: Christ of the issue of Iacob.

:: Who according to his diuinitie is the Sonne of God as he sayth of himselfe. *Ioan. 14 I am in the Father and the Father in me.*

Lord? † And you shal be my people: and I wil be your God. 22
† Behold, the whirlewind of our Lord, the furie going forth, 23
the storme violently falling, it shal light vpon the head of the impious. † Our Lord wil not turne away the wrath of indig- 24
nation, til he haue done and accomplished the cogitation of his hart: in the latter dáies you shal vnderstand these thinges.

CHAP. XXXI.

God wil reduce Israel from captiuitie, 4. and geue them abundance of al thinges: 9. after their tribulation. 15. Rachel (The afflicted Church) shal cease from mourning: 18. confessing that she is iustly chastised. 20. Christ a perfect man shal be conteyned in his mothers wombe, 26. He rising from slepe (death) wil build his Church. 31. with a new couenant: 36. that it shal be large, and perpetual.

AT THAT time, saith our Lord: I wil be the God of 1
:: al the kindredes of Israel, and they shal be my people.
† Thus saith our Lord: The people that remayned from the 2
sword, found grace in the desert: Israel shal goe to his rest.
† Our Lord hath appeared to me of long time. And in euerla- 3
sting charitie haue I loued thee, therefore haue I drawen thee, taking compassion. † And I wil build thee againe, and thou 4
shalt be builded ô virgin Israel: thou shalt yet be adorned with thy timbrels, & shal goe forth in the quyre of them that play.
† Thou shalt yet plant vinyards in the mountaines of Samaria: 5
the planters shal plant, and til the time come, they shal not make vintage: † becausе there shal be a day, wherein the 6
watchmen on mount Ephraim shal crie: Arise, and let vs goe vp vnto Sion to the Lord our God. † Becausе thus saith our 7
Lord: Reioyce in gladnes ô Iacob, and neye against the head of the Gentiles: sound ye, and sing, and say: Saue ô Lord thy people the remnant of Israel. † Behold I wil bring them out 8
of the land of the North, and wil gather them from the endes of the earth: among whom shal be the blinde and the lame, the woman with childe, and she that beareth childe toge-
ther, a great companie of them that returne hither. † They 9
shal come in weepeing: and in mercie I wil reduce them: and I wil bring them through the torrents of waters in a right way, and they shal not stumble in it: becausе I am become a father to Israel, and :: Ephraim is my firstbegotten. † Heare 10
the word of our Lord ye Nations, & shew forth in the ilands, that are farre of, and say: He that disperseд Israel, wil gather him:

:: Together with the two tribes manie also of the tenne tribes were reduced from captiuitie. And when Christ came into this world they were more readie to receiue him, then the other two tribes. *Mat. 13 Mar. 6. Luc. 4. Ioan. 4.*

Isa. 2. Mich. 4. Zach. 8.

:: God wil also shew his mercie to the tene tribes (signified by Ephraim) as a father loueth his first begotten.

11 him: and he wil keepe him as the pastour his flocke. † For
our Lord hath redeemed Iacob, and he wil deliuer him out of
12 the hand of the mightier. † And they shal come, and shal
praise in mount Sion: and they shal runne together to the
good thinges of our Lord for the corne, and wine, and oile,
and the increase of cattel and heardes, and their soule shal be
13 as a watered garden, & they shal be hungrie no more. † Then
shal the virgin reioyce in the quyre, the youngmen and old
men together: and I wil turne their mourning into ioy, and
wil comfort them, and make them ioyful from their sorow.
14 † And I wil replenish the soule of the priestes with fatnes:
and my people shal be filled with my good thinges, saith our
15 Lord. † Thus saith our Lord: A voice of lamentation is heard
on high of the mourning, and weeeping of :: Rachel weeping
Mat. 2. for her children, and refusing to be comforted for them, be-
16 cause they are not. † Thus saith our Lord: Let thy voice cease
from weeping, and thine eies from teares: because there is a
reward for thy worke, saith our Lord: and they shal returne
17 out of the land of the enemie. † And there is hope to thy last
endes, saith our Lord: and the children shal returne to their
18 borders. † Hearing I heard Ephraim going into trãsmigration:
Thou hast chastised me, and I am taught, as a young bullocke
not tamed. :: Conuert me, and :: I shal be conuerted: because
19 thou art the Lord my God. † For after thou didst conuert me
I did penance: and after thou didst shew vnto me, I stroke my
thigh: I am confounded, and ashamed, because I haue sustay-
20 ned the reproch of my youth. † Certes Ephraim is an hono-
rable sonne to me, certes a delicate childe: because since I
spake of him, as yet wil I remember him. Therefore are my
bowels trubled vpon him: pitying I wil pitie him, saith our
21 Lord. † Sette thee a watch tower, make vnto thee bitternes:
direct thy hart into the right way, wherein thou hast walked:
22 returne ô virgin Israel, returne to these thy cities. † How
long wilt thou be dissolute in deliciousnes ô wandring daugh-
ter? because our Lord hath created a new thing vpon the
23 earth: A WOMAN SHAL COMPASSE :: A MAN. † Thus
saith the Lord of hostes the God of Israel: As yet shal they say
this word in the land of Iuda, and in the cities thereof, when
I shal conuert their captiuitie: Our Lord blesse thee the beauty
24 of iustice, the holie mountaine. † and Iudas and al his cities
shal dwel in it together: the husbandmen and they that driue

:: By Rachel the mother of Ioseph & Beniamin, are signified al the vvemen of both kingdomes (Israel & Iuda) mourning the miseries of the captiuitie And particularly of the mothers lamenting the slaughter of their children nere Bethlehem. *Mat.* 2.

:: Gods grace is the principal cause of iustification.

:: Mans cooperation by free-wil is the secõdarie cause.

:: Christ in his mothers wombe in stature an infant: but in al perfection a man.

the flockes. † Because I haue inebriated the wearie soule: and 25
euerie hungrie soule I haue filled. † Therefore I was raised vp 26
as out of a sleepe, and I saw, and my sleepe was sweete to me.
† Behold the daies come, saith our Lord: and I wil sow the 27
house of Israel and the house of Iuda with :: the seede of men,
and with the seede :: of beastes. † And as I haue watched 28
vpon them, to plucke vp, and deface, and dissipate, & destroy,
and afflict: so wil I watch ouer them, to build, and to plant
them, saith our Lord. † In those daies they shal say no more: 29
The fathers did eate the bitter grape, and the teeth of the chil-
dren are set on edge. † But euerie one shal dye in his owne 30
iniquitie: euerie man that shal eate the sowre grape, his teeth
shal be on edge. † Behold the daies shal come, saith our Lord: 31
and I wil make a new couenant with the house of Israel and
the house of Iuda: † not according to the couenant, which I 32
made with their fathers in the day that I tooke their hand, to
bring them out of the Land of Ægypt: the couenãt which they
made voide, and I had the dominion of them, saith our Lord.
† But this shal be the couenant, that I wil make with the 33
house of Israel: after those daies saith our Lord: I wil geue my
law in their bowels, and in their hart I wil write it: and I wil
be their God, and they shal be my people. † And a man shal 34
no more teach his neighbour, and a man his brother, saying:
Know our Lord: for al shal know me from the least of them Isa. 54.
euen to the greatest, saith our Lord: because I wil be propi- Ioa. 6.
cious to their iniquitie, and their sinne I wil remember no
more. † Thus saith our Lord, that geueth the sunne for the 35
light of the day, the order of the moone and of the starres,
for the light of the night: that trubleth the sea, and the waues
thereof doe sound, the Lord of hostes is his name. † If these 36
lawes shal faile before me, saith our Lord: thee also :: the seede
of Israel shal faile, that it be not a nation before me for euer.
† Thus saith our Lord: If the heauens aboue shal be able to 37
be measured, and the foundations of the earth beneth to be
searched out: I also wil cast away al the seede of Israel, for al
thinges, that they haue done, saith our Lord. † Behold the daies 38
come, saith our Lord: and the citie shal be built to our Lord
from the tower of Hananeel euen to the gate of the corner.
† And the rule of the measure shal goe out farder in his sight 39
vpon the litle hil Gareb: and it shal compasse Goatha, † and 40
al the valley of carcasses, and of ashes, and al the countrie of
death,

:: God promised the Iewes multiplication of men.

:: And of catle which were a principal riches, as appeareth by the word, *pecunia* deriued of *pecus*.

:: The seede of Israel remaineth for euer; not in the incredulous Iewes (saith S. Ierom) but in those which with the Apostles, & by the Apostles be leue in Christ.

death, euen to the torrent of Cedron, and to the corner of the East gate of horses, the Holie of our Lord: shal not be plucked vp, and it shal no more be destroyed for euer.

CHAP. XXXII.

Nabuchodonosor besieging Ierusalem, Ieremie in prison 7. byeth by Gods commandment a field of his cosin. 17. Prayeth for the whole nation, reciting Gods former benefites, 26. Prophecieth their captiuitie in Babylon, 30. for their idolatrie: 36. and deliuerie from thence, 40. With a new couenant to serue God sincerely.

1 THE word that was made to Ieremie from our Lord :: in the tenth yeare of Sedecias the king of Iuda: the same is
2 the eightenth yeare of Nabuchodonosor. † Then the armie of the king of Babylon besieged Ierusalem: and Ieremie the prophet was shut vp in the court of the prison, that was in the
3 house of the king of Iuda. † For Sedecias the king of Iuda had shut him vp, saying: Why doest thou prophecie, saying: Thus saith our Lord: Behold I wil geue this citie into the hand
4 of the king of Babylon, and he shal take it? † And Sedecias the king of Iuda shal not escape out of the hand of the Chaldees: but he shal be deliuered into the handes of the king of Babylon: and he shal speake with him mouth to mouth, and
5 :: his eies shal see his eies. † And he shal leade Sedecias into Babylon: and he shal be there til I visite him, saith our Lord. But if you wil fight against the Chaldees, you shal haue no-
6 thing prosperous. † And Ieremie said: The word of our Lord
7 was made to me, saying: † Behold, Hanameel the sonne of Sellum thy cosin shal come to thee, saying: Bye vnto the my field, which is in Anathoth: for it apperteyneth to thee by
8 kinred to bye it. † And Hanameel myne vncles sonne came vnto me according to the word of our Lord to the enterie of the prison, and said to me: Possesse my field, which is in Anathoth in the land of Beniamin: becausse the inheritance perteineth to thee, and thou art nere of kinne to possesse it.
9 And I vnderstood that it was the word of our Lord. † And I bought the field of Hanameel myne vncles sonne, which is in Anathoth: and I weyed him the siluer, seuen staters, and ten
10 peeces of siluer. † And I wrote it in a booke, and signed it,
11 and tooke witnesses: & I weighed the siluer in balance. † And I tooke the booke of the possession signed, and the stipulations, and the thinges ratified, and the signes on the out side.

:: VVhen the citie was besieged, and Ieremie in prison prophecied that it should be taken, and subdued by the enimies, yet he bought landes, to signifie that in time they should be deliuered from captiuitie.

:: Sedecias was brought to the king of Babylon in Reblatha where they put out his eyes, & thence caried him blind to Babylon. 4. *Reg.* 25. and so coming to that citie he could not see it. *Ezech.* 12. *v.* 13.

† And I gaue the booke of the possession to Baruch the sonne of Neri the sonne of Maasias in the sight of Hanameel my cosin, and in the sight of the witnesses, that were written in the booke of the purchase, & in the sight of al the Iewes, that sate in the court of the prison. † And I commanded Baruch before them, saying: † Thus saith the Lord of hostes the God of Israel: Take these bookes, this booke of the purchase signed, and this booke, that is open: and put them in an earthen vessel, that they may continew manie daies. † For thus saith the Lord of hostes, the God of Israel: Yet shal houses, and fieldes, and vineyardes be possessed in this land. † And I prayed to our Lord, after that I deliuered the booke of the possession to Buruch the sonne of Neri, saying: † Alas, alas, alas, ô Lord God: behold thou hast made heauen and earth in thy great strength, and in thy stretched out arme: no word shal be hard to thee: † Which doest mercie on thousandes, and rendrest the iniquitie of the fathers into the bosome of their children after them. ô Most strong, great, & mightie, the Lord of hostes is thy name. † Great in counsel, and incomprehensible in cogitation: whose eies are open vpon al the waies of the children of Adam, to render vnto euerie one according to his waies, and according to the fruite of his inuentions. † Which hast put signes and wonders in the land of Ægypt euen vntil this day, and in Israel, and in men, and hast made thee a name as is this day. † And thou dideſt bring forth thy people Israel out of the Land of Ægypt, in signes, and in wonders, and in a strong hand, and in a stretched out arme, and in great terrour. † And thou gauest them this land, which thou swarest to their fathers, that thou wouldst geue them a land flowing with milke and honie. † And they entered in, and possessed it: and they obeyed not thy voice, and in thy law they walked not: al that thou didst command them to doe, they did not: and al these euils are befallen them. † Behold munitions are built against the citie, that it may be taken: and the citie is geuen into the handes of the Chaldees, which fight against it, at :: the presence of the sword, and of famine, and of pestilence: and what thinges soeuer thou hast spoken, are come to passe, as thy self seest. † And sayst thou to me ô Lord God: Bye the field for siluer, and take witnesses, whereas the citie is geuen into the handes of the Chaldees? † And the word of our Lord was made to Ieremie, saying: † Behold I am the Lord the God of al flesh:

12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27

Exo 34.

:: By the force of the sword, famine, & pestilence. as *Psa. 59. v. 6. that they flee from the face of the bowv.*

28 al flesh: shal anie word be hard for me? † Therefore thus saith
our Lord: Behold I wil deliuer this citie into the handes of
the Chaldees, and into the handes of the king of Babylon,
29 and they shal take it. † And the Chaldees shal come fighting
against this citie, and shal set in on fire, and burne it, and the
houses, in whose toppes they did sacrifice to Baal, and offered
30 libaments to strange goddes to prouoke me vnto wrath. † For
the children of Israel, and the children of Iuda were contin-
nually doeing euil in myne eies :: from their youth: the chil-
dren of Israel which euen vntil this present exasperate me in
31 the worke of their handes, saith our Lord. † Because in furie
and in myne indignation this citie is made to me, from the
day that they builded it, vntil this day, wherein it shal be taken
32 out of my sight. † For the malice of the children of Israel,
and of the children of Iuda, which they haue done prouoking
me to wrath, they and their kinges, their princes, and their
priestes, and their prophets, the men of Iuda and the inhabi-
33 tants of Ierusalem. † And they haue turned the backes to me,
and not the faces: when I taught them early, and instructed
them, and they would not heare that they might take disci-
Psal. 35. 1. Reg. 21. 34 pline. † And they haue set their idols in the house, wherein
35 my name is inuocated, that they might pollute it. † And they
haue built the excelses of Baal, which are in the valley of the
sonne of Ennom, that they might consecrate their sonnes and
their daughters to Moloch: which I commanded them not,
neither hath it ascended into my hart, that they should doe
36 this abomination, and bring Iuda into sinne. † And now for
these thinges, thus saith our Lord the God of Israel to this
citie, whereof you say that it is deliuered into the handes of
the king of Babylon in sword, and in famine, & in pestilence.
37 † Behold :: I wil gather them together out of al landes, to
which I haue cast them out in my furie, and in my wrath, and
in my great indignation: and I wil bring them againe into this
38 place, and wil make them dwel confidently. † And they shal
39 be my people, and I wil be their God. † And I wil geue them
one hart, and one way, that they may feare me al daies: and it
may be wel with them, and with their children after them.
40 † And I wil make an euerlasting couenant with them: and
wil not cease to doe them good: and I wil geue my feare in
41 their hart, that they reuolt not from me. † And I wil reioyce
vpon them, when I shal doe them good: and I wil plant them
in this

:: VVhen they were in the vvildernes newly deliue-red from Æ-gypt, they committed manie hai-nous crimes: in murmuring schisme, idola-trie, and other carnal & spiri-tual sinnes.

:: Lest anie should thinke that by Gods iust and seuere punishment, or by anie re-uolting from his seruice the Church might be vtterly de-stroyed, he stil promiseth mercie to-

wards the reliques of his people, that they shal neuer al fayle, but continew til the Redemer of mankind Christ shal come. And much lesse shal Christs Church euer faile after his coming.

in this land in truth in my whole hart and in al my soule. † Because thus saith our Lord: As I haue brought vpon this people al this great euil: so wil I bring vpon them al the good, that I speake to them. † And the fieldes shal be possessed in this land: 42 43
whereof you say that it is desolate, because there is remayning no man nor beast, and it is geuen into the handes of the Chaldees. † The fieldes shal be bought for money, and shal be 44
written in a booke, and the signe shal be stamped on, and a witnes shal be taken, in the land of Beniamin, and round about Ierusalem, in the cities of Iuda, and in the cities on the mountaines, and in the champaine cities, and in the cities that are toward the South: because I wil conuert their captiuitie, saith our Lord.

CHAP. XXXIII.

God promiseth remission of sinnes: 10. *reduction from captiuitie, & manie other benefites.* 14. *He wil geue iudgement and iustice in Dauid (Christ) whose throne (the Church)* 19. *shal be glorious.* 24. *and permanent.*

:: Besides manie other reuelations, this prophet had two visions in prison, in confirmation that God would conserue his people and Church for euer, notwithstanding their manifold great sinnes & great affliction and destruction of manie for the same,

AND the word of our Lord was made to Ieremie :: the 1
second time, when as yet he was shut vp in the court of the prison, saying: † Thus saith our Lord that wil doe, and 2
wil forme it, and prepare it, the Lord is his name. † Crie vnto 3
me, and I wil heare thee: and I wil tel thee great thinges, and and firme thinges which thou knowest not. † Because thus 4
saith our Lord the God of Israel to the houses of this citie, and to the houses of king of Iuda, which are destroyed, and to the munitions, and to the sword † of them that come to fight 5
with the Chaldees, and to fil them with the carcasses of the men, whom I haue striken in my furie, and in myne indignation, hiding my face from this citie because of al their malice. † Behold I wil bring to them a scarre and health, and wil cure 6
them: and I wil reuele vnto them the prayer of peace and truth. † And I wil conuert the conuersion of Iuda, & the con- 7
uersion of Ierusalem: & wil build them as from the beginning. † And I wil cleanse them from al their iniquitie, wherein they 8
haue sinned to me: & I wil be propicious to al their iniquities, wherein they haue sinned to me, & despised me. † And it shal 9
be to me a name, & a ioy, and a praise, and an exultation to al the nations of the earth, that shal heare al the good thinges, which I wil doe to them: and they shal feare, and be trubled in al the good thinges, & in al the peace, that I wil make to them.

† Thus

10 † Thus saith our Lord: Yet there shal be heard in this place (which you say is desolate, because there is neither man nor beast: in the cities of Iuda, and without Ierusalem, which are desolate without man, and without inhabiter, and without
11 beast) † the voice of ioy and the voice of gladnes, the voice of the bridegroome and the voice of the bride, the voice of them that say: Confesse ye to the Lord of hostes, because our Lord is good, because his mercie is for euer: and of them that carie vowes into the house of our Lord. For I wil bring backe the conuersion of the land as from the beginning, saith
12 our Lord. † Thus saith the Lord of hostes: Yet there shal be in this desolate place without man, and without beast, and in al the cities thereof, an habitation of pastours of the resting
13 flockes. † In the cities on the mountaines, and in the champaine cities, and in the cities that are toward the South: and in the land of Beniamin, and round about Ierusalem, and in the cities of Iuda there shal yet passe flockes, at the hand of
14 him that numbreth them, saith our Lord. † Behold the daies
Iere. 23. 7. 5. shal come, saith our Lord, and :: I wil raise vp the good word, that I haue spoken to the house of Israel, and to the house of
15 Iuda. † In those daies, and in that time, I wil make :: the spring of iustice to bud forth vnto Dauid: and he shal doe iudgement
16 and iustice in the earth. † In those daies shal Iuda be saued, and Ierusalem shal dwel confidently: & this is the name, that they
17 shal cal him; The Lord of our iust one. † Because thus saith our Lord: :: There shal not faile of Dauid a man, to sitte vpon
18 the throne of the house of Israel. † And of the Priestes and Leuites there shal not faile from before my face a man, to offer :: holocaustes, and to burne sacrifice, and to kil victimes
19 al daies. † And the word of our Lord was made to Ieremie,
20 saying: † Thus saith our Lord: If my couenant with the day can be made voide, and my couenant with the night, that there
21 be not day and night in their time: † also my couenant may be made voide with Dauid my seruant, that there be not of him a sonne to reigne in his throne, and Leuites and Priests
22 my ministers. † Euen as the starres of heauen can not be numbred, and the sand of the sea be measured: so wil I multiplie the seede of Dauid my seruant, and the Leuites my ministers.
23 † And the word of our Lord was made to Ieremie, saying:
24 † Hast thou not seene what this people hath spoken, saying: The :: two kinreds, which our Lord had chosen, are cast of:

:: An euident prophecie and promise of Christ.

:: Borne of the seede of Dauid.

:: Dauids progenie shal continew vnto Christ: whose kingdom, which is his Church, shal haue no end. *Luc* 1. *v* 33 *Psal.* 88. *v.* 30.

‡ S Hypolitus and al ancient Fathers teach that the holie Eucharist is the cõplement of al sacrifices of the old Testament.

:: Gods most special proui-

dence bleſſed the families of Dauid and Aaron aboue al other kinreds.

and they haue deſpiſed my people, becauſe it is no more a Nation before them? † Thus ſaith our Lord: If I haue not ſet 25
my couenant betwen day and night, and lawes to heauen and
earth: † ſurely I wil alſo caſt of the ſeede of Iacob, and of 26
Dauid my ſeruant, that I take not of his ſeede princes of the
ſeede of Abraham, Iſaac, and Iacob. For I wil bring backe
their conuerſion, and wil haue mercie on them.

CHAP. XXXIIII.

King Sedecias shal fal into the handes of Nabuchodonoſor, and Ieruſalem shal be burned: 8. *becauſe he hath broken the couenant, of releaſing Iewes from bondage*, 14. *in the ſeuenth yeare; and contrarie to particular promiſe of obſeruing that law.*

THE word that was made to Ieremie from our Lord, 1
when Nabuchodonoſor the king of Babylon, and al his
armie, and al the kingdoms of the earth that were vnder the
power of his hand, & al the peoples made warre againſt Ieru-
ſalem & againſt al the cities thereof, ſaying: † Thus ſaith our 2
Lord the God of Iſrael: Goe, & ſpeake to Sedecias the king of
Iuda: & thou shalt ſay to him: Thus ſaith our Lord: Behold I
wil deliuer this citie into the handes of the king of Babylon, &
he shal burne it with fire. † And thou shalt not eſcape out of his 3
hand: but by taking thou shalt be taken, & thou shalt be deliue
:: See ch. 32. v. 4. & 4. Reg 25. 7. red into his hand: and :: thine eies shal ſee the eyes of the king
of Babylon, and his mouth shal ſpeake with thy mouth, and
thou shalt enter into Babylon. † But yet heare the word of 4
our Lord ô Sedecias king of Iuda: Thus ſaith our Lord to thee:
Thou shalt not dye by the ſword, † but thou shalt dye in 5
peace, and according to the burninges of thy fathers the for-
mer kinges that haue bene before thee, ſo shal they burne
thee: and, Alas Lord, shal they mourne for thee: becauſe I
haue ſpoken the word, ſaith our Lord. † And Ieremie the 6
prophet ſpake al theſe wordes to Sedecias the king of Iuda in
Ieruſalem. † And the armie of the king of Babylon fought 7
againſt Ieruſalem, and againſt al the cities of Iuda, that were
remayning, againſt Lachis, and againſt Azecha: for theſe re-
mained of the cities of Iuda, fenſed cities. † The word that 8
was made to Ieremie from our Lord, after that king Sedecias
made a couenant with al the people in Ieruſalem, proclay-
ming: † That euerie one should diſmiſſe his ſeruant, & euerie 9
one his handmayd; the Hebrew man and the Hebrew woman
free:

free: and that they should not haue dominion ouer them, that
10 is, on a Iewe and his brother. † Al the princes therefore heard,
and al the people which, had made the couenant, that euerie
man should dismisse his seruant, and euerie man his handmaide
free, and should no more haue dominion ouer them: they
11 heard therefore, and dismissed them. † And :: they turned
afterwards: and drew their seruants and their handmaids back
againe, whom they had dismist free, and brought them into
12 subiection as men seruants, and wemen seruantes. † And the
word of our Lord was made to Ieremie from our Lord, saying:
13 † Thus saith our Lord the God of Israel: I made a couenant
with your fathers in the day, that I brought them out of the
14 Land of Ægypt, from the house of bondage, saying: † When
seuen yeares shal be accomplished, let euerie man dismisse his
brother an Hebrew, that was sold to him, and he shal serue
thee six yeares: and thou shalt dismisse him free from thee:
and your fathers haue not heard me, nor inclined their eare.
15 † And you were conuerted this day, & did that which is right
in myne eies, that you proclaymed libertie euerie one to his
freind: and you made a couenant in my sight, in the house,
16 wherein my name is inuocated vpon it. † And you are returned,
and haue defiled my name: and you haue brought backe
againe euerie man his seruant, and euerie man his handmayde,
whom you had dismist to be free, and of their owne iurisdiction: and you haue brought them into subiection to be your
17 seruants and handmaydes. † Therefore thus saith our Lord:
You haue not heard me, to proclaime libertie euerie man to
his brother, and euerie one to his freind: behold I proclaime
vnto you libertie, saith our Lord, to the sword, to the pestilence, and to famine: and I wil geue you into commotion to
18 al the kingdoms of the earth. † And I wil geue the men, that
transgresse my couenant, and haue not obserued the wordes
of the couenant, wherevnto they consented in my sight, the
calfe which they did cut into two partes, and passed betwen
19 the diuisions thereof. † The princes of Iuda and the princes
of Ierusalem, the eunuches, and the priestes, and al the people
of the land that passed betwene the diuisions of the calfe.
20 † And I wil geue them into the handes of their enemies, and
into the handes of them that seeke their life: & their carcasse
shal be for meate to the foules of the ayre, and to the beastes
21 of the earth. † And Sedecias the king of Iuda, and his princes

:: Recidiuation into sinnes after remission, offendeth God more then the former sinnes, as our Sauiour teacheth by a parable. Ma. 18.

Exo. 21. Deut. 15.

I wil geue into the handes of their enemies,& into the handes
of them that seeke their liues, and into the handes of the ar-
mies of the king of Babylon, which are retired from you.
† Behold I :: command, saith our Lord, and I wil bring them 22
againe into this citie, and they shal fight against it, and take it,
and burne it with fire: and the cities of Iuda I wil geue into
desolation, because there is not an inhabiter.

::God was not the cause of the Babylonians crueltie, but permitted and directed the same to punish the Iewes.

CHAP. XXXV.

By example of the Rechabites voluntarily keeping their fathers rule, 12.
God expostulateth with the people that kepe not his praeceptes; 17. *denouncing that they shal be punished, and the Rechabites rewarded.*

THE word, that was made to Ieremie from our Lord in 1
the dayes :: of Ioakim the sonne of Iosias the king of
Iuda, saying: † Goe to " the house of the Rechabites: and 2
speake to them,& thou shalt bring them into the house of our
Lord, into one chamber of the treasuries, and thou shalt geue
them wine to drinke. † And I tooke Iezonias the sonne of Ie- 3
remias the sonne of Habsamias, and his bretheren, and al his
sonnes, and the whole house of the Rechabites. † And I 4
brought them into the house of our Lord, to the treasure
house of the sonnes of Hanan, the sonne of Iegedelias the
man of God, which was by the treasure house of the princes,
aboue the treasure of Maasias the sonne of Sellum, who was
keeper of the entrie. † And I set before the sonnes of the 5
house of the Rechabites goblets ful of wine, and cuppes: and
I said to them: Drinke ye wine.† Who answered: We wil not 6
drinke wine: because :: Ionadab the sonne of Rechab, our
father, commanded vs, saying: You shal not drinke wine, you
and your children for euer. † And you shal not build house, 7
and you shal not sow seede, and you shal not plant vineyardes,
nor haue anie: but you shal dwel in tabernacles al your daies,
that you may liue manie daies vpon the face of the land, wher-
in you are :: strangers. † We therefore haue obeyed the voice 8
of Ionadab the sonne of Rechab, our father, in al thinges that
he commanded vs: so that we dranke not anie wine al our
daies: we and our wiues, our sonnes & our daughters. † And 9
we builded not houses to inhabite, and vineyard, and filde, and
seede we haue not had: † but we haue dwelt in tabarnacles, 10
and haue bene obedient according to al thinges, that Ionadab
our father commanded vs. † But when Nabuchodonosor the 11
king

::Here againe it appeareth that the prophet obserueth not the order of time in vvriting his visions. For the thing here recorded happened before the prophecies mentioned in the former chapters.

:: This Ionadab vvas a man of powre & estimation, very familiar vvith Iehu king of Israel. 4.*Reg.*10.v.15.

:: The Rechabites descended not of Israel, but of Iethro a Madianite, Moyses father in lavv: as both Hebrevv & Latin Doctors hold by tradition.

king of Babylon was come vp to our Land, we said: :: Come, and let vs goe into Ierusalem from the face of the host of the Chaldees, and from the face of the host of Syria: and we haue
12 taried in Ierusalem. † And the word of our Lord was made
13 to Ieremie, saying: † Thus saith the Lord of hostes the God of Israel: Goe, & say to the men of Iuda, and to the inhabitants of Ierusalem: Why wil you not receiue discipline, to obey my
14 wordes, saith our Lord? † :: The wordes of Ionadab the sonne of Rechab haue preuailed, which he commanded his sonnes not to drincke wine: and they haue not drunke vntil this day, because they haue obeyed the commandment of their father: but I haue spoken to you, early rysing and speakeing,
15 and you haue not obeyed me. †. And I haue sent to you al my seruants the prophetes, rising early, and sending and saying: Returne ye euerie one from his most wicked way, and make your studies good: and folow not strange goddes, nor worship them, and you shal dwel in the land, which I gaue you and your fathers: and you haue not inclined your eare, nor
16 heard me. † The children therefore of Ionadab the sonne of Rechab haue firmely kept the precept of their father, which he commanded them: but this people hath not obeyed me.
17 † Therefore thus saith the Lord of hostes, the God of Israel: Behold, I wil bring vpon Iuda, and vpon al the inhabitants of Ierusalem al the affliction, which I haue spoken against them, because I haue spoken to them, and they haue not heard: I
18 haue called them, and they haue not answered me. † But to the house of the Rechabites Ieremie said: Thus saith the Lord of hostes the God of Israel: For that you haue obeyed the commandment of Ionadab your father, and haue kept al his commandments, and haue done al thinges, that he com-
19 manded you: † Therefore thus saith the Lord of hostes the God of Israel: There shal not want a man of the stocke of Ionadab the sonne of Rechab, standing in my sight al daies.

:: Incase of necessitie they entered into the city, otherwise remained in tentes.

:: Seing these religious Rechabites obserued obedientlythe rule of their father & founder, in vvorkes of supererogation, othervvise not commanded: much more al are bound to kepe Gods commandments.

Iere. 18. v. 11. & 25. v. 5.

ANNOTATIONS. CHAP. XXXV.

1. *The house of Rechabites.*] VVe haue here (according to the state of Gods Church in the old Testament) a cleare example of religious life, by professing and performing good workes of supererogation, not commanded by God, but piously instituted by a holie man called Ionadab. VVhich, not only himself, and his proper children, but also their posteritie manie ages after him, voluntarily obserued by a prescript Rule: Not to builde houses, nor dwel in anie (but in tentes) not to sow seede, nor to plant, nor haue vinyardes, nor to drinke wine.

Religious Orders in the old Testament.

The rule of Rechabites differed from the Nazareites & children of the Prophetes. They were figures of more perfect orders in the Church of Christ.

wine. A like rule but not the same in al pointes, was prescribed by God himself (*Num. 6.*) for such as would voluntarily embrace it. And Elias and Elizeus with their disciples obserued an other forme of religious life: as appeareth, 4. *Reg.* 1. 2. *&c.* Al which vvere figures of more perfect Religious Orders in the Church of Christ, consisting in three essential vowes, of voluntarie Pouertie, Chastitie, and Obedience: not commanded but commended, and for the better attayning to perfection counseled by our Sauiour; vvherof they are called Euangelical Counsels, obserued by the Apostles, leauing al their worldlie substance, and al desire of hauing anie proper possessions: such also as had wiues leauing them, the rest not marying; & al renouncing their owne willes, subiected the same to Christs wil; *following him.* VVhose example others imitating, this holie maner of life hath stil continued in the Church, as is euident by the Ecclesiastical histories euen from the Apostles time But al obserued not the same particular rules, nor were called by the same titles. For as in the time of Moyses law, some were called Nazareites; some the Children of the Prophetes; and some Rechabites, after the name of their founders father Rechab, a renowmed godlie man: so now some are called Eremites, some Monkes, some Freares, and some Religious Clerkes. And of ech of these kindes, diuers sortes are distinguished by varietie of rules, habites, special functions, and titles either of their first Institutors, or of the Institutes themselues, or of the places, or other occasions. As Carmelites, Augustines (as wel Monkes, as Canons Regular) Benedictins, Bernardins, Carthusians, Dominicans, Franciscans, Iesuites, Theatines, Capuchines, and the like. As also manie distinct Orders of Nunnes. But none of them al differ from the rest, nor from other Catholique Christians in pointes of faith: nor make anie Sectes of Religion, as Heretikes ridiculously obiect. For al beleue and confesse the self same Catholique Faith, in al the Articles therof; al vse and acknowlege the same, and no other holie Sacraments; and al are vnited in one vniuersal Church; vnder one visible Head: Euerie Order good and holie in their profession; & al together excellently adorning the whole bodie with sacred semelie varieties, make the same vniuersal Church more glorious.

Mat. 19. v. 12. 21. Luc. 18. v. 22.

Diuers kindes of Religious Orders.

Varieties of Religious Orders make no difference in Catholique Religion. But do much adorne the whole Church.

Psal. 44. v. 11. 15.

CHAP. XXXVI.

Ieremie in prison sendeth Baruch by Gods commandment, to read a booke of comminations before the people: 7. exhorting them to repent: 9. which being read in a porch of the Temple, 11. Micheas reporteth it to the Nobles in the court, 14. whither Baruch being called readeth the same before them: 20. they informe the king: 21. who hearing part therof, causeth the booke to be burned: 26. and commandeth to apprehend Baruch, and Ieremie. 27. The booke is writte againe by them with addition of more.

AND it came to passe in the fourth yeare of Ioakim, the sonne of Iosias king of Iuda: this word was made to Ieremie from our Lord, saying: † Take :: a volume of a booke and thou shalt write in it al the wordes, that I haue spoken to thee against Israel and Iuda, & against al Nations since the day that I spake to thee, from the daies of Iosias euen to this day. † If perhaps the house of Iuda hearing al the euils, that I meane to doe vnto them, let euerie man returne from his most wicked

1 2

3

:: Besides preaching, which the euil disposed did either not duly regard, or quickly forget, God commanded that his wil

wicked way: and I wil be propicious to their iniquitie, and
4 to their sinne. † Ieremie therefore called Baruch the sonne
of Nerias: and Baruch wrote from the mouth of Ieremie al
the wordes of our Lord, which he spake to him, in the volume
5 of the booke. † And Ieremie commanded Baruch, saying:
I am :: shut vp, neither am I able to goe into the house of our
6 Lord. † Goe thou in therefore, and read out of the volume,
wherein thou hast written from my mouth the wordes of our
Lord, in the hearing of al the people in the house of our Lord
on the fasting day: moreouer also in the hearing of al Iuda,
which come out of their cities, thou shalt read it to them:
7 † if perhaps their prayer may fal in the sight of our Lord, and
euerie one returne from his most wicked way: because great
is the furie & indignation, which our Lord hath spoken against
8 this people. † And Baruch the sonne of Nerias did according
to al thinges, that Ieremie the prophet had commanded him,
reading out of the volume the wordes of our Lord in the
9 house of our Lord. † And it came to passe in the fifth yeare
of Ioakim the sonne of Iosias the king of Iuda, in the ninth
moneth: they proclaymed a fast in the sight of our Lord to al
the people in Ierusalem, and to al the multitude, that was
10 flocked together out of the cities of Iuda in Ierusalem. † And
Baruch redde out of the wordes of Ieremie in the house of our
Lord, in the treasurie of Gamarias the sonne of Saphan the
scribe, in the higher court, in the entrie of the new gate of
11 the house of our Lord, al the people hearing it. † And when
Micheas the sonne of Gamarias the sonne of Saphan had heard
12 al the wordes of our Lord out of the booke: † he went downe
into the kings house to the treasurie of the scribe: and behold
al the princes sate there, Elisama the scribe, and Dalaias the
sonne of Semeias, and Elnathan the sonne of Achobor: and
Gamarias the sonne of Saphan, & Sedecias the sonne of Ha-
13 nanias, and al the princes. † And Micheas told them al the
wordes that he had heard Baruch reading out of the volume
14 in the eares of the people. † Al the princes therefore sent to
Baruch, Iudi the sonne of Nathanias, the sonne of Selemias,
the sonne of Chusi, saying: Take in thy hand the volume, out
of which thou hast redde in the hearing of the people, and
come. Baruch therefore the sonne of Nerias tooke the vo-
15 lume in his hand, and came to them. † And they said to him:
Sitte, & reade these thinges in our eares. And Baruch redde in
their

should also be written, for a perpetual admonition, if they would read it, or heare it redde, and for a testimonie against them, and a warning to others.

:: He was not now in prison; for (v. 19.) certaine noble men of the court aduised both Baruch and him to hide themselues; but kept himself close in some secret place; as most Priestes do now in England, that they may better exercise their function, then if they were in the persecutors handes.

their eares. † Therefore when they had heard al the wordes, 16
they were astonied euerie one toward his neighbour, and they
sayd to Baruch: We must tel the king al these wordes. † And 17
they asked him, saying: Tel vs how dideſt thou write al these
wordes from his mouth. † And Baruch sayd to them: From his 18
mouth he spake as it were reading vnto me al these wordes:
and I wrote in a volume with inke. † And the princes sayd to 19
Baruch: Goe, and be hidde thou and Ieremie, and let no man
know where you are. † And they went to the king into the 20
court: moreouer they layde vp the volume in the treasurie
of Elisama the scribe: and they tolde al the wordes in the
hearing of the king. † And the king sent Iudi, that he 21
should take the volume: who taking it out of the treasurie
of Elisama the scribe, redde it, the king hearing, and al the
princes, that stood about the king. † And the king sate in the 22
winter house in the ninth moneth: and there was an hearth
set before him ful of burning coles. † And when Iudi had 23
redde three or foure pages, :: he cut it with the penknife of
a scribe: and he cast it into the fire, that was vpon the hearth,
til al the volume was consumed with the fyre, that was on
the hearth. † And the king and al his seruants, that heard al 24
these wordes, did not feare, nor rent their garments. † But 25
yet Elnathan, and Dalaias, and Gamarias gaynesaid the king,
not to burne the booke: and he heard them not. † And the 26
king commanded Ieremiel the sonne of Amelech, and Saraias
the sonne of Ezriel, and Selemias the sonne of Abdeel, that
they should apprehend Baruch the scribe, and Ieremie the
Prophet: but :: our Lord hid them. † And the word of our 27
Lord was made to Ieremie the Prophet, after that the king
had burnt the volume and the wordes, that Baruch had writ-
ten from the mouth of Ieremie, saying: † Againe take an 28
other volume: and write in it al the former wordes, that
were in the first volume, which Ioakim the king of Iuda hath
burnt. † And to Ioakim the king of Iuda thou shalt say: Thus 29
saith our Lord: Thou hast burnt that volume, saying: Why
hast thou written in it telling: The king of Babylon wil
come in hast, and wil waste this land: and he wil make man
and beast, to cease out of it? † Therefore thus saith our Lord 30
against Ioakim the king of Iuda: ::There shal not be of him to
sitte vpon the throne of Dauid: and his carcasse shal be cast
forth to the heate by day, and to the frost by night. † And I wil 31
visite

:: The secretarie cut out the leaues and burnt them by the kings commandment: as appeareth. v. 25. &c.

:: God did not translate them to an other place, but they hyding them selues by Gods direction, the searchers could not finde them.

:: His sonne Iechonias reigned but three monethes: which is counted as no reigne. *Theodoret.*

Ch. 22. v. 19.

visite against him, and against his seede, and against his ser-
uants their iniquities, and I wil bring vpon them, and vpon
the inhabitants of Ierusalem, and vpon the men of Iuda al the
euil, that I haue spoken to them: and they haue not heard.
32 † And Ieremie tooke an other volume, and gaue it to Baruch
the sonne of Nerias the scribe: who wrote in it from the
mouth of Ieremie al the wordes of the booke, which Ioakim
the king of Iuda had burnt with fire: and there were added
moreouer manie moe wordes, then had bene before.

Nor anie of his issue in wordlie glorie, as their predecessors had reigned. *S. Tho. p. 3. q. 31. a. 2. ad. 3.*

CHAP. XXXVII.

Sedecias appointed by the king of Babylon to reigne in Iuda, requesteth Ieremias prayers. 4. The Chaldees besieging Ierusalem, and hearing that the Ægyptians come against them, part away. 5. But Ieremie prophecieth that they wil returne, and burne Ierusalem. 10. For which he is imprisoned. 16. After manie dayes the king examineth him of his prophecie, who stil affirming the same, 20. is kept in the entrie of the prison.

4. Reg. 24. 2. Para. 36. 3. Esd. 1.

1 AND king Sedecias the sonne of Iosias reigned for Iechonias the sonne of Ioakim: whom Nabuchodonosor the king of Babylon made king in the Land of Iuda.
2 † And he obeyed not, he and his seruants, and the people of the land the wordes of our Lord, that he spake in the hand
3 of Ieremie the prophet. † And king Sedecias sent Iuchal the sonne of Selemias, and Sophonias the sonne of Maasias priest to Ieremie the prophet, saying: :: Pray the Lord our God for
4 vs. † And Ieremie walked freely in the middes of the people: for they had not cast him into ward in prison. Therefore the armie of Pharao came out of Ægypt: and the Chaldees that besieged Ierusalem, hearing such tydinges, retyred from Ieru-
5 salem. † And the word of our Lord was made to Ieremie the
6 prophet, saying: † Thus saith our Lord the God of Israel: Thus shal you say to the king of Iuda, which sent you to demand of me: Behold the armie of Pharao, which is come forth to helpe you, shal returne into his land into Ægypt.
7 † And the Chaldees shal returne, and make warre against
8 this citie, and take it, and burne it with fire. † Thus saith our Lord: Deceiue not your soules, saying: The Chaldees going shal goe away, and retyre from vs, because they shal not goe
9 away. † But if you shal strike al the host of the Chaldees, that fight against you, and there be left of them some wounded: euerie one shal rise vp out of his tent, and shal burne this

:: As Herod dealt afterwards with S. Iohn Baptist: so this king esteemed, reuerenced, and feared Ieremie, and yet persecuted him.

citie with fire. † Therefore when the armie of the Chaldees was retyred from Ieruſalem, becauſe of Pharaos armie. † Ieremie went out of Ieruſalem to goe into the land of Beniamin, and to diuide poſſeſſion there in the ſight of the citizens. † And when he was come to the gate of Beniamin, there was there the keeper of the gate by courſe, one named Ierias, the ſonne of Selemias, the ſonne of Hananias: and he apprehended Ieremie the prophet, ſaying: :: Thou fleeſt to the Chaldees. † And Ieremie anſwered: It is not ſo, I flee not to the Chaldees. And he heard him not: but tooke Ieremie, and brought him to the princes. † For which thing the princes being angrie againſt Ieremie, they beate him, and caſt him into the priſon that was in the houſe of Ionathan the ſcribe: for he was chiefe ouer the priſon. † Ieremie therefore went into the houſe of the lake, and into the dungeon: and Ieremie ſate there manie daies. † But Sedecias the king ſending tooke him: and demanded of him in his houſe ſecretly, and ſaid: Thinkeſt thou the word is from our Lord? And Ieremie ſaid: It is. And he ſaid: Thou ſhalt be deliuered into the handes of the king of Babylon. † And Ieremie ſaid to king Sedecias, what haue I ſinned againſt thee, and thy ſeruants, and thy people, that thou haſt caſt me into the priſon houſe? † Where are your prophetes that did prophecie to you, and ſaid: The king of Babylon ſhal not come vpon you and vpon this land? † Now therefore heare I beſeech thee my Lord king: let my petition be auailable in thy ſight: and ſend me not back into the houſe of Ionathan the ſcribe, leſt I dye there. † King Sedecias therefore commanded that Ieremie ſhould be committed in the entrie of the priſon: and there ſhould be geuen him a peece of bread euerie day, beſide brothe, til al the bread were ſpent out of the citie: and Ieremie remayned in the entrie of the priſon.

10 11 12 13 14 15 16 17 18 19 20

:: It is an old deuiſe of perſecuters to pretend falſe cauſes againſt the innocent; ſo Iulian the Apoſtata charged Criſtian Catholiques, with treaſon and ſedition. *Hiſt. tripart. li. 6. c. 27.* ſo did alſo the Arians, Vandals, & other heretikes againſt Catholiques. *as Raffinus and Victor teſtifie.*

CHAP. XXXVIII.

The nobles being offended with Ieremies preaching, ſolicite to haue him ſlaine: 5. the king putting him in their handes, they caſt him into a dyrtie dongeon, 7. from whence at the inſtance of Abdemelech an Æthiopian, he is drawen forth, 14. and hauing licence to ſpeake, he aduiſeth the king to yeld himſelf to the Chaldees, ſo he and the citie ſhal be ſafe: 18. otherwiſe ſhal be taken captiue, 24. which the king commandeth him to kepe ſecrete.

AND

1 AND Saphatias the sonne of Mathan, and Gedelias the
sonne of Phassur, and Iuchal the sonne of Selemias,
and Phassur the sonne of Melchias heard the wordes, that
2 Ieremie spake to al the people, saying: † Thus saith our
Iere. 21. 7. 9. Lord: Whosoeuer shal remaine in this citie, shal dye by
sworde, and famine, and pestilence: but he that shal flee to
the Chaldees, shal liue, and his life shal be safe and :: liuing.
3 † Thus saith our Lord: By deliuering this citie shal be deli-
uered into the hand of the armie of the king of Babylon,
4 and he shal take it. † And the princes said to the king: We
desire thee that this man may be put to death: for of purpose
he weakneth the handes of the men of warre, that are
remayning in this citie, and the handes of the people,
speaking to them according to these wordes: for this man
5 seeketh not peace to this people, but euil. † And king Se-
decias said: Behold he is in your handes: for it is not lawful
6 for the king to denie you anie thing. † They therefore tooke
Ieremie, and cast him into the lake of Melchias the sonne
of Amelech, which was in the entrie of the prison: and they
let downe Ieremie by ropes into the lake, wherein there was
no water, but myre. Ieremie therefore sunke downe into the
7 myre. † But :: Abdemelech the Æthiopian an eunuch, that
was in the kings house, heard that they had cast Ieremie
into the lake: moreouer the king sate in the gate of Beniamin.
8 And Abdemelech went out of the kings house, and spake to
9 the king, saying: † My Lord king, these men haue done al
thinges naughtely, whatsoeuer they haue done against Ie-
remie the prophet, casting him into the lake, that he may
dye for famine, for there is no more bread in the citie.
10 † The king therefore commanded Abdemelech the Æthio-
pian, saying: Take with thee from hence thirtie men, and lift
vp Ieremie the prophete out of the lake, before he dye.
11 † Abdemelech therefore taking the men with him, entred
into the kings house, that was vnder the celler: and he tooke
thence old ragges, and old thinges that were rotten: and he
12 let them downe to Ieremie into the lake by cordes. † And
Abdemelech the Æthiopian said to Ieremie: Put the old
ragges, and these rent and rotten thinges vnder the cubite of
thine armes, and vpon the ropes: Ieremie therefore did so.
13 † And they drew out Ieremie with the cordes, and brought
him forth out of the lake. And Ieremie remayned in the

:: The Hebrew phrase *life shal be liuing*, and, *liuing he shal liue*, signifieth that he shal liue most securely. Mystically this safetie in voluntarie banishment signifieth, that voluntarie temporal penance saueth from eternal damnation.

:: God euer moueth some to pittie the innocent afflicted, til at last he geueth them a crowne of glorie for their constant patience.

entrie of the prison. † And king Sedecias sent, and tooke to him Ieremie the prophet to the third dore, that was in the house of our Lord: and the king said to Ieremie: I aske thee a word, hide not anie thing from me. † And Ieremie said to Sedecias: If I shal tel thee, wilt thou not kil me? and if I geue thee counsel, thou wilt not heare me. † King Sedecias therefore sware to Ieremie secretly, saying: Our Lord liueth, that made vs this soule, if I kil thee, and if I deliuer thee into the handes of these men, that seeke thy life. † And Ieremie saide to Sedecias: Thus saith the Lord of hostes the God of Israel: :: If going forth thou wilt goe out to the princes of the king of Babylon, thy soule shal liue, and this citie shal not be burnt with fire: and thou shalt be safe, and thine house. † But if thou wilt not goe out to the princes of the king of Babylon, this citie shal be deliuered into the handes of the Chaldees, and they shal burne it with fire: and thou shalt not escape out of their hand. † And king Sedecias said to Ieremie: I am careful because of the Iewes, that are fled to the Chaldees: lest perhaps I be deliuered into their handes, and they mocke me. † But Ieremie answered: They shal not deliuer thee, heare I beseeche thee the word of our Lord, which I speake to thee, and it shal be wel with thee, and thy soule shal liue. † But if thou wilt not goe forth: this is the word, which our Lord hath shewed me: † Behold al the wemen, that are remayning in the house of the king of Iuda, shal be brought out to the princes of the king of Babylon: and they shal say: Thy peaceable men haue seduced thee, and haue preuailed against thee, they haue drowned thy feete in the myre, and in a sliperie place, and are reuolted from thee. † And al thy wiues, and thy sonnes shal be brought out to the Chaldees, and thou shalt not escape their handes, but thou shalt be taken in the hand of the king of Babylon: and he shal burne this citie with fire. † Sedecias therefore said to Ieremie: Let none know these wordes, and thou shalt not dye. † But if the princes shal heare, that I haue spoken with thee: and shal come to thee, and say to thee: Tel vs what hast thou spoken with the king, conceale not from vs, and we wil not kil thee. † Thou shalt say to them: I did prostrate my prayers before the king, that he would not command me to be caried backe into the house of Ionathan, & there dye. † Al the princes therefore came to Ieremie, and asked him: and he spake to them

14 15 16 17 18 19 20 21 22 23 24 25 26 27

4. Reg. 25.

:: Prophecies are not only certaine when a thing is absolutly affirmed, but also when they are conditional, as this was, and the euent should haue bene accordingly if the king had folowed the prophets aduise, though by not going the contrarie captiuitie, and much miserie happened to the king and people.

them according to al the wordes, that the king had commanded him, and they left him: for nothing had bene heard.
29 But Ieremie remained in the entrie of the prison, vntil the day, that Ierusalem was taken: and it came to passe that Ierusalem was taken.

CHAP. XXXIX.

Ierusalem after two yeares siege is taken by the Chaldees: 4. king Sedecias with others, fleing by a posterne gate, is taken, brought to the king of Babylon, al his sonnes are slaine, his eyes put out, and so led into Babylon. 8. The kinges palace and the towne house are burned; the walles of the citie destroyed, the people caried captiue, only the poorest left to til the ground. 11. Ieremias is deliuered. 15. And Abdemelech is saued from danger.

4 Reg. 25. Iere 52.
1 IN THE ninth yeare of Sedecias the king of Iuda, the tenth moneth, came Nabuchodonosor king of Babylon,
2 and al his armie to Ierusalem, and they besieged it. † And in the eleuenth yeare of Sedecias, the fourth moneth, the
3 ninth of the moneth the citie was opened. † And al the princes of the king of Babylon went in, and :: sate in the midle gate: Neregal, Sereser, Semegarnabu, Sarsachim, Rabsares, Neregel, Serezer, Rebmag, and al the rest of the princes of the king of
4 Babylon. † And when Sedecias the king of Iuda, and al the men of warre had seene them, they fled: and they went forth in the night out of the citie by the way of the kinges garden, and by the gate, that was betwen the two walles, and they
5 went out to the way of the desert. † But the host of the Chaldees pursued them: and they tooke Sedecias in the field of the desert of Iericho, and being taken they brought him to Nabuchodonosor king of Babylon into Reblatha, which is in the Land of Emath: and he spake vnto him :: iudgements.
6 † And the king of Babylon killed the sonnes of Sedecias in
7 Reblatha, before his eies: and the king of Babylon killed al
8 the nobles of Iuda. † The eies also of Sedecias he plucked out: and bound him with fetters, to be led into Babylon. † The kinges house also, and the house of the common people the Chaldees burnt with fire, and they ouerthrew the wal of Ie-
9 rusalem. † And the remnant of the people, that remayned in the citie, and the fugitiues that were fled to him, and the rest of the people that remained, Nabuzardan the prince of the
10 soldiars transported into Babylon. † And the poore people,

:: Possession of one gate gaue sufficient entrance to the whole armie; whereupon the king and his chiefe nobles fled by a posterne gate.

:: He expostulated, & iustly reproued Sedecias for rebelling breaking his othe, shewing ingratitude, for so much as Nabuchodonosor had made him king, & reposed cõfidence in him.

that had nothing at al, Nabuzardan the maſter of the ſoldiars let alone in the land of Iuda, and he gaue them vineyards, and ceſternes in that day. † But Nabuchodonoſor the king of Babylon had commanded Nabuzardan the prince of the ſoldiars concerning Ieremie, ſaying: † Take him, and ſet thine eies vpon him, and doe him no euil: but as he wil ſo doe to him. † Nabuzardan therefore the prince of the warfare ſent; and Nabuſezban alſo, and Rabſares, and Negerel, & Sereſer, and Rebmag, and al the nobles of the king of Babylon, † ſent, and tooke Ieremie out of the entrie of the priſon, and deliuered him to Godolias the ſonne of Ahicam the ſonne of Saphan, that he might enter into the houſe, & dwel among the people. † But to Ieremie the word of our Lord was made, when he was shut vp in the entrie of the priſon, ſaying: Goe, and tel Abdemelech the Æthiopian, ſaying: † Thus ſaith the Lord of hoſtes the God of Iſrael: Behold I wil bring my wordes vpon this citie vnto euil, and not vnto good: and they shal be in thy ſight in that day. † And I wil deliuer thee in that day, ſaith our Lord: and thou shalt not be deliuered into the handes of the men, whom thou feareſt: † but deliuering I wil deliuer thee, and thou shalt not fal by the ſword: but thy life shal be to thee vnto ſaluation, becauſe thou haſt had confidence in me, ſaith our Lord.

11 12 13 14 15 16 17 18

The fifth part. Ieremie prophecieth the deſtruction of the Iewes going into Ægypt; and of ſundrie nations for their idolatrie, and crueltie.

CHAP. XL.

Ieremie being permitted to goe whither he wil, 6. repayreth to Godolias, gouernour of the countrie. 7. To whom alſo manie Iewes come from ſundrie places. 13. Godolias warned of danger, doth not beleue it.

THE word that was made to Ieremie from our Lord, after that he was diſmiſt of Nabuſardan maſter of the warre from Rama, when he tooke him bound with cheynes in the middes of al, that went in tranſmigration of Ieruſalem and Iuda, and were led into Babylon. † The prince therefore of the warre taking Ieremie, ſaid to him: :: The Lord thy God hath ſpoken this euil vpon this place, † and hath brought it: and the Lord hath done as he hath ſpoken: becauſe you haue ſinned to the Lord, and haue not heard his voice, & this word is fallen to you. † Now then behold I haue looſed thee this day from the cheynes, that are on thy handes: if it pleaſe thee to come with me into Babylon, come: and I wil ſet myne eies vpon thee: but if it pleaſe thee not to come with me into Babylon,

1

:: This heathen prince ſeing the Iewes afflicted for their ſinnes, confeſſeth the iuſtice of God, not ſparing to puniſh his owne elected people.

2 3 4

bylon, tarrie: behold al the land is in thy sight, that which thou shalt choose, and whither it shal please thee to goe, thi-
5 ther goe. † And come not with me: but dwel with Godolias the sonne of Ahicam, the sonne of Saphan, whom the king of Babylon hath appointed chiefe ouer the cities of Iuda: dwel therefore with him in the cities of Iuda: dwel therefore with him in the middes of the people: or whither soeuer it shal please thee to goe, goe. The Master of the warre gaue
6 him victuals also, and giftes, and dismissed him. † And Ieremie came to Godolias the sonne of Ahicam into Masphath: and dwelt with him in the middes of the people, that was left in
7 the land. † And when al the princes of the armie, that were dispersed through the countries, they and their companions, had heard, that the king of Babylon had made Godolias the sonne of Ahicam gouernour of the countrie, and that he had committed vnto him men, & wemen, and children, & those of the poore of the land, that had not bene transported into
8 Babylon. † Then came to Godolias, into Masphath both Ismahel the sonne of Nathanias, and Iohanan, and Ionathan, the sonnes of Caree, and Sareas the sonne of Thanehumeth, and the children of Ophi, that were of Netophathie, and Iezo-
9 nias the sonne of Maachati, they and their men. † And Godolias the sonne of Ahicam the sonne of Saphan sware to them, and to their companions, saying: Feare not to serue the Chaldees: dwel in the land, and serue the king of Babylon,
4. Reg. 25.
10 and it shal be wel with you. † Behold I dwel in Masphath, that I may answere :: the commandment of the Chaldees, that are sent to vs: but you gather ye vintage, and harueſt, and oile, and lay it vp in your vessels, and abide in your cities
11 which you hold. † Yea and al the Iewes, that were in Moab, and among the children of Ammon, and in Idumea, and in al the countries, when it was heard that the king of Babylon had left a remnant in Iewrie, and that he dad made Godolias the sonne of Ahicam the sonne of Saphan ruler ouer them:
12 † al the Iewes, I say, returned out of al places, to which they had fled, and they came into the land of Iuda to Godolias into Masphath: and they gathered wine, and harueſt exceeding
13 much. † But Iohanan the sonne of Caree, and al the princes of the hoſt, that had bene dispersed in the countries, came
14 to Godolias into Masphath. † And they said to him: Know that Baalis the king of the children of Ammon hath sent

:: Being chiefe gouernour he promiseth according to his place to defend the people, to answer for them, and to be their agent, and procurator in whatsoeuer the Chaldees should command, or require of them.

Ismahel

Ismahel the sonne of Nathanias to kil thee. And Godolias the sonne of Ahicam beleued them not. † But Iohanan the sonne of Caree, spake to Godolias apart in Masphath, saying: I wil goe, and strike Ismahel the sonne of Nathanias no man knowing it: lest he kil thee, and al the Iewes be dispersed, that are gathered vnto thee, and the remnant of Iuda perish. † And Godolias the sonne of Ahicam said to Iohanan the sonne of Caree: Doe not * this word: for thou speakest false of Ismahel. 15 16

* This thing.

CHAP. XLI.

Godolias with other Iewes and some Chaldees are slaine by Ismael, sent from the king of Moabites: 8. tenne are ransomed for their riches, 11. Iohanan taking armes to reuenge the slaughter, Ismael flyeth away, deliuering those whom he held captiues: 17. and they prepare to flee into Ægypt.

AND it came to passe in the seuenth moneth, came Ismahel the sonne of Nathanias, the sonne of Elisama of the kings bloud, and the nobles of the king, and ten men with him, to Godolias the sonne of Ahicam into Masphath: and :: they did eate bread there together in Masphath. † And Ismahel the sonne of Nathanias arose, and the ten men, that were with him, & they stroke Godolias the sonne of Ahicam the sonne of Saphan with the sword, and slew him, whom the king of Babylon had made ruler ouer the land. † Al the Iewes also that were with Godolias in Masphath, and the Chaldees that were found there, and the men of warre did Ismahel strike. † And the second day after he had killed Godolias, no man yet knowing it, † there came men from Sichem, and from Silo, and from Samaria eightie men: their beard shauen, and their garments rent, and il fauoured: and they had gifts, and frankincense in their hand, to offer in the house of our Lord. † Ismahel therefore the sonne of Nathanias going forth to meete them out of Masphath, went going :: and weeping: and when he had met them, he said to them: Come to Godolias the sonne of Ahicam. † Who when they were come to the middes of the citie, Ismahel the sonne of Nathanias slew them about the middes of the lake, he and the men that were with him. † But ten men were found among them, that said to Ismahel: Kil vs not: because we haue treasures in the field, of wheate, and barlie, and oile, and honie. And :: he ceassed, and slew not them with their bretheren. † And the lake into the which Ismahel threw al the carcasses of the men whom

1 4. Reg. 25. 2 3 4 5 6 7 8 9

:: Such cruel tragedies are commonly atchiued by falshood & treacherie, pretending freindshipe, & intending mischief.

::Not sincerely weping, but hypocritically feaning to lament the destruction of the Temple, & Citie.

:: Auarice tameth crueltie when nothing els can.

whom he ſtroke for Godolias, is the ſame :: that king Aſa made, for Baaſa the king of Iſrael: the ſame did Iſmahel the
10 ſonne of Nathanias fil with them that were ſlaine. † And Iſmahel led away captiue al the remnant of the people, that were in Maſphath: the kings daughters, and al the people, that remained in Maſphath: whom Nabuzardan the prince of the warre had commended to Godolias the ſonne of Ahicam. And Iſmahel the ſonne of Nathanias tooke them, and he went
11 away, to paſſe vnto the children of Ammon. † :: But Iohanan the ſonne of Caree, & al the princes of the men of warre, that were with him, heard al the euil that Iſmahel the ſonne of
12 Nathanias had done. † And taking al the men, they went forth to make battel againſt Iſmahel the ſonne of Nathanias, and they found him at the manie waters, that are in Gabaon.
13 † And when al the people that was with Iſmahel, had ſeene Iohanan the ſonne of Caree, and al the princes of the men of
14 warre, that were with him, they reioyced. † And al the people, whom Iſmael had taken, returned into Maſphath: and retur-
15 ning they went to Iohanan the ſonne of Caree. † But Iſmahel the ſonne of Nathanias fled with eight men, from the face of
16 Iohanan, and went to the children of Ammon. † Iohanan therefore the ſonne of Caree, and al the princes of the men of warre, that were with him, tooke al the remnant of the common people, which they had brought back from Iſmahel the ſonne of Nathanias out of Maſphath, after that he had ſtrooke Godolias the ſonne of Ahicam: ſtrong men for battel, and wemen, and children, & eunuches, which he had brought
17 back from Gabaon. † And they went, and ſate ſeiourning in Chamaam, which is beſide Bethlehem: that they might goe
18 forward, and enter into Ægypt † from the face of the Chaldees: for they feared them, becauſe Iſmahel the ſonne of Nathanias had ſtrooken Godolias the ſonne of Ahicam, whom the king of Babylon had made ruler in the land of Iuda.

:: It ſemeth that Aſa made this lake when he built Maſpha. 3. Reg. 15. v. 22.

:: This Iohanan and his felowes roſe vp againſt Iſmahel, leſt otherwiſe they might haue bene iudged to haue bene of the ſame conſpiracie againſt Godolias, being fugitiues as Iſmael was.

CHAP. XLII.

Ieremie praying and conſulting God, 7. anſwereth that al thoſe which remaine in Ieruſalem shal be ſafe: 13. but thoſe that goe into Ægypt shal perish.

1 AND :: there came al the Princes of the men of warre, and Iohanan the ſonne of Caree, and Iezonias the ſonne of Oſaias, and the reſt of the common people from litle vnto great:

:: This conſultation was piouſly begune ſeeking to

know Gods wil by his prophet: but the same people erred grieuously in not folowing his direction, as he forsaw they would not. v. 21. And he further recordeth that they rebelliously opposed against him. ch. 43. v. 2. :: VVhether it seme to bring prosperitie or aduersitie.

great: † And they said to Ieremie the prophet: Let our prayer 2
fal in thy sight: and pray for vs to the Lord thy God for al this
remnant, because we are left few of manie, as thine eies doe
behold vs. † And let our Lord thy God tel vs the way, by 3
which we may goe, and the * word that we must doe. † And 4 * the thing.
Ieremie the prophet said to them: I haue heard: behold I pray
to our Lord your God according to your wordes: euerie word
whatsoeuer he shal answer me, I wil tel you: neither wil I con-
ceale from you anie thing. † And they said to Ieremie: Be our 5
Lord witnes betwen vs of truth and faith, if we doe not ac-
cording to euerie word, for the which our Lord, thy God shal
send thee to vs. † Whether it be :: good, or euil, we wil obey 6
the voice of the Lord our God, to whom we send thee: that it
may be wel with vs, when we shal heare the voice of the Lord
our God. † And when ten dayes were accomplished, the 7
word of our Lord was made to Ieremie. † And he called Io- 8
hanan the sonne of Caree, and al the princes of the men of
warre, that were with him, and the whole people from litle
to great. † And he said to them: Thus saith our Lord the God 9
of Israel, to whom you sent me, that I should prostrate your
prayers in his sight: † If resting you wil abide in this land, I 10
wil build you, and not destroy you; I wil plant, and not plucke
you vp: for now I am pacified vpon the euil that I haue done
to you. † Feare not at the face of the king of Babylon, of 11
whom you being feareful are afraid: feare him not, saith our
Lord: because I am with you, to saue you, and to deliuer you
out of his hand. † And I wil geue you mercies, and wil haue 12
mercie vpon you, and wil make you dwel in your owne land.
† But if you shal say: We wil not dwel in this land, neither wil 13
we heare the voice of the Lord our God, † saying: No, not 14
so, but we wil goe forward to the Land of Ægypt: where we
shal not see warre, and not heare the sound of the trumpet,
and shal not susteyne famine: and there we wil dwel. † For 15
this now heare the word of our Lord ye remnant of Iuda:
Thus saith the Lord of hostes, the God of Israel: If you shal
set your face to goe into Ægypt, and shal enter to inhabite
there: † the sword which you feare, shal there take you in 16
the Land of Ægypt: and the famine, for the which you are
careful, shal cleeue to you in Ægypt, and there you shal dye.
† And al the men, that shal set their face to goe into Ægypt, 17
to dwel there, shal dye by the sword, and by famine, and by
pestilence:

pestilence: none of them shal remaine, nor escape from the
18 face of the euil, that I wil bring vpon them. † Because thus
saith the Lord of hostes, the God of Israel: As my furie is
powred out, and mine indignation vpon the inhabitants of
Ieruſalem: ſo shal mine indignation be powred out vpon
you, when you shal be entered into Ægypt, and you shal be
into :: an othe, and into astonishment, and into a curſe, and :: An othe of execration. as Isa. 65. 7. 15.
19 into reproch: and you shal no more ſee this place. † The
word of our Lord is vpon you ô remnant of Iuda: Enter not
into Ægypt: knowing you shal know that I haue adiured you
20 this day, † becauſe you haue deceiued your ſoules: for you
ſent me to the Lord our God, ſaying: Pray for vs to the Lord
our God, and according to al thinges whatſoeuer the Lord :: It was a duble fault, in that they neither obeyed God ſpeaking by his prophet, nor ſtood to their owne promiſe. 7. 5.
21 our God shal ſay to thee, ſo tel vs, and we wil doe. † And I
haue told you this day, and :: you haue not heard the voice
of the Lord your God concerning al thinges, for which he
22 hath ſent me to you. † Now therefore knowing you shal
know that by ſword, and famine, and peſtilence you shal dye
in the place, to which you would enter for to dwel there.

CHAP. XLIII.

The reliques of the Iewes, againſt Ieremies admonitions, goe into Ægypt,
6. carying Ieremie and Baruch with them. 8. where Ieremie prophecieth
that the king of Babylon shal ſpoyle that land, 12. and their idoles.

1 AND it came to paſſe, when Ieremie had finished ſpea-
king to the people al the wordes of the Lord their God,
for which our Lord their God had ſent him to them, al theſe
2 wordes: † Azarias the ſonne of Oſaias ſaid: and Iohanan the
ſonne of Caree, and al the proude men, ſaying to Ieremie:
:: Thou ſpeakeſt a lie: the Lord our God ſent thee not, ſaying: :: Sinful people are eaſily changed to worſe and worſe from their good motions. For this inſolent calumniation is farre from their promiſe, ch. 42. 7. 5. & 6.
3 Goe not into Ægypt, to dwel there. † But Baruch the ſonne
of Nerias doth prouoke thee againſt vs, that he may deliuer vs
into the handes of the Chaldees, that he may kil vs, and make
4 vs to be tranſported into Babylon. † And Iohanan the ſonne
of Caree, and al the princes of the men of warre, and the
whole people, heard not the voice of our Lord, to abide in the
5 Land of Iuda. † But Iohanan the ſonne of Caree, and al the
princes of the men of warre taking al the remnant of Iuda,
that were returned out of al nations, to which they had
6 before bene diſperſed, to dwel in the Land of Iuda: † men,
and wemen, and children, & the kinges daughters, and euerie

foule, which Nabuzardan the prince of the warre had left with Godolias the ſonne of Ahicam, the ſonne of Saphan, and Ieremie the prophet, and Baruch the ſonne of Nerias. † And they went into the Land of Ægypt, becauſe they obeyed not the voice of our Lord: and they came as farre as Taphnis. † And the word of our Lord was made to :: Ieremie in Taphnis, ſaying: † :: Take thee greate ſtones in thy hand, and thou ſhalt hide them in the caue, that is vnder the bricke wal in the gate of Pharaoes houſe in Taphnis: in the ſight of the men of Iuda. † And thou ſhalt ſay to them: Thus ſaith the Lord of hoſtes the God Iſrael: Behold I wil ſend, and take to me Nabuchodonoſor the king of Babylon my ſeruant: and I wil ſet his throne ouer theſe ſtones, which I haue hid, and he ſhal ſet his throne vpon them. † And coming he ſhal ſtrike the Land of Ægypt: thoſe that into death, into death: and thoſe that into captiuitie, into captiuitie: and thoſe that into the ſword, into the ſword. † And he ſhal kindle a fire in the temples of the goddes of Ægypt, and ſhal burne the ſame, and he ſhal lead them captiue: and he ſhal be clothed with the Land of Ægypt, as a paſtoris clothed with his cloke: & he ſhal goe out from thence in peace. † And he ſhal breake the ſtatuees of the houſe of the Sunne, that are in the Land of Ægypt: and the temples of the goddes of Ægypt he ſhal burne with fire.

:: The obſtinate people forced alſo Ieremie and Baruch to goe vvith them into Ægypt.

:: Vvhere both by wordes and other ſignes he propheciet h that the king of Babylon wil build his palace in the chief citie of Ægypt, and in ſigne therof layeth great ſtones as the fundation of the ſame. As els where he prophecied by factes. *ch.* 19. *v.* 10 *c.* 27. *v.* 2. *c.* 32 *v.* 7.

CHAP. XLIIII.

The Iewes admonished by Ieremie to leaue their idolatrie, 15. *obſtinatly anſwer, that they wil perſiſt therin.* 20. *wherupon he propheci th their deſtruction;* 28. *few eſcaping that returne into Ieruſalem.* 29. *And that the king of Ægypt ſhal alſo fal into his enimies handes.*

THE word, that was made to Ieremie, to al the Iewes, that dwelt in the Land of Ægypt, dwelling in Magdal, and in Taphnis, and in Memphis, & in the Land of Phatures, ſaying: † Thus ſaith the Lord of hoſtes the God of Iſrael: :: You haue ſene al this euil, that I haue brought vpon Ieruſalem, and vpon al the cities of Iuda: and behold they are deſolate this day, and there is not an inhabiter in them: † for the malice, which they haue done, to prouoke me to wrath, & to goe and ſacrifice, and worſhipe falſe goddes, which both they, & you, and your fathers knew not. † And I haue ſent to you al my ſeruantes the prophetes, in the night ryſing, & ſending and ſaying: Doe not the word of this manner of abomination, which I hated. † And they

:: It is a very couenient motiue, & ought to be effectual vnto ſinful nations to ſee their neighboures fallen into Hereſie, Turciſme or

they heard not, nor inclined their eare to returne from their
6 euils, and not to sacrifice to strange goddes. † And myne indignation and my furie is powred out, & it is kindled in the cities of Iuda, & in the streetes of Ierusalem: & they are turned into
7 desolation and waste according to this day. † And now thus saith the Lord of hostes the God of Israel: Why doe you this great euil against your owne soules, that there should dye of you man and woman, child and suckling out of the middes of
8 Iuda, and nothing be left remayning vnto you: † prouoking me in the workes of your handes, in sacrificing to strange goddes in the Land of Ægypt, into which you are entred to inhabite there: and that you should perish, and be a male-
9 diction, and a reproch to al the nations of the earth? † Why, haue you forgotten the euils of your fathers, and the euils of the kinges of Iuda, and the euils of the wiues, and your euils, and the euiles of your wiues, that they haue done in the Land
10 of Iuda, and in the countries of Ierusalem? † They are not clensed euen to this day: and they haue not feared, and they haue not walked in the lawe of the Lord, and in my precepts,
11 which I haue geuen before you and your fathers. † Therefore thus saith the Lord of hostes the God of Israel: Behold I wil set my face vpon you to euil: and I wil destroy al Iuda.
12 † And I wil take the remnant of Iuda, which haue set their face to goe into the Land of Ægypt, and to dwel there: and they shal be al consumed in the Land of Ægypt: they shal fal by the sword, and by famine: and they shal be consumed
:: from the least euen to the greatest, by the sword, and by famine shal they dye: and they shal be for an othe, and for a
13 miracle, and into malediction, and into reproch. † And I wil visite the inhabitants of the Land of Ægypt, as I haue visited
14 vpon Ierusalem in sword, and famine, and pestilence. † And there shal be none that shal escape, and be remayning of the remnant of the Iewes, that goe to seiourne in the Land of Ægypt: & that shal returne into the Land of Iuda, to the which they eleuate their soules, for to returne and dwel there: there
15 shal none returne but they that shal flee. † But al the men that knew that their wiues sacrificied to strange goddes: and al the wemen of whom there stood a great multitude, and al the people of the inhabitants in the Land of Ægypt in Pha-
16 tures, answered Ieremie, saying: † The word, which thou hast spoken to vs in the name of our Lord, we wil not heare of

Paganisme, for their obstinacie in other sinnes.

Amos 9.

Ch. 42. v 18.

:: Not al absolutely, but the greatest part and wel nere al: for some shal flee from thence. *v* 14. & 28.

thee: † but doing we wil doe euerie word, that shal procede 17
out of our owne mouth, to sacrifice vnto :: the queene of
heauen, and to offer libaments vnto her, as we and our fathers
haue done, our kinges, & our princes in the cities of Iuda, and
in the stretes of Ieruſalem, and we were filled with bread,
and it was wel with vs, and we saw no euil. † But from that 18
time, since we ceassed to sacrifice to the queene of heauen, and
to offer libaments vnto her, we lacke al thinges, & we are con-
sumed with sword, and famine. † And if we sacrifice to the 19
queene of heauen, and offer libamentes to her: why, haue we
without our husbandes made her cakes to worshipe her, and
to offer libamentes to her? † And Ieremie said to al the people 20
against the men, and against the wemen, and against al the peo-
ple, that had answered him the word, saying: † Why, the sa- 21
crifice that you haue sacrificed in the cities of Iuda, and in the
streetes of Ieruſalem, you and your fathers, your kinges, and
your princes, and the people of the land, is not our Lord mind-
ful of them, and hath it not ascended vpon his hart? † And 22
our Lord would beare no longer for the malice of your studies,
and for the abominations, which you haue done, and your
land is brought into desolation, and into astonishment, and
into maledi&tion, for that there is not an inhabiter, as is this
day. † Becauſe you haue sacrificed to idols, and haue sinned 23
to our Lord: and haue not heard the voice of our Lord, and
haue not walked in his law, and in his precepts, and in his
testimonies: therefore are these euils fallen to you, as is this
day. † And Ieremie said to al the people, and to al the 24
wemen: Heare you the word of our Lord al Iuda, which
are in the Land of Ægypt: † Thus saith the Lord of hostes 25
the God of Israel, saying: You, and your wiues haue spoken
with your mouth, and haue accomplished with your handes,
saying: Let vs performe our vowes which we haue vowed, to
sacrifice to the queene of heauen, and to offer libaments to
her: you haue fulfilled your vowes, and haue done them in
worke. † Therefore heare ye the word of our Lord al Iuda, 26
which dwel in the Land of Ægypt: Behold I haue sworne by
my great name, saith our Lord: that my name shal no more
be called by the mouth of euerie man of Iuda, saying: Our
Lord God liueth in al the Land of Ægypt. † Behold I wil 27
watch vpon them to euil, and not to good: and al the men of
Iuda that are in the Land of Ægypt, shal be consumed, with
sword,

:: They reputed the moone as queene, and the sunne as king of the starres: more peculiarly men did sacrifice to the sunne, and wemen to the moone, but so that al did cooperate in both. For the *children gathered Sticks the fathers kindled the fire, and the wemen tempered the dough, and made cakes vnto the queene of heauen. ch. 7. v 18. 4. Reg. 23. v. 5.*

28 sword, and famine, til they be vtterly consumed. † And they that shal escape the sword, shal returne out of the Land of Ægypt into the Land of Iuda a few men: and al the remnant of Iuda that goe into the Land of Ægypt, to dwel there, shal
29 know, whose word is accomplished, mine, or theirs. † And this shal be a signe for you, saith our Lord, that I visite vpon you in this place: that you may know that my wordes shal be
30 accomplished in deede against you to euil. † Thus saith our Lord: Behold I wil deliuer Pharao Ephree the king of Ægypt into the hand of his enemies, and into the hand of them that seeke his life: as I haue deliuered Sedecias the king of Iuda into the hand of Nabuchodonosor the king of Babylon his enemie, and that seeketh his life.

CHAP. XLV.

Ieremie reprehendeth Baruch for lamenting in affliction.

1 THE word, that Ieremie spake to Baruch the sonne of Nerias, when he had written these wordes in a booke, from the mouth of Ieremie, in the fourth yeare of Ioakim the
2 sonne of Iosias king of Iuda, saying: † Thus saith our Lord
3 the God of Israel to thee Baruch: † Thou hast said: Woe is me wretch, because our Lord hath added ::sorow to my sorow: I haue laboured in my mourning, and haue not found rest.
4 † Thus saith our Lord: Thus shalt thou say to him: Behold, them whom I haue builded, I doe destroy: and whom I haue
5 planted, I doe pluck vp, and al this land. † And doest thou seeke to thy self great thinges? Seeke not: for behold I wil bring euil vpon al flesh, saith our Lord: and I wil geue :: thee thy life into safetie in al places, whither soeuer thou shalt goe.

::Baruch seing the people much afflicted and vnderstanding by Ieremies prophecie, that they should yet be more punished, lamented the same.

::God granted not his prayer for the people but for himself only.

CHAP. XLVI.

Ieremie prophecieth that the king of Babylon shal inuade Ægypt, 13. and waste the cites and land: 25. which shal againe be repayred. 27. And the reliques of the Iewes shal be deliuered from sundrie places of captiuitie.

1 THE word of our Lord that was made to Ieremie the
2 prophet against :: the Gentiles, † to Ægypt against the armie of Pharao Nechao the king of Ægypt, which was beside the riuer Euphrates in Charcamis, whom Nabuchodonosor the king of Babylon stroke, in the fourth yeare of Ioakim the
3 sonne of Iosias king of Iuda. † Prepare ye shild, and buckler,
4 and goe forth to battel. † Yoke horses, & mount ye horsemen:

::As partly before so more especially in the chapters folowing the prophet foresheweth the punishment of diuers gentils which were the chiefest enimies to the Iewes.

stand

ſtand in helmets, furbish the ſpeares, put on coates of maile.
:: It is the common maner of Prophetes to ſpeake in the preterтence of thinges to come for the infallible certaintie therof.
† What then? :: I ſaw them feareful, and turning their backes, 5
their valiants ſlaine: they fled in haſt, neither looked they
backe: terrour on enerie ſide, ſaith our Lord. † Let not the 6
ſwift flee, nor the ſtrong thincke that he is ſafe: Toward the
North by the riuer Euphrates they were ouercome, and fel
downe. † Who is this that riſeth vp as a floud: and as it were 7
of riuers, ſo his ſtreames doe ſwel? † Ægypt riſeth vp like a 8
floud, and the waues thereof shal be moued as riuers, and shal
ſay: Ryſing vp I wil couer the earth: I wil deſtroy citie, and
the inhabitants thereof. † Get ye vp on horſes, & in chariots, 9
and let the valiants come forth, Æthiopia, and the Lybians
holding the shilde, and the Lydeans taking, and shooting
arrowes. † And that day of our Lord the God of hoſtes, is a 10
day of reuenge, that they may take vengeance of his enemies:
the ſword shal deuoure, and be filled, & shal be drunken with
their bloud: for the victime of our Lord the God of hoſtes
is in the Land of the North by the riuer Euphrates. † Goe vp 11
:: Ægypt accounted itſelf inuincible and ſo the prophet ironiouſly calleth it the virgin daughter, as in this whole paſſage he ſpeaketh by the ſame figure *ironia*, willing them to doe thoſe thinges which ſhould nothing helpe nor profite them, as appeareth by the next wordes: *Thou doeſt in vaine multiplie medicines, or remedies, and* ȳ. 5 10. 16.
into Galaad, and take reſine :: ô virgin the daughter of Ægypt:
thou doeſt in vaine multiplie medicines, there shal not be
health to thee. † The Gentiles haue heard thine ignominie, 12
and thine howling hath filled the earth: becauſe the ſtrong
hath ſtumbled againſt the ſtrong, and both are fallen together.
† The word that our Lord ſpake to Ieremie the prophet, con- 13
cerning this that Nabuchodonoſor king of Babylon should
come and ſtrike the Land of Ægypt: † Tel Ægypt, and make 14
it heard in Magdal, and let it ſound in Memphis, and in Taph-
nis: Say ye: Stand, and prepare thy ſelf: becauſe the ſword
shal deuoure thoſe thinges, that be round about thee. † Why 15
is thy valiant become rotten? he ſtood not: becauſe our Lord
hath ouerthrowen him. † He hath multiplied them that fal, 16
and man hath fallen againſt his neighbour, and they shal ſay:
Ariſe, and let vs returne to our people, and to the Land of our
natiuitie, from the face of the ſword of * the doue. † Cal ye 17 * as ch. 25. ȳ. 38.
the name of Pharao the king of Aegypt, Tumult, Time hath
brought it. † I liue (ſaith the king, the Lord of hoſtes is his 18
name) that as Thabor in the mountaines, and as Carmel in the
ſea, he shal come. † Make ye veſſels of tranſmigration ô 19
daughter inhabitant of Aegypt: becauſe Memphis shal be in
deſolation, and shal be forſaken, and shal be inhabitable.
† Aegypt a trimme and beautiful heyfer: a pricker from the 20
North

21 North, shal come to her. † Her hyrelings also that conuersed in the middes of her, as fatted calues are turned, and are fled together, neither could they stand: because the day of their
22 slaughter came vpon them, the time of their visitation. † Her voice shal sound as if it were of brasse, because they shal hasten with an armie, and with axes they shal come to her, as
23 it were cutting trees. † They haue cut downe her forest, saith our Lord, which can not be counted: they are multiplied
24 aboue locustes, and are without number. † The daughter of Ægypt is confounded, & deliuered into the hand of the people
25 of the North. † The Lord of hostes the God of Israel hath said: Behold I wil visite vpon the tumult of Alexandria, and vpon Pharao, and vpon Ægypt, and vpon her goddes, and vpon her kinges, and vpon Pharao, and vpon them that trust
26 in him. † And I wil geue them into the hand of them that seeke their life, and into the hand of Nabuchodonosor king of Babylon, and into the hand of his seruants: and after these thinges it shal be inhabited as in the daies of old, saith our
27 Lord. † And :: thou my seruant Iacob feare not, and be not thou afraid Israel: because loe I wil saue thee from a farre, and thy seede out of the land of thy captiuitie: and Iacob shal returne, and rest, and prosper: and there shal be none to terrifie
28 him. † And thou my seruant Iacob feare not, saith our Lord: because I am with thee, because I wil consume al the nations, to the which I haue cast thee out: but thee I wil not consume, but I wil chasten thee in iudgement, neither wil I spare thee as innocent.

:: Seing God wil reduce the Ægyptians from captiuitie, much lesse nede the Israelites to feare Gods promise, that he wil restore them being his owne peculiar people.

Isa. 43. & 44. Iere 30.

CHAP. XLVII.

The desolation of the Philistims, Tyre, Sidon, Gaza, and Ascalon is prophecied.

1 THE word of our Lord that was made to Ieremie the
Isa. 14. & 21. prophet against the Palesthines, before Pharao stroke
2 Gaza: † Thus saith our Lord: Behold there come vp waters from :: the North, and they shal be as a torrent ouerflowing, and they shal couer the earth, and the fulnes thereof, the citie and the inhabitantes thereof: men shal crie, and al the inhabi-
3 tantes of the land shal howle † at the noise of the pompe of the armour, and of his men of warre, at the commotion of his chariots, and the multitude of his wheeles. The fathers haue
4 not respected the children, being of dissolute handes, † for the

:: Babylon which is northward from Palestina.

coming of the day, wherein al the Philisthims shal be wasted, and Tyre, and Sidon shal be destroyed with al the rest of their aydes. For our Lord hath spoyled the Palesthines, the remnant of the ile of Cappadocia. † Baldnes is come vpon Gaza. Ascalon hath held her peace, and the remnant of her valley, how long shalt thou be hewed? † O sword of our Lord how long wilt thou not be quiet? Get thee into thy scabbard, be cooled, and be stil. † How shal it be quiet when our Lord hath commanded it against Ascalon, and against the countries thereof by the sea side, and there hath made appointment with it?

5 6 7

CHAP. XLVIII.

A prophecie of the vastation of Moab, 29. for their pride: 47. but their captiuitie shal at last be released.

TO Moab thus saith the Lord of hostes the God of Israel: Woe vpon :: Nabo, because it is wasted, and confounded: Cariathaim is taken: the strong one is confounded, and hath trembled. † There is no more reioycing in Moab: against Hesebon they haue thought euil. Come, and let vs destroy it from being a nation. therefore shalt thou in silence hold thy peace, and the sword shal folow thee. † The voice of a crie from Oronaim: waste, and great destruction. † Moab is destroyed: proclaime a crie to her children. † For by the ascent of Luith shal the mourner goe vp in weeping: because in the descent of Oronaim the enemies haue heard the howling of destruction: † Flee, saue your liues: and you shal be as heath in the desert. † For that thou hast had confidence in thy munitions, and in thy treasures, thou also shalt be taken: and :: Chamos shal goe into transmigration, his priests, and his princes together. † And the spoyler shal come to euerie citie, and no citie shal be saued: and the valleys shal perish, and the champaine countries shal be destroyed: because our Lord hath said: † Geue ye the floure to Moab, because florishing it shal goe out: and her cities shal be desolate, & inhabitable. † Cursed be he that doeth the worke of our Lord fraudulently: and cursed that stayeth his sword from bloud. † Moab hath bene fruitful from his youth, and hath rested in his dregges: neither hath he bene powred out of vessel into vessel, and hath not gone into transmigration: therefore hath his taste remained in him, and his sauour is not changed. † Therefore behold the daies

1 2 3 4 5 6 7 8 9 10 11 12

Isa. 15. & 16.

Iere. 17.

:: Nabo a chief citie of Moab (as also Medaba, *Isa.* 15.) and Cariathaim, Hesebon, Oronaim; and the rest, *v.* 18. &c. shal be destroyed.

:: A great idol of the Moabites. *Num* 21. *v.* 29. 3. *Reg.* 11. *v.* 7 33 & 44. *Reg.* 23. *v* 13. shal be ouerthrowne; to shew the vanitie in trusting to false goddes.

daies come, saith our Lord: and I wil send vnto him those that shal order and dispose of his pottes, and they shal ouerthrow him, and shal emptie his vessels, and dash their pottes one
13 against an other. † And Moab shal be ashamed of Chamos,
3. Reg. 12. Isa. 16. as the house :: of Israel was ashamed of Bethel, wherein it
14 had confidence. † How say ye: We are valiant, and strong men
15 to fight? † Moab is wasted, & her cities they haue cast downe: and her chosen yongmen are gone downe into slaughter: saith
16 the king, the Lord of hostes is his name. † The destruction of Moab is nigh to come: the euil thereof shal come exceeding
17 swiftly. † Comfort him al ye that are round about him, and al you that know his name, say: How is the strong rod broken,
18 the glorious staffe? † Come downe from thy glorie, and sit in drought ô habitation of the daughter of Dibon: because the waster of Moab shal come vp to thee, he shal destroy thy mu-
19 nitions. † Stand in the way, and looke ô habitation of Aroer: aske of him that fleeth: and say to him that hath escaped: What
20 is chanced? † Moab is confounded, because he is ouercome: howle ye, and crie, declare in Arnon, that Moab is wasted.
21 † And iudgement is come to the champaine countrie: vpon
22 Helon, and vpon Iasa, and vpon Mephaath, † and vpon Dibon,
23 and vpon Nabo, & vpon the house of Deblathaim, † and vpon Cariathaim, and vpon Bethgamul, and vpon Bethmaon,
42 †. and vpon Carioth, and vpon Bosra: and vpon al the cities of
25 the Land of Moab, that are far, and neere. † The horne of
26 Moab is cut of, and his arme is broken, saith our Lord. † Make him drunken, because he is erected against our Lord: and Moab shal wring his hand in his vomiting, and him self also shal be
27 in derision. † For :: Israel hath bene in derision vnto thee: as though thou hadst found him amongst theeues: for thy wordes therefore, which thou hast spoken against him, thou
28 shalt be led captiue. † Leaue the cities, and dwel in the rocke ye inhabitants of Moab, and be ye as a doue making her
29 nest in the highest mouth of the hole. † We haue heard the pride of Moab, he is proude exceedingly: his haughtines, and
30 arrogancie, and pride, and loftines of his hart. † I know, saith our Lord, his bosting: and that the strength thereof is not according to it, neither hath it endeuoured to doe accor-
31 ding to that which it was able. † Therefore wil I waile vpon Moab, and to al Moab wil I crie, to the men :: of the earthen
32 wal that lament. † Of the mourning of Iazer I wil weepe

:: The kingdom of the tenne tribes trusted as vainly in their calf sette vp by Ieroboam in Bethel. 3. Reg. 12.

:: Moabites descending from Lot, Abrahams nephew derided their kinred in miseries, and are therfore more seuerely punished.

:: Men that bragge of

more strength then they haue, are resembled to an earthen wall, v 36.

to thee ô vineyard of Sabama: thy branches haue passed ouer the sea, they are come euen to the sea of Iaser: the spoiler hath violently entered vpon thine haruest, and thy vintage. † Ioy and gladnes is taken away out of Carmel, and out of the Land of Moab, and the wine out of the presses I haue taken away: the treader of the grape shal not sing the accustomed cheereful note. † From the crie of Hesebon vnto Eleale, and Iasa, they haue geuen their voice: from Segor to Oronaim, an heyfer of three yeares old: the waters also of Nemrim shal be verie il. † And I wil take away from Moab, saith our Lord, him that offereth in the excelses, and that sacrificeth to his goddes. † Therefore shal my hart sound to Moab as a shaulme: and my hart shal geue the sound of shaulmes to the men of the earthen wal: because he hath done more then he could, therefore haue they perished. † For euerie head :: baldnes, and euerie beard shal be shauen: in al handes binding together, and vpon euerie backe cloth of heare. † Vpon al the house toppes of Moab, and in the streetes thereof al mourning: because I haue broken Moab as an vnprofitable vessel, saith our Lord. † How is it ouercome, and they haue howled? How hath Moab cast downe the necke, and is confounded? And Moab shal be in derision, and for an example to al round about him. † Thus saith our Lord: Behold he shal flee as an eagle, & shal stretch forth his winges to Moab. † Carioth is taken, and munitions are wonne: and the hart of the valiants of Moab in that day, shal be as the hart of a woman in trauel. † And Moab shal cease to be a people: because he hath gloried against our Lord. † Feare, and pitte, and snare vpon thee ô inhabiter of Moab, saith our Lord. † He that shal flee from the face of feare, shal fal into the pitte: and he that shal come vp out of the pitte, shal be taken in the snare: for I wil bring vpon Moab the yeare of their visitation, saith our Lord. † They stoode in the shadow of Hesebon that fled from the snare: because there came a fire out of Hesebon, and a flame out of the middes of Sehon, and it hath deuoured part of Moab, and the toppe of the children of tumult. † Woe to thee Moab, thou hast perished ô people of Chamos: because thy sonnes are taken, and thy daughters into captiuitie. † And I wil conuert the captiuitie of Moab :: in the last daies, saith our Lord. Hitherto the iudgements of Moab.

Isa. 16.

Isa. 15. Ezech. 7.

:: Amongst the Iewes and others in those partes, cutting of their heare was a signe of mourning, but with the Romanes contrariewise mourners suffered their heare grow long. *Cicero Orat. pro Pub. Sestio. & pro Cn. Plancio.*

:: Al Nations shal be conuerted to the Church of Christ. For other conuersion of Moab, Ammon, Ælam, or the like, is not recorded in holie scripture, nor other historie.

Num. 21.

CHAP.

CHAP. XLIX.

The like vastation of Ammon (6. who shal be againe restored.) 7. destruction of Idumea: 27. of the Syrians, 28. Agarenes, 34. and Ælamites: 39. whose captiuitie shal at last be released.

1 TO THE children of Ammon. Thus saith our Lord: Why, :: hath Israel no children? or hath he not an heire? Why then hath :: Melchom by inheritance possessed Gad: and
2 his people dwelt in his cities? † Therefore behold the daies come saith our Lord: and I wil make the noise of battel to be heard vpon Rabbath the children of Ammon, and it shal be destroyed into an heape, and her daughters shal be burnt with fire, and Israel shal possesse his possessoures, saith our Lord.
3 † Howle Hesebon, because Hai is wasted. Crie ye daughters of Rabbath, gird your selues with clothes of heare: mourne and goe about by the hedges: because Melchom shal be led into transmigration, his priests, and his princes together.
4 † What gloriest thou in the valleis? thy valley hath flowed away ô delicate daughter, which didst trust in thy treasures,
5 and saidst: Who shal come to me? † Behold I wil bring terrour vpon thee, saith our Lord the God of hostes, from al that are round about thee: and you shal be dispersed euerie one from an others sight, neither shal there be anie to gather together
6 them that flee. † And after these thinges I wil make the captiues of the children of Ammon to returne, saith our Lord.
7 † To Idumæa. Thus saith the Lord of hostes: :: Why is wisedom no more in Theman? Counsel is perished from the
8 children: their wisedom is become vnprofitable. † Flee and turne your backes, goe downe into the gulfe ye inhabitantes of Dedan: because I haue brought the perdition of Esau vpon
9 him, the time of his visitation. † If the grape gatherers had come vpon thee, they had not left a cluster: if theeues in the
10 night, they had taken that should suffice them. † But I haue discouered Esau, I haue reuealed his secrets, and he can not be concealed: his seede is wasted, and his bretheren, and his
11 neighbours, and he shal not be. † Leaue thy pupilles: I wil
12 make them liue: and thy widowes shal hope in me. † For thus saith our Lord: Behold they whose iudgement was not to drinke the cuppe, drinking shal drinke: and shalt thou be left as innocent? thou shalt not be innocent, but drinking thou
13 shalt drinke. † Because I haue sworne by my self, saith our

:: When the tenne tribes were caried into captiuitie, the Ammonites possessed the inheritance of Gad by intrusion as next neighboures, and of their kinred, as though al the Israelites had bene vtterly destroyed.

:: And therfore God expostulateth this iniurie and absurditie, that the people of Melchom, the idol of the Ammonites (4 Reg. 23.) should inuade the inheritance of his owne people.

:: The Idumeans were worldly wise, but became foolish in the way of serning God.

Lord, that Bosra shal be into desolation, and into reproch, and into a desert, and into maledictiõ: and al her cities shal be into euerlasting desolations. † I haue heard a bruite from our Lord, and a legate is sent to the Nations: Gather your selues together, and come against her, and let vs rise vp into battel. † For behold I haue made thee a litle one in the Gentiles, contemptible among men. † Thine arrogancie hath deceiued thee, and the pride of thy hart: which dwellest in the caues of the rocke, and endeouorest to apprehend the height of the hil. when thou shalt exalt thy nest as an eagle, thence wil I bring thee downe, saith our Lord. † And Idumea shal be desolate: euerie one that shal passe by it, shal be :: astonied, and shal hisse vpon al the plagues thereof. † As Sodome is ouerthrowen and Gomorrha, and her neighbours saith our Lord: there shal not a man dwel there, and there shal no sonne of man inhabite ir. † Behold as a lion he shal come vp from the pride of Iordan, to the strong beautifulnes: because I wil make him runne sodenly to her: and who shal be a chosen one whom I may appoint ouer her? for who is like to me? and who shal abide me? and who is this pastour that can resist my countenance? † Therefore heare ye the counsel of our Lord, which he hath taken concerning Edom: and his cogitations, which he hath thought concerning the inhabitants of Theman: If the litle ones of the flocke shal not cast them downe, if they shal not destroy their habitation with them. † At the voice of their ruine the earth is moued: the crie of their voice is heard in the Red sea. † Behold he shal come vp as an eagle, and flie out: and he shal spred his winges ouer Bosra: and the hart of the strong of Idumea shal be in that day, as the hart of a woman in trauel † :: To Damascus. Emath is confounded and Arphad: because they haue heard a verie il bruite, they are trubled in the sea: for carefulnes it could not be quiet. † Damascus is vndone, she is turned into flight, trembling hath apprehended her: anguish and sorowes haue held her as a woman in trauel. † How haue they forsaken the laudable citie, the citie of ioy! † Therefore shal her yongmen fal in her streetes: and al the men of warre shal be silent in that day, saith the Lord of hostes. † And I wil kindle a fire in the wal of Damascus, and it shal deuour the walles of Benadad. † :: To Cedar, and to the kingdoms of Asor, which Nabuchodonosor the king of Babylon hath strooken. Thus saith our Lord: Arise, and goe

14 *Abdiæ v. 1.*

15 16

Abd. v. 4.

17

18 *Gen. 19. Iere. 50.*

19

20 *Iob. 41.*

21

22

23

24

25 26

27

28

:: As exceſſiue mercueling at ſtrange and vnexpected euents, maketh men to be *astonied*: ſo if the ſame do pleaſe them, they *hiſſe* therat, ſignifiying contempt. *Termes often vſed by this prophet.*

:: This prophecie perteineth to Syria, wherof Damaſcus is the chief citie. *Iſa. 7. v. 8.*

:: Cedar was one of Iſmaels ſonnes, and Aſor the chief citie of the

and goe ye vp to Cedar, and waſte the children of the Eaſt. Agarens, to whom this prophecie perteineth.
29 † They ſhal take their tabernacles, and their flockes: their cortines, and al their veſſels, and their camels they ſhal take to
30 them: and they ſhal cal vpon them feare round about. † Flee yee, get away ſpedely, ſit in deepe pitts you that inhabite Aſor, ſaith our Lord: for Nabuchodonoſor the king of Babylon hath taken counſel againſt you, & hath deuiſed deuiſes againſt
31 you. † Ariſe, and goe vp to the nation that is quiet, and that dwelleth confidently, ſaith our Lord, they haue neither
32 doores, nor barres: they dwel alone. † And their camels ſhal be into ſpoile, and the multitude of beaſts for a praye: and I wil diſperſe them into euerie winde, which haue their heare powled: and from euerie confine of theirs, I wil bring de-
33 ſtruction vpon them, ſaith our Lord. † And Aſor ſhal be for an habitation of dragons, deſolate for euer: there ſhal no man
34 tarie there, nor ſonne of man inhabite it. † The word of our Lord that was made to Ieremie the prophet againſt :: Ælam, in he beginning of the kingdom of Sedecias king of Iuda, ſaying:
35 † Thus ſaith the Lord of hoſtes: Behold I wil breake the bow
36 of Ælam, & their chife ſtrength. † And I wil bring vpon Ælam the foure windes from the foure coſtes of heauen: and I wil ſcatter them into al theſe windes: & there ſhal not be a nation,
37 to which the fugitiues of Aelam ſhal not come. † And I wil make Aelam to feare before his enemies, and in the ſight of them that ſeeke their life: and I wil bring euil vpon them, the wrath of my furie, ſaith our Lord: and I wil ſend the ſword
38 after them, til I conſume them. † And I wil ſet my throne in Aelam, and deſtroy kinges and princes from thence, ſaith
39 our Lord. † :: But in the laſt daies I wil cauſe the captiues of Aelam to returne, ſaith our Lord.

:: The Ælamites inhabiting in a part of Perſia, did aſſiſt the Chaldees againſt the Iewes, and therfore were puniſhed.

:: This and the like prophecies, are vnder ſtood of the conuerſion of the Gentiles to Chriſt: begune to be ful filled, when the Holie Ghoſt deſcended. Act 2 v. 7.

CHAP. L.

Babylon which afflicteth the Iſraelites in captiuitie, 4. after their reduction into their countrie, 8. ſhal be vtterly deſtroyed.

:: Babylonians and other Chaldees the greateſt enimies of the Iewes were at laſt ouerthrowne by the Medes and Perſians.

Iſa. 13. & 21.
1 THE word that our Lord hath ſpoken :: of Babylon, and the Land of the Chaldees in the hand of Ieremie the pro-
2 phete. † Declare among the Gentiles, and make it heard, lift vp a ſigne: proclame and conceale it not: ſay; Babylon is taken, :: Bel is confounded, Merodach is ouercome, their ſculptiles are confounded, their idoles are ouercome.
3 † Becauſe a nation is come vp againſt them from the North, which

:: Bel and Merodoch greateſt idols of the Chaldees

could neither saue their clients nor them selues.

which shal bring her Land into desolation: and there shal be none to dwel therein, from man euen to beast, and they are remoued, and gone away. † In those daies, and in that time, 4 saith our Lord, the children of Israel shal come, they and the children of Iuda together: walking and :: weeping they shal haste, and shal seeke the Lord their God. † Into Sion they 5 shal aske the way, their faces hitherward. They shal come, and shal be ioyned to our Lord by an euerlasting couenant, which shal by no obliuion be abolished. † My people is become a 6 lost flock, their pastours haue seduced them, and haue made them wander in the mountaynes: they haue passed from mountayne to hil, they haue frogotten their couch. † Al that 7 found them, haue eaten them: and their enemies said: We haue not sinned: because they haue sinned to the Lord the beautie of Iustice, and to the Lord the expectation of their fathers. † Depart out of the middes of Babylon, and goe forth 8 out of the land of the Chaldees: and be ye as kiddes before the flocke. † Because loe I rayse vp, and wil bring into Babylon 9 an assemblie of great nations from the land of :: the North: and they shal be prepared against her, and thereby she shal be taken: his arrow as a valiant mans that is a killer, shal not returne voide. † And Chaldea shal be for a praye: al that waste 10 it shal be filled, saith our Lord. † Because you reioyce, and 11 speake great thinges, spoyling mine inheritance: because you are powred out as calues vpon the grasse, and you haue bellowed as bulles. † Your :: Mother is confounded exceedingly, 12 and made euen with the dust she that bare you: behold she shal be the last among the Gentiles, desolate, without accesse, and drie. † Of the wrath of our Lord it shal not be inhabited, 13 but shal be brought wholly into desolation: euerie one that shal passe by Babylon, shal be astonied, and shal hisse vpon al the plagues thereof. † Be prepared against Babylon round 14 about al ye that bend bow; ouerthrow her, spare not arrowes: because she hath sinned to our Lord. † Crie against her, she 51 hath geuen the hand euerie where, her foundations are fallen, her walles are destroyed, because it is the vengeance of our Lord. Take vengeance of her: as she hath done, so doe to her. † Destroy the sower out of Babylon, and him that hol- 16 deth the sickle in the haruest time: at the face of the sword of the :: doue euerie man shal returne to his people, and euerie one shal flee to his owne land. † Israel is a flock dispersed, 17

lyons

:: The Iewes Returning from captiuitie wept for ioy; as Ioseph did seing his bretheren. *Gen.* 42. 43. & 45.

:: The Medes and Persians dwelling on the North to Babylon ouerthrew al Chaldea.

:: The whole countrie of Chaldea is made a praye to the spoylers.

:: God resembled to a doue in meeknes, is seuere when he punisheth enormious sinners, *ch.* 25. & 38 & 46. *v.* 16. Or, the king of Babylon is resembled to a doue for his swiftnes.

lyons haue cast him out: first the king :: of Assur did eate him: last this Nabuchodonosor the king of Babylon hath spoyled his bones. † Therefore thus saith the Lord of hostes the God of Israel: Behold I wil visite the king of Babylon and his land, as I haue visited the king of Assur: † and I wil bring Israel againe to his habitation: and Carmel shal be fed, and Basan, and in mount Ephraim, and Galaad his soule shal be filled. In those daies, and in that time, saith our Lord, the iniquitie of Israel shal be sought, and it shal not be: and the sinne of Iuda, and it shal not be found: because I wil be propicious to them, whom I shal leaue. † Ascend vpon the land of them that rule, and visite vpon the inhabitants thereof, destroy, and kil the thinges that are behind them, saith our Lord: and doe according to al thinges that I haue commanded thee. † A voice of battel in the land, and great destruction. How is the hammer of the whole earth broken, and destroyed? how is Babylon turned into a desert among the nations? † I haue snared thee, and thou art taken Babylon, and thou knewest it not: thou art found & apprehended, because thou hast prouoked our Lord. † Our Lord hath opened his treasure, and brought forth the vessels of his wrath: because the Lord the God of hostes hath a worke in the land of the Chaldees. † Come ye vnto her from the vttermost borders, open that they may goe forth that shal tread her downe: take the stones out of the way, and bring it into heapes, and kil her: neither let there be anie thing left. Destroy al her valiants, let them descend into slaughter: woe vnto them, because their day is come, the time of their visitation. † A voice of them that flee, and of them, that haue escaped out of the land of Babylon: to tel in Sion the reuenge of the Lord our God, the reuenge of his temple. † Declare ye against Babylon to verie manie, to al that bend bow: stand together against her round about, and let none escape: repay her according to her worke: according to al thinges, that she hath done, doe ye to her: because she is erected against our Lord, against the holie one of Israel. † Therefore shal her yongmen fal in her streetes: and al her men of warre shal hold their peace in that day, saith our Lord. † Behold I to thee thou prowd one, saith our Lord the God of hostes: because thy day is come, the time of thy visitation. † And the prowd shal fal, and tumble downe, and there shal be none to raise him vp: and I wil kindle a fire in his cities, and it shal deuoure al

:: The Assirians ledde the tenne tribes into captiuitie. 4. Reg. 18. and the Chaldees the two tribes. 4. Reg. 25.

thinges round about him. † Thus saith the Lord of hostes: 33
:: Al the Iewes of both kingdomes being holden captiues in strong handes. :: The children of Israel, and the children of Iuda fusteyne calumnie together: al that haue taken them, hold them, they wil not let them goe. † Their :: strong redeemer, 34
:: Vere redemed by a *stronger arme*, by God him self. the Lord of hostes is his name, in iudgement wil defend their cause, to terrifie the land, and to stirre vp the inhabitantes of Babylon. † The sword to the Chaldees, saith 35 our Lord, and to the inhabitants of Babylon, and to her princes, and to her wise men. † The sword to her diuiners, who 36 shal be foolish: the sword to her valiants, who shal be afraid. † The sword to his horses, and to his chariots, and to al the 37 common people, that is in the middes of her: and they shal be as wemen: the sword to her treasures, which shal be spoyled. † There shal be drought vpon her waters, and they shal be 38 dryed vp: because it is a land of sculptiles, and they glorie in monstrous thinges. † Therefore shal the dragons dwel with 39 the foolish murderers: and the ostriches shal dwel in it: and it shal no more be inhabited for euer, neither shal it be built euen to generation and generation. † As our Lord ouerthrew 40 Sodom and Gomorrha, and the neighbours thereof, saith our *Gen. 19.* Lord: there shal no man dwel there, and sonne of man shal not inhabite it. † Behold a people cometh from the North, 41 and a great nation, and manie kinges shal rise from the endes of the earth. † They shal take bow and shield: they are cruel 42 and vnmerciful: their voice shal sound as the sea, and they shal mount vpon horses: as a man prepared to battel against thee ô daughter of Babylon. † The king of Babylon hath heard the 43 fame of them, and his handes are dissolued: anguish hath caught him, sorow as a woman in trauel. † Behold :: as a lion 44
:: As the king of Babylon like a lion destroyed and deuoured others: so at last others destroyed him, and al his forces, cõming sodenly vpon him. he shal come vp :: from the pride of Iordan to the strong beautifulnes: because I wil make him runne sodenly to her: and who shal be a chosen one, whom I may appoint ouer her? For who is like to me? and who shal abide me? and who is this *Iob. 41.* pastour, that can resist my countenance? † Therefore heare ye 45 the counsel of our Lord, which he hath conceiued in his minde against Babylon: and his cogitations, which he hath thought vpon the land of the Chaldees: Vnles the litle ones of the flockes shal plucke them downe, vnles their habitation
:: As when Iordan swelling ouerfloweth the land. shal be destroyed with them. † At the voice of the captiuitie 46 of Babylon the earth is moued, and the crie is heard amongst *Apoc. 16.* the Nations.

CHAP.

CHAP. LI.

More miseries shal fal vpon Babylon (11. by the Medes) with destruction of her idoles.

1 THVS saith our Lord: :: Behold I wil raise vpon Babylon and vpon the inhabitants thereof, which haue lifted
2 vp their hart against me, as it were a pestilent winde. † And I wil send vpon Babylon fanners, and they shal fanne it, and shal destroy her land: because they are come vpon her on
3 euerie side in the day of her affliction. † Let not him that bendeth bend his bow, and let not him goe vp that is in
* a coate of male. 4 * a brigandin, spare not her young men, kil al her host. † And the slaine shal fal in the land of the Chaldees, and the wounded in the countries thereof. † Because Israel and Iuda haue
5 not bene left as a widow of their God the Lord of hostes: but their land hath bene replenished with sinne from the holie
2. Cor. 6. 6 one of Israel. † Flee ye out of the middes of Babylon, and let euerie one saue his owne life, hold not your peace vpon her iniquitie: because it is the time of reuenge from our Lord, he
7 wil requite her the like. † Babylon is a golden cuppe in the hand of our Lord, inebriating al the earth: of her wine haue the Nations drunke, and therefore they are in commotion.
Isa. 21. Apoc. 14. 8 † Babylon is fallen sodenly, and is destroyed: howle ye vpon her, take resine for her sorow, if perhaps she may be healed.
9 † We haue cured Babylon, and she is not healed: let vs forsake her, & let vs goe euerie man to his owne land: because her iudgement hath reached euen to the heauens, & is lifted vp vnto
10 the clowdes. † Our Lord hath brought forth our iustices: come, and let vs tel in Sion the worke of the Lord our God.
11 † Make sharpe the arrowes, fil the quiuers: our Lord hath raysed vp the spirite of the kinges of the Medes: and against Babylon his minde is to destroy it, because it is the reuenge of
12 our Lord, the reuenge of his temple. † Vpon the walles of Babylon lift vp the ensigne, increase the watch: set vp watchemen, prepare embushments: because our Lord hath meant, and hath done what soeuer he spake against the inhabitants of
13 Babylon. † Thou that dwellest vpon manie waters, rich in treasures: thine end is come with in a foote of thy cutting of.
Amos. 6. 14 † The Lord of hostes hath sworne by his soule: that I wil replenish thee with men as it were with the locust, and vpon
15 thee shal the merie shoute be song. † He that made the earth

:: In al this chapter the prophet amplifieth the same he writte in the chapter precedent of the vtter destruction of Babylon.

in his ſtrength, hath prepared the world in his wiſedom, and with his prudence ſtretched out the heauens. † He geuing a voice, the waters are multiplied in heauen: who lifteth vp the clowdes from the extreme part of the earth, lightenings he hath turned into rayne: and he hath brought forth the winde out of his treaſures. † Euerie man is become a foole by knowlege: euerie mettal caſter is confounded in his ſculptil, becauſe his caſting is counterfet, neither is there ſpirite in them. † They are vaine workes, and worthie to be laughed ar, in the time of their viſitation they shal perish. † The portion of Iacob is not as theſe thinges: becauſe he that made al thinges he it is, and Iſrael is the ſcepter of his inheritance: the Lord of hoſtes is his name. † Thou doeſt knocke together the veſſels of warre for me, and I wil knock together in thee the Gentiles, and I wil deſtroy in thee kingdomes: † And I wil breake in thee the horſe, and his rider: and I wil knock together in thee the chariot, and the rider thereof. † And I wil knocke together in thee man and woman, and I wil knocke together in thee the old man and the child, and I wil knock together in thee the young man and the virgin: † and I wil knocke together in thee the paſtour and his flocke, and I wil knocke together in thee the husbandman and his draweing cattle, and I wil knocke together in thee dukes and magiſtrates. † And I wil render to Babylon, and to al the inhabitants of Chaldee al their euil, that they haue done in Sion, before your eyes, ſaith our Lord. † Behold I to thee thou peſtiferous mountaine, ſaith our Lord, which corrupteſt the whole earth: and I wil ſtreatch out my hand vpon thee, and wil roll thee out of the rockes, and wil geue thee to be a mountayne of burning. † And they shal not take of thee a ſtone for the corner, and a ſtone for foundations, but thou shalt be deſtroyed for euer, ſaith our Lord. † Lift ye vp an enſigne in the land: ſound with the trumpet among the Gentiles: :: ſanctifie the Gentiles vpon her: declare againſt her to the kinges of Ararat, Menni, and Aſcenez: number Taphſar againſt her, bring the horſe as the ſtinging locuſt. † Sanctifie the Gentiles againſt her, the kings of Media, the dukes thereof, and al the Magiſtrates thereof, & al the land of his dominion. † And the land shal be in a commotion, and shal be trubled: becauſe the cogitation of our Lord shal awake againſt Babylon, to lay the Land of Babylon deſert and inhabitable. † The valiants

16 17 18 19 20 21 22 23 24 25 26 27 28 29 30

:: Cal together al nations by publique proclamation to fight againſt Babylon.

valiants of Babylon haue ceaſed from battel, they haue dwelt in holdes: their ſtrength is deuoured, and they are become as wemen: her tabernacles are burnt, her barres are broken.
31 † A runner shal come to meete the runner, and meſſenger to meete meſſenger: to tel the king of Babylon that his citie is
32 taken from one end to the other: † and the fordes are taken before hand, and the fennes be burnt with fire, and the men of
33 warre be trubled. † Becauſe thus ſaith the Lord of hoſtes, the God of Iſrael: The daughter of Babylon is as a barne floore, the time of her threshing: yet a litle, and the time of her reaping
34 shal come. † :: Nabuchodoſor the king of Babylon hath eaten me, he hath deuoured me: he hath made me as an emptie veſſel: he hath ſwallowed me vp as a dragon, he hath filled
35 his bellie with my tendernes, and hath caſt me out. † Iniquitie againſt me, and my flesh vpon Babylon, ſaith the habitation of Sion: and my bloud vpon the inhabitantes of Chaldee, ſaith
36 Ieruſalem. † Therefore thus ſaith our Lord: Behold I wil iudge thy cauſe, and wil reuenge thy vengeance, and I wil
37 make her ſea deſolate, and wil drie vp her vayne. † And Babylon shal be into heapes, the habitation of dragons, aſtonish-
38 ment, and hiſſing, becauſe there is not an inhabiter. † They shal roare together as lions, they shal shake the manes as the
39 whelpes of lions. † In their heate I wil ſet their drinke: and I wil make them drunke, that they may be drouſie, and ſleepe
40 an euerlaſting ſleepe, & not ariſe, ſaith our Lord. † I wil leade them as lambes to be a victime, and as rammes with kiddes.
41 † How is Seſach taken, and the noble one of al the earth apprehended? How is Babylon become an aſtonishment
42 among the Gentiles? † The ſea is come vp ouer Babylon: she
43 is couered with the multitude of the waues thereof. † Her cities are become an aſtonishment: a land inhabitable and deſolate, a land wherein none can dwel, nor ſonne of man
44 may paſſe by it. † And I wil viſite vpon Bel in Babylon, and I wil caſt out of his mouth that which he had ſwallowed: and the Gentiles shal no more runne together vnto him, for the
45 wall alſo of Babylon shal fal. † Goe out of the middes of her my people: that euerie one may ſaue his life from the wrath
46 of the furie of our Lord. † And leſt perhaps your hartes faint, and ye feare the bruite, that shal be heard in the land: and there shal come a bruite in the yeare, and after this yeare a
47 bruite: and iniquitie in the land, and ruler vpon ruler. † There-

:: Sion in behalfe of al the Iewes, ſheweth that the Chaldees are iuſtly plaged, for their crueltie againſt Gods people.

fore behold the daies come, and I wil visite vpon the sculptiles of Babylon: and al her land shal be confounded and al her slaine shal fal in the middes of her. † And the heauens and the 48
earth shal prayse vpon Babylon, and al thinges that are in them: because spoylers shal come to her from the North, saith our Lord. † And as Babylon caused that there should fal slaine 49
in Israel: so of Babylon there shal fal slaine in the whole land.
† You that haue escaped the sword, come, stand not: remember 50
our Lord a farre of, and let Ierusalem ascend vpon your hart.
† We are confounded, because we haue heard reproch: igno- 51
minie hath couered our faces: because strangers are come vpon the sanctification of the house of our Lord. † Therefore 52
behold the daies come, saith our Lord: and I wil visite vpon her sculptiles, and in al her land the wounded shal roare. † If 53
Babylon shal ascend vp into heauen, and stablish her strength on high: from me there shal come wasters of her, saith our Lord. † A voice of crying from Babylon, and great destruc- 54
tion from the Land of the Chaldees: † because our Lord hath 55
wasted Babylon, and destroyed out of it the great voice: and their waues shal sound as manie waters: their voice hath geuen a sound. † Because the spoyler is come vpon her, that 56
is, vpon Babylon, and her valiants are apprehended, and their bow is weakened: because the strong reuenger our Lord rendring wil repay. † And I wil inebriate her princes, and 57
her wise men, and her dukes, and her magistrates, and her valiants: and they shal sleepe an euerlasting sleepe, and shal not awake, saith the king, the Lord of hostes is his name. † Thus saith the Lord of hostes: That most brode wal 58
of Babylon by vndermyning shal be vndermined, and her high gates shal be burnt with fire, and the labours of the peoples shal come to nothing, and of the nations shal be into the fire, and shal perish. † The word that Ieremie the prophete 59
commanded Saraias the sonne of Nerias, the sonne of Maasias, when he went with Sedecias the king into Babylon, in the fourth yeare of his kingdome: and Saraias was :: the prince of prophecie. † And Ieremie wrote al the euil, that was 60
to come vpon Babylon in one booke: al these wordes, that are written against Babylon. † And Ieremie said to Saraias: When 61
thou shalt come into Babylon, and shalt see, and shalt reade al these wordes, † thou shalt say: Lord thou hast spoken against 62
this place to destroy it: that there be none to inhabite it from man

:: This Saraias was a principal Leuite, to whom it perteyned to read and publish the wordes and writinges of prophetes.

man euen vnto beast, and that it be a perpetual wildernesse.
63 † And when thou shalt haue finished reading this booke,
thou shalt tye a stone to it, and shalt throw it into the middes
64 of Euphrates: † and thou shalt say: So shal Babylon be drowned, & she shal not rise vp from the face of the affliction, that I wil bring vpon her, and she shal be dissolued. :: Hitherto the wordes of Ieremie.

:: Thus much Ieremie prophecied against Babylon.

CHAP. LII.

A Recapitulation of the taking of Ierusalem after two yeares siege. 7. king Sedecias taken in flight, 10. his children slaine before his eyes, with other nobles, 11. his eyes put out, and so lead into Babylon, 12. the Temple, the Palace, and other houses burnt, the people caried into captiuitie (15. few excepted to til the land) 17. the two brasen pillars, lauatorie, and al the treasure taken away. 24. Al the captiues at diuers times foure thousand six hundred. 31. Finally king Ioachin is exalted in the court.

1 A Child of one and twentie yeares was Sedecias when he began to reigne: and eleuen yeares he reigned in Ierusalem: and the name of his mother was Amital, the daughter
2 of Ieremie of Lobna. † And he did euil in the eyes of our
3 Lord, according to al thinges that Ioakim had done. † Because the furie of our Lord was against Ierusalem, and against Iuda, til he cast them away from his face: and Sedecias reuolted
4 from the king of Babylon. † And it came to passe in the ninth yeare of his reigne, in the tenth moneth, the tenth of the moneth, came Nabuchodonosor the king of Babylon, him selfand al his armie against Ierusalem, and they besieged it,
5 and built against it munitions round about. † And the citie
6 was besieged vntil the eleuenth yeare of king Sedecias. † And in the fourth moneth, the ninth of the moneth, a famine possessed the citie: and there were no victuals for the people of
7 the land. † And a breache was made into the citie, and al the men of warre fled, and went out of the citie in the night by the way of the gate that is betwen the two walles, & leadeth to the kinges garden (the Chaldees besieging the citie round about) and they departed by the way, that leadeth into the
8 wildernes. † But the armie of the Chaldees pursued the king: and they apprehended Sedecias in the desert, which is beside
9 Iericho: and al his trayne fled scattering from him. † And when they had taken the king, they brought him to the king of Babylon into Reblatha, which is in the land of Emath: and he spake

This whole historie is written more largely in the two last chapters of the fourth booke of kinges: and in the last of Paralippomenon.

he ſpake to him iudgements. † And the king of Babylon killed 10
the ſonnes of Sedecias before his eies: yea and al the princes
of Iuda he ſlew in Reblatha. † And he plucked out the eies 11
of Sedecias, and bound him with fetters, and the king of Ba-
bylon brought him into Babylon: and he put him in the pri-
ſon houſe euen to the day of his death. † And in the fifth 12
moneth, the tenth of the moneth, the ſame is the nineteenth
yeare of Nabuchodonoſor the king of Babylon: came Nabu-
zardan the prince of the warfare, who ſtood before the king
of Babylon in Ieruſalem. † And he burnt the houſe of our 13
Lord, and the kings houſe, and al the houſes of Ieruſalem,
and euerie great houſe he burnt with fire. † And al the hoſt 14
of the Chaldees that was with the prince of the warfare,
deſtroyed al the wall of Ieruſalem round about. † But of the 15
poore of the people, and of the reſt of the vulgar ſorte, which
remayned in the citie, and of the fugitiues, that were fled to the
king of Babylon, and the reſt of the multitude: Nabuzardan
the prince of the warfare tranſported. † But of the poore of 16
the land Nabuzardan the prince of the warfare left ſome to
be dreſſers of vineyards, and husbandmen. † The braſen 17
pillers alſo, that were in the houſe of our Lord, and the feete,
and the ſea of braſſe, that was in the houſe of our Lord, the
Chaldees brake: and they tooke al the braſſe of them into
Babylon. † And the kettles, and the fleshhookes, and the 18
pſalteries, and the phials, and the litle mortars, and al the bra-
ſen veſſels, that had bene in the miniſtrie, they tooke: † and 19
the water pottes, and the cenſars, and the pitchers, and the
baſins, and the candleſtickes, and the mortars, & the gobblets:
as manie as of gold, of gold: and as manie as of ſiluer, of ſiluer,
did the prince of the warfare take: † and two pillars, and one 20
ſea, & twelue oxen of braſſe, that were vnder the feete, which
king Salomon had made in the houſe of our Lord: there was 3. Reg. 7.
no weight of the braſſe of al theſe veſſels. † And concerning 21
the pillars, there were eightene cubits of height in one pillar:
and a corde of twelue cubits did compaſſe it about: moreouer
the thicknes thereof, of foure fingers, and within it was
holow. † And the litle heads of braſſe vpon both: the height 22
of one litle head, of fiue cubits: and the litle nettes, and the
pomegranates vpon the crowne round about, al of braſſe.
Likewiſe of the ſecond piller, and the pomegranates. † And 23
there were nintie ſix pomegranates hanging downe: and al the
pomegranates

pomegranates an hundred, were compaſſed with litle nettes.
24 † And the maſter of the warefare tooke Saraias the chiefe
prieſt, and Sophonias the ſecond prieſt: and the three kepers
25 of the entrie. † And of the citie he tooke one eunuch, that
was chiefe ouer the men of warre: and ſeuen men of them,
that ſaw the kings face, that were found in the citie: and a
ſcribe the captayne of the ſouldiars, who tryed the yong
ſouldiars: and three ſcore of the people of the land, that were
26 found in the middes of the citie. † And Nabuzardan the
prince of the warfare tooke them, and he brought them to
27 the king of Babylon into Reblatha. † And the king of Baby-
lon ſtroke them: and he killed them in Reblatha in the land of
28 Emath: and Iuda was tranſported from his land. † This is the
people, which Nabuchodonoſor tranſported: In the ſeuenth
29 yeare, Iewes three thouſand and twentie three. † In the eigh-
tenth yeare of Nabuchodonoſor from Ieruſalem ſoules eight
30 hundred thirtie two. † In the three and twentith yeare of
Nabuchodonoſor, Nabuzardan the prince of the warefare
tranſported of the Iewes ſeuen hundred fourtie fiue ſoules.
31 al the ſoules therfore were foure thouſand ſix hundred. † And
it came to paſſe in the ſeuen and thirtith yeare of the tranſmi-
gration of Ioachin the king of Iuda, the twelfth moneth,
the fiue and twentith of the moneth, Euilmerodach the king
of Babylon lifted vp in the very yeare of his reigne, the head of
Ioachin the king of Iuda, and he brought him out of the
32 priſon houſe. † And he ſpake with him good thinges, and he
ſette his throne aboue the thrones of the kinges, that were
33 after himſelf in Babylon. † And he changed his priſon gar-
ments, and he did eate bread before him alwaies al the daies
34 of his life. † And his allowance of meate, a continual proui-
ſion of meate was geuen him by the king of Babylon, euerie
day a certaine, euen vnto the day of his death, al the daies of
his life.

THE ARGVMENT OF IEREMIES LAMENTATIONS.

It is probable that the Lamentations were written before his other propheties.

THESE Lamentations, *in Greeke called* Threni, *and by the Hebrew Rabbins intituled* Cinoth, *were written by Ieremie before the greateſt part of his other prophecies (as ſemeth moſt probable to S. Ierom) and were firſt ſongue at the death of Ioſias king of Iuda. Againe when king Sedecias with manie others were taken captiues, manie alſo ſlaine, and the Temple and citie of Ieruſalem deſtroyed. But moſt eſpecially he propheſieth the Iewes miſerable eſtate, and iuſt cauſe of Lamentation after Chriſts coming, and their reiecting him. And therfore his Church ſingeth the ſame in the Aniuerſarie, or Commemoration of his Paſſion and Death; and moſt piouſly inuiteth al ſinners, both Iewes and Gentiles, to returne vnto Chriſt our Redemer, ſaying:* Icruſalem, IERVSALEM conuertere ad Dominum Deum tuum. *In this litle booke the diligent reader wil eaſely obſerue manie doleful pathetical ſpeaches, powred out from a penſiue hart, as in great calamities it commonly happeneth, with litle connexion of ſentences; but otherwiſe foure whole chapters are very artificially compiled in verſe; not by number of times, with meaſure of long and short ſyllables, as the Grekes and Latines vſe, but after the Hebrew maner, obſeruing number of ſyllables, and beginning euerie verſe, with a diſtinct letter, from the firſt to the laſt in order, with ſome ſmal varietie, of the Hebrew Alphabet. Doubtles with great myſteries, as S. Ierom iudgeth, and therfore explicateth the ſignifications, and certaine connexions, of the two and twentie Hebrew letters: as we haue noted vpon the* 118. *Pſalme: but aboue the capacitie of our vnderſtanding. In the laſt chapter the Prophet omitting the obſeruation of Initial letters, in twentie two verſes prayeth lamentably, as the whole people shal pray in captiuitie.* 2. Paral. 35. v. 25.

Doleful ſpeaches are commonly vttered without connexion of ſentences.

Theſe Lamentations are artificially compoſed. And beſides the hiſtorical ſenſe contene hidden myſteries.

THE

THE THRENES,
that is to say,
THE LAMENTATIONS
OF IEREMIE THE PROPHET.

These wordes are not Ieremies, but added by the 70. or other Interpreter, as a Preface to his Lamentations.

And it came to passe, after that Israel was brought into captiuitie, and Ierusalem was desolate, Ieremie the prophete sate weeping, and he mourned with this lamentation vpon Ierusalem, and with a pensiue mind sighing, and wayling he sayd:

CHAP. I.

The miserable change in Ierusalem made the beholders astonied.

Aleph. 1 HOW doeth the citie ful of people, sitte solitarie: how is the ladie of the Gentiles become as a widow: the princesse of prouinces is made tributarie?

Beth. 2 Weeping she hath wept in the night, and her teares are on her cheekes: there is none to comfort her of al her deare ones: al her freindes haue despised her, and are become her enimies.

Ghimel. 3 Iudas is :: gone into transmigration becausе of affliction, and the multitude of bondage: she hath dwelt among the Gentiles, neither hath she found rest: al her persecuters haue apprehended her within the straites.

:: Some Iewes seing their bretheren ledde captiues into Babylon, went into Ægypt, but there also were in miserie.

Daleth. 4 The waies of Sion mourne, becausе there are none that come to the solemnitie: al her gates are destroyed: her priestes sighing: her virgins lothsome, and herself is oppressed with bitternes.

He. 5 Her aduersaries are made :: in the head, her enemies are enriched: becausе our Lord hath spoken vpon her for the multitude of her iniquities: her litle ones are led into captiuitie, before the face of the afflicter.

:: It is a desolate miserie when enimies obtaine dominion.

Vau. 6 And from the daughter of Sion al her beautie is departed: her princes are become as :: rammes not fynding pastures: and they are gone without strength before the face of the pursewer.

:: Fleing from place to place to seeke relefe.

Zain. 7 Ierusalem hath remembred the dayes of her affliction, and preuarication of al her thinges worthie to be desyred, which she had from the daies of old, when her people fel in the enimies hand, and there was no helper: the enemies haue sene her, and haue scorned her sabbathes.

Ierusalem hath sinned a sinne, therfore is she made vnstable: al that did glorifie her, haue despised her, because they haue sene her ignominie: but she sighing is turned backward. 8 *Heth.*

:: Idolatrie which is spiritual adultrie.

Her :: filthines is on her feete, neither hath she remembred her end: she is pulled downe excedingly, not hauing a comforter: see ô Lord mine affliction, because the enemie is exalted. 9 *Teth.*

The enimie hath thrust his hand to al her thinges worthie to be desyred: because she hath sene the Gentiles enter into her sanctuarie, of whom thou gauest commandment that they should not enter into thy church. 10 *Iod.*

Al her people sighing, and seeking bread: they haue geuen al precious thinges for meate to refresh the soule, see ô Lord and consider, because I am become vyle. 11 *Caph.*

O al ye that passe by the way, attend, and see if there be sorow like to my sorow: because he hath made :: vintage of me, as our Lord hath spoken in the day of the wrath of his furie. 12 *Lamed.*

:: First Nabuchodonosor tooke away much treasure 4. *Reg.* 24. afterwards his capitaine Nabuzardan spoyled al 4 *Reg.* 25.

From on high he hath cast a fyre in my bones, and hath taught me: he hath spred a net for my feete, he hath turned me backward: he hath made me desolate, al the day consumed with sorow. 13 *Mem.*

The yoke of mine iniquities hath watched: they are folded together in his hand, and put vpon my necke: my strength is weakened: our Lord hath geuen me into the hand, from which I can not rise. 14 *Nun.*

Our Lord hath taken away al my magnifical ones out of the middes of me: he hath called a time against me, to destroy mine elect: our Lord hath troden the winepresse to the virgin the daughter of Iuda. 15 *Samech.*

Therfore am I weeping, and mine eye shedding teares: because a comforter is made far from me, conuerting my soule: my children are become desolate because the enemie hath preuayled. 16 *Ain.*

Sion hath spred forth her handes, there is none to comfort her: our Lord hath commanded against Iacob, round about him are his enemies: Ierusalem is become as a woman polluted with menstrous floores among them. 17 *Phe.*

Our Lord is iust, because I haue prouoked his mouth to wrath: heare I beseech al ye peoples, and see my sorow: my virgins, and my pong men are gone into captiuitie. 18 *Sade.*

I haue

Coph: 19 I haue called :: my freindes, they haue deceiued me: my prieſtes and my ancientes are conſumed in the citie: becauſe they haue ſought meat for themſelues, to refresh their ſoule.

:: Ægypt wherin the Iewes truſted to finde ayde, could not, or at leaſt, did not helpe them Iere. 2. v. 18. & 37.

Res. 20 See ô Lord that I am in tribulation, my bellie is trubled: my hart is ouerturned in myſelf, becauſe I am ful of bitternes: the ſword killeth abrode, and at home it is :: lyke death.

Sin. 21 They haue heard that I doe ſigh, and there is none to comfort me: al mine enimies haue heard mine euil, they haue reioyced, becauſe thou haſt done it: thou haſt brought a day of conſolation, and they shal be made lyke to me.

v. 4. & 6.

:: At home is famine.

Thau. 22 Let al their euil enter in before thee: and vintage them, as thou haſt vintaged me for al mine iniquities: for my ſighings are manie, and my hart is ſorowful.

CHAP. II.

Aleph. 1 HOw :: hath our Lord in his furie couered the daughter of Sion with darknes: caſt forth the noble one of Iſrael from heauen to the earth, and hath not remembred the footeſtoole of his feete in the day of his furie.

:: Puniſhment permitted by God is truly aſcribed to him as his fact.

Beth. 2 Our Lord hath caſt downe headlong, and hath not ſpared, al the beautiful thinges of Iacob: he hath deſtroyed in his furie the munitions of the virgin of Iuda, and caſt it downe to the ground: he hath polluted the kingdom, and the princes therof.

Ghimel. 3 He hath broken :: euerie horne of Iſrael in the wrath of furie: he hath turned away his right hand backward from the face of the enemie: and he hath kinled in Iacob as it were the fyre of a flame deuouring round about.

:: Streingth and forces are called hornes, ſo euerie horne ſignifieth al their ſtrengrh.

Daleth. 4 He hath bent his bow as an enemie, he hath faſtned his right hand as an aduerſarie: and he hath killed al, that was fayre to behold in the tabernacle of the daughrer of Sion, he hath powred out his indignation as fyre.

He. 5 Our Lord is become as an enemie: he hath caſt downe Iſrael headlong, he hath caſt downe headlong al her walles: he hath deſtroyed the munitions therof, and hath replenished in the daughter of Iuda the humbled man and humbled woman.

Vau. 6 And he hath deſtroyed his tent as a garden, he hath throwen downe his tabernacle: our Lord hath brought feſtiuitie and ſabbath in Sion to obliuion: and king and prieſt into reproch, and into the indignation of his furie.

:: Suffered his Sanctuarie to be polluted.

Our Lord hath reiected, he :: hath curſed his ſanctification: he hath deliuered the walles of the towers therof into the hand of the enemie: they haue made a noyſe in the houſe of our Lord, as in a ſolemne day. 7 *Zain.*

Our Lord hath meant to deſtroy the wal of the daughter of Sion: he hath ſtreched out his corde, and hath not turned away his hand from deſtruction: and the forewal hath mourned, and the wal is deſtroyed together. 8 *Heth.*

Her gates are faſtned in the ground: he hath deſtroyed, and broken her barres: her king and her princes in the Gentiles: there is no law, and her prophets haue not found viſion from our Lord. 9 *Teth.*

The ancients of the daughter of Sion haue ſitten on the ground, they haue held their peace: they haue ſprinkled their heades with duſt, they are girded with heare clothes, the virgins of Ieruſalem haue caſt downe their heades to the ground. 10 *Iod.*

Myne eies haue fayled for teares, my bowels are trubled: my liuer is powred out on the earth, for the deſtruction of the daughter of my people, when the litle one, and the ſucking faynted in the ſtreetes of the towne. 11 *Caph.*

They ſayd to their mothers: Where is wheate and wyne? when they faynted as the wounded in the ſtreets of the citie: when they yelded vp the ghoſtes in the boſome of their mothers. 12 *Lamed.*

:: As the ſea exceedeth al other waters, ſo the affliction of Ieruſalem ſurpaſſeth other affli ctions, which is ſpoken by *hyperbole*, to ſignifie the grenouſnes therof.

Wherto shal I compare thee? or wherto shal I liken thee ô daughter of Ieruſalem: wherto shal I make thee equal, and comfort thee ô virgin daughter of Sion? For great is thy deſtruction :: as the ſea: who shal heale thee? 13 *Mem.*

Thy propheres haue ſene falſe and foolish thinges for thee: neither haue they opened thyne iniquitie, to prouoke thee to penance, but they haue ſene falſe burdens and banishements for thee. 14 *Nun.*

Al that paſſed by the way haue clapped their handes vpon thee: they haue hiſſed, and moued their head vpon the daughter of Ieruſalem, ſaying: Is this the citie of perfect beautie, the ioy of al the earth? 15 *Samech.*

Al thyne enemies haue opened their mouth vpon thee: they haue hiſſed, and gnashed with the teeth, and haue ſayd: We wil deuour: Loe this is the day, which we expected: we haue found it, we haue ſene it. 16 *Phe.*

Our Lord

Ain. 17 Our Lord hath done the thinges that he meant, he hath accomplished his word, which he commanded from the dayes of old: he hath destroyed, and hath not spared, and he hath made the enemie ioyful ouer thee, and hath exalted the horne of thine aduersaries.

Sade. 18 Their hart hath cryed to our Lord vpon the walles of the daughter of Sion: Shede teares as a torrent by day, and night: geue no rest to thyself, neither let the aple of thyne eye cease.

Coph. 19 Arise, prayse in the night in the beginning of the watches: powre out thy hart as waters before the sight of our Lord: lift vp thy handes to him for the life of thy litle ones, which haue fainted for famine in the head of al high wayes.

Res. 20 See ô Lord, and consider whom thou hast vintaged thus: :: shal wemen then eate their owne fruite, litle ones of the measure of a spanne? is the priest, and the prophet slaine in the sanctuarie of our Lord?

Sin. 21 The childe and the old man lay on the ground without: my virgins and my yongmen are fallen by the sword: thou hast killed in the day of thy furie: thou hast strooken, :: neither hast thou had mercie.

Thau. 22 Thou hast called as it were to a solemne day, those that should terrifie me round about, and there was none in the day of the furie of our Lord, that escaped and was left: whom I brought vp, & nourished, mine enemie hath consumed them.

:: This happened before in Samaria. 4. *Reg.* 6. and in the siege of Ierusalem, by Titus and Vespasian. *Ioseph. lib* 7. & 8. *de bello Iudaico.*

:: More seuerely then thou art accustomed.

CHAP. III.

Aleph. 1 I THE man :: that see my pouertie in the rod of his indignation.

Aleph. 2 He hath led me, and brought me into darknes and not into light.

Aleph. 3 Only against me he hath turned and hath conuerted his hand al the day.

Beth. 4 He hath made my skinne old and my flesh, he hath broken my bones.

Beth. 5 He hath built round about me, and he hath compased me with :: gaul, and :: labour.

Beth. 6 In darke places he hath placed me as the euerlasting dead.

Ghimel. 7 He hath built round about against me, that I goe not forth: he hath aggrauated my fetters.

Ghimel. 8 Yea and when I shal crie, and aske, he hath excluded my prayer.

Ghimel. 9 He hath shut vp my wayes with square stones, he hath subuerted my pathes.

:: Ieremie himself felt his part of this affliction.

:: Ierusalem was ransaked by Nabuchodonosor.

:: and worse by Nabuzardan.

He is

He is become vnto me a beare lying inwaite: a lyon in secret places. 10 *Daleth.*

He hath subuerted my pathes, and hath broken me, he hath made me desolate. 11 *Daleth.*

He hath bent his bow, and set me as a marke for the arrow. 12 *Daleth.*

He hath shot in my reines the daughters of his quiuer. 13 *He.*

I am made a derision to al my people, their songue al the day. 14 *He.*

He hath replenished me with bitternes, he hath inebriated me with wormwood. 15 *He.*

:: He describeth his greuous paines, as if his teeth were broken one by one.

And he :: hath broken my teeth by number, he hath fed me with ashes. 16 *Vau.*

And my soule is repelled from peace, I haue forgotten good thinges. 17 *Vau.*

:: The end of my life is come.

And I sayd: Mine end is :: perished, and mine hope from our Lord. 18 *Vau.*

Remember my pouertie, and transgression, the wormwood, and the gual. 19 *Zain.*

Remembring I wil be mindful, and my soule shal languish in me. 20 *Zain.*

Recording this thing in my hart, therfore wil I hope. 21 *Zain.*

The mercies of our Lord that we are not consumed: because his commiserations haue not fayled. 22 *Heth.*

:: Gods mercies are euerie day renewed.

:: New in the morning, great is thy fidelite. 23 *Heth.*

Our Lord is my portion, sayd my soule: therfore wil I expect him. 24 *Heth.*

Our Lord is good to them that hope in him, to the soule that seeketh him. 25 *Teth.*

:: Which God wil geue.

It is good to waite with silence for the saluation :: of God. 26 *Teth.*

It is good for a man, when he beareth the yoke from his youth. 27 *Teth.*

He shal sit solitarie, and hold his peace: because he hath lifted himselfe aboue himself. 28 *Iod.*

He shal put his mouth in the dust, if perhaps there be hope. 29 *Iod.*

:: Especially vnderstood of Christ. *Mat. 26.*

He :: shal geue the cheeke to him that striketh him, he shal be filled with reproches. 30 *Iod.*

Because our Lord wil not reiect for euer. 31 *Caph.*

:: God punisheth his seruantes not to hurt them but for their good.

Because if he hath reiected, he wil also haue mercie, according to the multitude of his mercies. 32 *Caph.*

For he hath not humbled :: from his hart, and cast of the children of men. 33 *Caph.*

To stamp

Lamed. 34 To ſtamp vnder his fete al the priſoners of the earth.

Lamed. 35 To auert the iudgement of a man before the face of the Higheſt.

Lamed. 36 To peruert a man in his iudgement, :: our Lord hath not knowne.

Mem. 37 Who is this, that hath commanded it to be done, our Lord not commanding it?

Mem. 38 Out of the mouth of the Higheſt, there ſhal not procede neither euil thinges, :: nor good.

Mem. 39 What hath the liuing man murmured, man for his ſinnes?

Nun. 40 Let vs ſearch our wayes, & ſeeke, and returne to our Lord.

Nun. 41 Let vs lift vp our hartes with our handes to our Lord into the heauens.

Nun. 42 We haue done wickedly, and prouoked to wrath: therfore thou art inexorable.

Samech. 43 Thou haſt couered in furie, and haſt ſtrooken vs: thou haſt killed, and not ſpared.

Samech. 44 Thou haſt ſette a cloude before thee, that prayer may not paſſe.

Samech. 45 Thou haſt made me to be rooted out, and abiect in the middes of the peoples.

Phe. 46 Al the enemies haue opened their mouth vpon vs.

Phe. 47 :: Prophecie is made vnto vs, feare, and ſnare, and deſtruction.

Phe. 48 Myne eye hath shed ſtreames of waters, in the deſtruction of the daughter of my people.

Ain. 49 Myne eye is afflicted, neither hath it bene quiet, becauſe there was no reſt:

Ain. 50 Til our Lord regarded and looked from the heauens.

Ain. 51 Mine eye hath ſpoyled my ſoule for al the daughters of my citie.

Sade. 52 Myne enemies in hunting haue caught me as a birde, without cauſe.

Sade. 53 My life is fallen into the lake, and they haue layd a ſtone vpon me.

Sade. 54 The waters haue flowed ouer my head: I ſayd: I am vndone.

Coph. 55 I haue inuocated thy name ô Lord from the loweſt lake.

Coph. 56 Thou haſt heard my voice: turne not away thine eare from my ſobbings, and cries.

Coph. 57 Thou didſt approch in the day, when I inuocated thee: thou haſt ſayd: Feare not.

:: The ſpeach of ſuch as denie Gods prouidence.

:: Preaching of falſe prophets hath brought theſe euils vpon vs.

Thou haſt iudged ô Lord the cauſe of my ſoule, redemer of my life. 58 Res.

:: Iudge thou that which they haue iudged vniuſtly.

Thou haſt ſeene ô Lord their iniquitie againſt me: :: iudge my iudgement. 59 Res.

Thou haſt ſeene al their furie, al their cogitations againſt me. 60 Res.

Thou haſt heard their reproch ô Lord, al their cogitations againſt me. 61 Sin.

The lippes of them that riſe vp againſt me; and their cogitations againſt me al the day. 62 Sin.

See their ſitting downe, and their ryſing vp, I am their pſalme. 63 Sin.

:: Geue them the paine of hartie ſorow:

Thou ſhalt render them a recompence ô Lord, according to the workes of their handes. 64 Thau.

::VVherwith thou afflicteſt the wicked,

Thou ſhalt geue them :: a ſhild of hart :: thy labour. 65 Thau.

Thou ſhalt perſecute in furie, and ſhalt deſtroy them from vnder the heauens ô Lord. 66 Thau.

CHAP. IIII.

::VVheras the Temple before gliſtered with gold, now there appeared burnt ſmokie walles, & pittiful ruines.

HOw is :: the gold darkned, the beſt colour changed, the ſtones of the ſanctuarie diſperſed in the head of al ſtreetes? 1 Aleph.

The noble children of Sion, & they that were clothed with the principal gold: how are they reputed as earthen veſſels, the worke of the potters handes? 2 Beth.

:: Lamia hath a face like a woman, a body as other bruiſh beaſtes, is cruel to others, yet kind to her owne broode: but wemen of Ieruſalem in extreme diſtreſſe were cruel to their owne children :: as the oſtrich forſaking her egges.

Yea euen :: the lamiaes haue opened their breaſt, they haue geuen ſucke to their yong, the daughter of my people is cruel, as :: the oſtrich in the deſert. 3 Ghimel.

The tongue of the ſuckling hath clouen to the roofe of his mouth for thirſt: the litle ones haue asked bread, and there was none that brake it vnto them. 4 Daleth.

:: One could not know an other, though they were acquainted before.

They that fed voluptuouſly, haue dyed in the wayes: they that were brought vp in ſcarlet, haue imbraced the dung. 5 He.

And the iniquitie of the daughter of my people is become greater then the ſinne of Sodom: which was ouerthrowen in a moment, and handes tooke nothing in her. 6 Vau.

Her Nazareites whiter then ſnow, purer then milke, ruddier then the old yuorie, fayrer then the ſapphire. 7 Zain.

Their face is made blacker then coales, and they are :: not knowne in the ſtreetes: their skinne hath clouen to their bones, it is withered, and is made as wood. 8 Heth.

It was

Teth. 9 It was better with them that were slaine with the sword, then with them that were killed by famine: because these pyned away consumed by the barrennes of the countrie.

Iod. 10 The handes of :: pitiful wemen haue sodden their owne children: they were made their meate :: in the destruction of :: the daughter of my people.

::Wemen being by nature pitiful, were cruel to their owne children :: In the siege of Ierusalem. :: In Hebrew phrase cities are called the daughters of the countrie.

Caph. 11 Our Lord hath accomplished his furie, he hath powred out the wrath of his indignation: and he hath kindled a fyre in Sion, and it hath deuoured the fundations therof.

Lamed. 12 The kinges of the earth, and al the inhabitants of the world did not beleue, that the aduersarie and the enemie should enter in by the gates of Ierusalem.

Mem. 13 For the sinnes of her :: prophets, and the iniquities of her priestes, which haue shed the bloud of iust men in the middes of her.

:: False prophetes were called by the name of prophetes, as they semed in the world to be.

Nun. 14 The blind wandered in the streetes, they were polluted with bloud: and when they could not, they held their skirtes.

Samech. 15 Depart ye polluted, they cryed to them: depart, get ye hence, touch not: for they brawled, & were moued: they said among the Gentiles: He wil adde no more to dwel among thē.

Phe. 16 The face of our Lord hath diuided them, he wil not adde to respect them: they haue not reuerenced the faces of the priests, neither had they pitie on the ancients.

Ain. 17 Whiles we yet stood, our eyes fayled towards our vaine helpe, when we looked attentiue to a nation, that was not able to saue.

Sade. 18 Our steppes slipped in the way of our streetes, our end draweth nere: our dayes are accomplished, because our end is come.

Coph. 19 Our persecuters were swifter then the eagles of the heauen: vpon the mountaines they pursued vs, in the desert they lay in waite against vs.

:: This perteineth either to king Iosias slaine by the Ægyptians. 2. Par. 35. or to Sedecias taken by the Chaldees. Mystically of Christ our Sauiour. Is. 53. v. 5. S. Aug. li. 18. c. 33 de ciu.

Res. 20 The spirit of our mouth :: Christ our Lord is taken in our sinnes: to whom we haue said: In thy shadow shal we liue among the Gentiles.

Sin. 21 Reioyce, and be glad ô daughter of Edom, which dwellest in the Land of Hus: to thee also shal the cuppe come, thou shalt be made drunken, and naked.

Thau. 22 Thine iniquitie is accomplished ô daughter of Sion, he wil adde no more to transport thee: he hath visited thine iniquitie ô daughter of Edom, he hath discouered thy sinnes.

CHAP. V.

The [a] prayer of Ieremie the Prophet.

[a] The prophet foreseing in spirite their future state as if it had bene preſēt, prayed in the same maner, as the whole people should pray when they were in such calamitie.

REmember ô Lord what is fallen to vs: behold, and regard 1
our reproch. † Our inheritance is turned to aliens: our 2
houſes to ſtrangers. † We are made *b* pupils without father: 3
our mothers are as it were widowes. † Our water we haue 4
drunke for money: our wood we haue bought for a price.
† We were led by our neckes, no reſt was geuen to the wearie. 5
† We *c* haue geuen our hand to Ægypt, and to the Aſſyrians, 6
that we might be filled with bread. † Our fathers haue ſinned, 7
and they are not: & we haue borne their iniquities. † Seruantes 8
haue ruled ouer vs: there was none that would redeme vs
out of their hand. † In peril of our liues did we fetch vs bread, 9
* at the face of the ſword in the deſert. † Our skinne was 10
burnt as an ouen, by reaſon of the tempeſts of famine. † They 11
humbled the wemen in Sion, and the virgins in the cities of
Iuda. † The princes were hanged vp by the hand: they did 12
not reuerence the faces of the ancients. † Yongmen they 13
abuſed *d* vnchaſtly: and the children fel *e* in wood. † The 14
ancients decayed out of the gates: the yongmen out of the
quier of the ſingers. † The ioy of our hart hath fayled, our 15
quyre is turned into mourning. † The *f* crowne of our head 16
is fallen: wo to vs, becauſe we haue ſinned. † Therfore is our 17
hart made ſorowful, therfore are our eyes darkned. † For 18
mount Sion, becauſe it is perished, foxes haue walked on it.
† But thou ô Lord shalt remaine for euer, thy throne in 19
generation and to generation. † Why wilt thou for euer be 20
forgetful of vs? wilt thou forſake vs in length of daies?
† *g* Conuert vs ô Lord to thee, and we shal be conuerted: 21
renew our dayes, as from the beginning. † But reiecting thou 22
haſt reiected vs, *h* thou art angrie againſt vs excedingly.

* *in danger of the ſwoord.*

b Manie were orphanes without fathers, & al were depriued of their king: who was as a father of al the people.

c VVe haue put ourſelues to worke and trauel in ſtrange countries to gette bread to eate.

d They were made to grind naked in the mille:

e And beaten with ſtaues.

f They loſt the glorie of a kingdom, and were ſubiect to ſtrange and barbarous nations.

g As Iere 31. v. 18. and S. *Auguſtin li. de Gratia. & lib. arb. c. 2. 4. &c.*

h Hauing ſo ſeuerly puniſhed vs, we beſeech thee now to ceaſe from more.

THE

MANIE ancient Fathers ſuppoſed this Prophecie to be Ieremies: *though none doubted* but Baruch *his ſcribe was the writer therof. So* S. Xiſtus *Epiſt. ad omnes fideles.* S. Ireneus, *li.* 5. *c.*35. S. Clement of Alexandria, *li.* 1. *c.* 10. *& li.* 2. *c.* 3. *Pedag.* S. Cyprian, *li.* 2. *c.* 5. *& 6. contra Iudæos.* Euſebius Cæſarienſis, *li. de Propheticorum libror. appellationibus, Cap. de Ieremia. & li.* 6. *c.*19. *Demonſt. Euangel.* Lactantius, *li.* 4. *c.* 13. *Diuin. Inſtit.* The firſt Councel of Nice, *li.* 2. *fol.*105. *&* 109. S. Hilarie, *li.* 5. *de Trinit. ſub finem.* S. Cyril of Ieruſalem, *Catecheſi.* 4. *&* 11. *& de Concurſu Domini.* S. Baſil. *li.* 4. *cont. Eunomium.* S. Ambroſe, *li. de fide. c.* 7. *cont. Arianos. li. de Pœnit. c.*8. *& li.* 3. *Examer. c.* 14. S. Gregorie Nazianzen, *Orat.* 49. *de fide. & Epiſt.* 2. *ad Cledonium.* S. Epiphanius, *cont. Nazaræos. & cont. Ebionæos.* S. Chryſoſtom, *Ser. de Trinit. & aduerſ. Gentiles.* S. Auguſtin, *li.*18. *c.* 33. *de Ciuit. & Queſt. Vet. & Noui Teſtat. q.*102. S. Proſper. *par.* 2. *c.* 9. *& p.*3. *c.*3. *de promiſſ. & predict.* S. Theodoretus, *Dialogo.*1. *Eraniſtes.* (*Who alſo writeth Comentaries vpon this booke, as vpon diuine Scripture*) *c.* 2. *v.* 9. *Theſe and others alleage this Prophecie, as Ieremies. Some alſo vnder the name of Baruch. As* Origen, *li.* 2. *c.* 3. *Periarch.* S. Cyril of Alexandria, *li.*10. *in Iulianum,* S. Gregorie Nyſſen, *Orat.*1. *de pauperibus amandis.* S. Athanaſius, *Orat.*2. *cont. Arianos. Though in his Synopſi he mentioneth not Baruch, yet he, as alſo* S. *Auguſtin, l.*2. *c.*8. *Doct. Chriſt.* S. *Gelacius, diſt.*15. *and others in their Catalogues of Canonical Scriptures, comprehend this booke vnder the name of Ieremie. But whether Baruch was the immediate Auctor vnder God, or the writer therof as of an other mans Prophecie* (*as the Euangeliſtes writte the wordes of Chriſt, and others, in the Goſpels, and in the Actes of the Apoſtles*) *alwayes it is certaine, the Holie Ghoſt directed him, that he could not erre in writing it. And the ancient Fathers, and Councels euer accepted this booke as* Diuine Scripture. The Councel alſo of Laodicea, *in the laſt Canon, expreſly nameth Baruch, Lamentations, and Ieremies Epiſtle. And laſtly* the Councels of Florence, *de Vnione Armenorum; and of* Trent. *Seſſ.* 4. *expreſly define that Baruch is Canonical* Scripture. *In the Greke this booke is placed before the Lamentations.* Which S. *Ierom not finding in Hebrew, nor in the Canon of the Iewes, vrgeth it not againſt them. Yet teſtifieth that he found it in the vulgate Latin Edition, and that* it conteineth manie thinges of Chriſt, and the later times. *According to the hiſtorical ſenſe, the auctor in fiue chapters exhorteth the Iewes to repentance, and patience, prophecying that they ſhould be brought into more diſtreſſe and captuitie, then as yet they were; but ſhould afterwards be releaſed. The ſixt chapter is Ieremies Epiſtle.*

This prophecie is ſuppoſed by many to be Ieremies.

By others accounted Baruchs.

By al holden to be Canonical Scripture.

VVhy S. Ierom vrgeth it not againſt the Iewes.

Præfat. Ierem.

The contents.

THE PROPHECIE OF BARVCH.

CHAP. I.

The Iewes in Babylon hauing heard Baruchs booke redde, 6. send the same, with money to Ierusalem, 10. requesting their bretheren there to offer sacrifice, and to pray for the king and prince of Babylon; and for them, 15. acknowleging their manifold sinnes.

AND these be the wordes of the booke, that Baruch the 1
sonne of Nerias, the sonne of Maasias, the sonne of Sedecias, the sonne of Sedei, the sonne of Helcias wrote in Babylon, † in the fifth yeare, in the seuenth day of the moneth, 2
at :: the time that the Chaldees tooke Ierusalem, and burnt it with fyre. † And Baruch redde the wordes of this booke 3
vnto the eares of Iechonias the sonne of Ioakim king of Iuda, and to the eares of al the people comming to the booke, † and to the eares of the mightie, the sonnes of the 4
kings, and to the eares of the ancients, and to the eares of the people, from the least euen to the greatest of them, that dwelt in Babylon, by the riuer Sodi. † Who hearing it wept, and 5
fasted, and prayed in the sight of our Lord. † And they gathered money, according as euerie mans hand was able, † and 6 7
they sent into Ierusalem to Ioakim the sonne of Helcias, the sonne of Salom, priest, and to the priests, and to al the people, that were found with him in Ierusalem. † When he tooke 8
the vessels of the temple of our Lord, which had bene taken away out of the temple, to returne them into the Land of Iuda the tenth day of the moneth Siuan, the siluer vessels, which Sedecias the sonne of Iosias the king of Iuda made, † after 9
that Nabuchodonosor king of Babylon had taken Iechonias, and the princes, and al the mightie, and the people of the land from Ierusalem, and brought them bound into Babylon. † And they said: Behold we haue sent you money, 10
with the which bye ye holocausts, and frankincense, and make * manna, and offer for sinne at the altar of the Lord
our God: † and pray ye for the life of Nabuchodonosor the 11
king of Babylon, and for the life of Balthasar his sonne, that their dayes may be as the dayes of heauen vpon the earth: † and that our Lord geue vs strength, and illuminate our 12
eyes,

:: The whole time of taking Ierusalem indured eleuen yeares before it was burned. In the fifth yeare of which space this booke was written. For as yet there were Priestes in Ierusalem: v. 7. some holie vessels, v. 8. the Altar, v 10. and the temple, v. 14.

* or, manah sacrifice.

eyes, that we may liue vnder the shadow of Nabuchodonosor the king of Babylon, and vnder the shadow of Balthasar his sonne, and :: may serue them manie dayes, and may find grace
13 in their sight. † And for our selues pray ye to the Lord our God: because we haue sinned to the Lord our God, and his
14 furie is not turned away from vs euen to this day. † And read ye this booke, which we haue sent to you to be recited in the temple of our Lord, in a solemne day, and in a day conuenient.
15 † And you shal say: To the Lord our God iustice: but to vs confusion of our face: as is this day to al Iuda, and them that
16 dwel in Ierusalem, † to our kinges, and to our princes, and to our priests, and to our prophetes, and to our fathers.
17 † We haue sinned before the Lord our God, and beleued him
18 not, hauing diffidence in him: † and we would not be made subiect to him, and we haue not heard the voice of the Lord our God, to walke in his commandments, which he hath
19 geuen vs. † From the day, that he brought our fathers out of the Land of Ægypt, euen to this day, we would not be brought to beleue the Lord our God: and *dissipated we reuolted, that
20 we might not heare his voice. † And manie euils and maledictions haue clouen to vs, which our Lord appoynted to Moyses his seruant: who brought our fathers out of the Land of Ægypt, to geue vs a land flowing with milke and honie, as
21 at this present day. † And we haue not heard the voice of the Lord our God according to al the wordes of the prophets,
22 which he hath sent to vs: † and we haue gone away euerie man into the sense of our malignant hart, to serue strange goddes, doing euils before the eyes of the Lord our God.

:: Seing it was Gods wil they should be in captiuity, they desired rather to bevnder the Chaldees then anie other foreine nation.

*corrupted in iudgement.

CHAP. II.

The same captiues further confesse, that their calamities are iustly comen vpon them for their iniquities, 11. *and therfore lamentably pray for Gods mercie, as he promised by Moyses to penitents.*

1 FOR the which thing the Lord our God hath established his word, that he spake to vs, and to our iudges, that haue iudged Israel, and to our kinges, and to our princes, and to
2 al Israel and Iuda: † that our Lord might bring vpon vs great euils, which were not done vnder the heauen, as haue bene done in Ierusalem, according to the thinges that are written
3 in the law of Moyses: † that a man :: should eate the flesh of
4 his sonne, and the flesh of his daughter. † And he hath geuen them

:: That this happened in the siege of

Ierusalem, is noted before *Lament.* 2. v. 20. & *ch.* 4. v. 10.

them vnder the hand of al the kinges, that are round about vs into reproch, and into desolation among al peoples, into which our Lord hath dispersed vs. † And we are made vnder- 5 *Deut.* 28. v. 43.
neath, and not aboue: because we haue sinned to the Lord our God, in not obeying his voice. † To the Lord our God iustice: 6
but to vs, and to our fathers confusion of face, as is this day.
† Because our Lord hath spoken vpon vs al these euils, that 7
are come vpon vs: † and we haue not besought the face of 8
the Lord our God, to returne euerie one of vs from our most
wicked waies. † And our Lord hath watched in euils, and 9
hath brought them vpon vs: because our Lord is iust in al
his workes, which he hath commanded vs: † and we haue not 10
heard his voice to walke in the precepts of our Lord, which
he hath geuen before our face. † And now ô Lord God of 11
Israel, which brought out thy people out of the Land of Æ-
gypt in a strong hand, and in signes, and in wonders, and in
thy great strength, and in a mightie arme, and madest thee a
name as is this day: † we haue sinned, we haue done im- 12
piously, we haue dealt vniustly ô Lord our God, in al thy
:: iustices. † Let thy wrath be turned away from vs: because 13
we are left a few among the nations, where thou hast disper-
sed vs. † Heare ô Lord our prayers, and our petitions, and 14
bring vs out for thine owne sake: and grant vs to fynde grace
before their face, that haue led vs away: † that al the earth may 15
know that thou art the Lord our God, and that thy name is
inuocated vpon Israel, and vpon his stocke. † Looke ô Lord 16
from thy holie house vpon vs, and incline thine eare, and
heare vs. † Open thine eies, & see: because the dead that are 17
in hel, whose spirite is taken from their bowels, shal not geue
honour and iustification to our Lord: † but the soule, that is 18
sorowful for the greatnes of euil, and goeth crooked, and
weake, and the eyes fayling, and the hungrie soule geueth
glorie and iustice to thee their Lord. † For not according to 19
the iustices of our fathers doe we powre out prayers, and aske
mercie before thy sight ô Lord our God: † but because thou 20 *Iere.* 2. v. 8.
hast sent thy wrath, and thy furie vpon vs, as thou hast spoken
by the hande of thy seruants the prophets, saying: † Thus 21
sayth our Lord: Bowe downe your shoulder, & your necke,
and doe workes for the king of Babylon: and you shal sitte in
the land, which I haue geuen to your fathers. † But if you 22
wil not heare the voice of the Lord your God, to worke for
the king

:: Gods commandments are commonly called iustices (*Psa.* 118.) and manie other places because by obseruing or not obseruing the commandments men are made iust, or vniust.

the king of Babylon: I wil make you to faile out of the cities
23 of Iuda, and from without Ieruſalem, † and I wil take from you the voice of mirth, and the voice of ioy, and the voice of the bridegrome, and the voice of the bride, and al the land shal
24 be without foote ſteppe that inhabite it. ‡ And they heard not thy voice, to worke for the king of Babylon: and thou haſt eſtabliſhed thy wordes, which thou ſpakeſt by the handes of thy ſeruants the prophets, that the bones of our kinges, and
25 of our fathers ſhould be tranſported out of their place: † and behold they are caſt forth in the heate of the ſunne, and in the froſt of the night: and they are dead in verie ſore paines, in
26 famine, and by ſword, and by caſting forth. † And haſt made the temple, in which thy name was there inuocated, as it is this day, for the iniquitie of the houſe of Iſrael, and of the houſe
27 of Iuda. † And thou haſt done in vs ô Lord our God accor-
28 ding to al thy goodnes, and according to al that thy great compaſſion: † as thou ſpakeſt by the hand of thy ſeruant Moyſes,
Deut. 28. v. 62. 29 in the day, that thou didſt command him to write thy law before the children of Iſrael, † ſaying: If you wil not heare my voice, this great multitude ſhal be turned into a verie litle one
& 32. v. 20. 30 among the Gentiles, whither I wil diſperſe them: † becauſe I know that the people wil not heare me: for it is a people of a ſtiffe necke: and they ſhal be conuerted to their hart in the
31 land of their captiuitie: † and they ſhal knowe that I am the Lord their God: and I wil geue them a hart, and they ſhal vn-
32 derſtand: and eares, and they ſhal heare. † And they ſhal praiſe me in the land of their captiuitie, and ſhal be mindful
33 of my name. † And they ſhal turne away them ſelues from their hard backe, and from their malignant workes: becauſe they ſhal remember the way of their fathers, that ſinned a-
34 gainſt me. † And I wil recal them backe into the land, which I ſware to their fathers, Abraham, Iſaac, and Iacob, and they ſhal haue the dominion therof: and I wil multiplie them, and
Ier. 31. v. 31. & c. 35 they ſhal not be leſſned. † And I wil eſtabliſh vnto them :: an other teſtament euerlaſting, that I be their God, and they ſhal be my people: and I wil no more moue my people, the children of Iſrael from the land, that I haue geuen them.

:: The temple was not as yet deſtroyed but the prophet ſpaketh of it, as he ſaw it ſhould come to paſſe.

:: The law of Moyſes ceaſed after Chriſt, but Chriſts law continueth to the end of the world.

CHAP. III.

With further confeſſion of their ſinnes, 8. they acknowlege their iuſt captiuitie: 12. becauſe they haue left true wiſdome: 16. which was geuen

to their fathers: 23. not to rich men, or mightie giants, 29. but to those that serue God. 34. whom the starres obey. 36. with a cleare prophecie of Christ.

AND now ô Lord omnipotent, God of Israel, the soule in distresses, & the pensiue spirite cryeth to thee: † heare Lord, and haue mercie, because thou art a merciful God, and haue mercie vpon vs: because we haue sinned before thee. † Because thou sittest for euer, and shal we perish euerlastingly? † O Lord omnipotent, God of Israel, heare now the prayer of :: the dead of Israel, and of their children, that haue sinned before thee, and haue not heard the voice of the Lord their God, and euils haue stoocke fast to vs. † Remember not the iniquities of our fathers, but remember thy hand, and thy name in this time: † because thou art the Lord our God, and we wil praise thee ô Lord: † because for this end thou hast geuen thy feare in our hartes, and that we may inuocate thy name, and may praise thee in our captiuitie, because we are conuerted from the iniquitie of our fathers, which haue sinned before thee. † And behold we are in our captiuitie, this day, wherby thou hast dispersed vs into reproch, and into malediction, and into sinne, according to al the iniquities of our fathers, which haue reuolted from thee ô Lord our God. † :: Heare Israel the commandments of life: harken with your eares, that you may know prudence. † What is the matter Israel that thou art in the land of the enemies? † Thou art waxen old in a strange land, thou art defiled with the dead: thou art reputed with them that goe downe into hel. † Thou hast forsaken the fountaine of wisdom: † for if thou hadst walked in the way of God, thou hadst verely dwelt in peace euerlasting. † Learne where wisedom is, where strength is, where vnderstanding is: that thou mayst know withal where is the long continuance of life and liuing, where the light of the eyes, and peace is. † Who hath found the place therof? and who hath entered into the treasures therof? † Where are the princes of the Gentiles, and they that rule ouer the beasts, that are vpon the earth? † that play with the birdes of the heauen, † that treasure vp siluer, and gold, wherin men haue confidence, and is there no end of their getting? which fashion siluer & are careful, :: neither is there inuention of their workes? † They are destroyed, and are gone downe to hel, and others are risen vp in their place. † Yong men

1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20

:: Men in sinnes & miserie are as if they were dead (v. 11.) yet by Gods mercie may receiue new grace of spiritual life.

:: The Church readeth this prophecie as other diuine Scriptures in the Eues of Easter, and Pentecost; *according to the most ancient Romane vse.*

:: Shal they not finde the fruite of their workes?

men saw the light, and dwelt vpon the earth: but the way of
21 discipline they knew not, † neither vnderstood they the
pathes therof, neither haue their children receiued it, it is made
22 farre from their face. † It hath not bene heard in the Land of
23 Chanaan, neither hath it bene seene in Theman. † The chil-
dren of Agar also, that seke out the prudence, that is of the
earth, marchants of Merrhe, and of Theman, and :: fablers,
and searchers of prudence and vnderstanding: but the way
of wisedom they haue not knowne, neither haue they remem-
24 bred the pathes therof. † O Israel how great is the house of
25 God, and how great is the place of his possession! † It is
26 great, and hath no end: high and vnmesurable. † There were
the Giants those renowned, that were from the beginning, of
27 big stature, expert in warre? † These did not our Lord choose,
neither found they the way of discipline: therfore did they
28 perish. † And because they had not wisedom, they perished
29 through their follie. † Who hath ascended into heauen, and
30 taken her, and brought her downe from the clowdes? † Who
hath passed ouer the sea, and found her, and brought her aboue
31 chosen gold? † There is none that can know her waies, nor
32 that can search out her pathes: † but he that knoweth al
thinges, knoweth her, & hath found her out by his prudence:
he that prepared the earth in time euerlasting, and replenished
33 it with cattel, and fourefooted beastes: † he that sendeth forth
light, and it goeth: and hath called it, and it obeyeth him with
34 trembling. † And the starres haue geuen light in their watches,
35 and reioyced: † they were called, and they said: here we are:
and they haue shined to him with cheerfulnes, that made
36 them. † :: This is our God, and there shal none other be e-
37 stemed against him. † He found out al the way of discipline,
and deliuered it to Iacob his seruant, and to Israel his beloued.
38 † After these thinges he was sene vpon the earth, and was
conuersant with men.

:: *Fabulatores*, those that did frame, or explicate moral examples, for instruction of maners, were worthely esteemed in al ages not such as feaned false, and ridiculous goddes, with their filthie & wicked actes, of which S. Augustin writeth against Varro. *l. 6. c. 5. 6. & 7. de ciuit.*

:: It is vnpossible to finde true wisdem without Gods grace, and by his grace it is easily found. *Deut. 30. v. 11. Mat. 11. v. 30. 1. Ioa. 5. v. 3.*

:: By this text most of the Fathers cited in the argument of this booke proue Christ to be God against Ievves Paganes, and Heretikes.

CHAP. IIII.

Gods people neglecting his grace offered to them, more then to other nations, 6. are seuerely punished, 15. by captiuitie: 18. but are reserued 22. and repenting shal be released: 31. and their enimies destroyed.

1 THIS is :: the booke of the commandments of God,
and the law, that is for euer: al that hold it, shal come to
2 life: but they that haue forsaken it, into death. † Returne

:: VVisdom wherof he spake in the former chap-

ter (v. 12.) is the law and commandment of God.

Iacob, and take hold of it, walke by the way to the brightnes of it, against the light therof. † Deliuer not thy glorie to an other, & dignitie to a strange nation. † We are blessed ô Israel: because the thinges that please God, are manifest to vs. † Be of good comfort ô people of God, memorable Israel: † you are sold to the Gentiles, not into perdition: but for that in anger you prouoked God to wrath, you are deliuered to the aduersaries. † For you haue exasperated him, that made you, the eternal God, immolating to diuels, and not to God. † For you haue forgotten God, who hath nourished you, and your nource Ierusalem you haue made sorowful. † For she saw the wrath comming from God to you, and she sayd: Heare ye confines of Sion, for God hath brought me great mourning: † For I haue sene the captiuitie of my people, and of my sonnes, and daughters, which the euerlasting hath brought vpon them. † For I nourished them with ioyfulnes: but I haue left them with weeping and mourning. † Let no man reioyce ouer me a widow, and desolate: I am forsaken of manie for the sinnes of my children, because they haue declined from the law of God. † And his iustices they haue not knowne, nor walked by the wayes of Gods commandments, neither haue they entered by the pathes of his truth and iustice. † Let the borderers of Sion come, and remember the captiuitie of my sonnes & daughters, which the euerlasting hath brought vpon them. † For he hath brought vpon them a nation from a farre, a wicked nation, and of an other tongue: † which haue not reuerenced the ancient, nor pitied the children, & haue led away the beloued of the widow, and made the sole woman desolate of children. † But :: as for me what can I helpe you? † For he that hath brought the euils vpon you, he wil deliuer you out of the handes of your enemies. † walke children, walke: for I am left alone. † I haue put of the stole of peace, and I haue put vpon me the sackcloth of prayer, and I wil crie to the Highest in my dayes. † Be of good comfort my children, crie to our Lord, and he wil deliuer you out of the hand of the princes your enemies. † For I haue hoped in the euerlasting for your saluation: & ioy is come to me from the holie one vpon the mercie, which shal come to you from our euerlasting sauiour. † For I sent you forth with mourning and weeping: but our Lord wil bring you backe to me with ioy and gladnes for euer.

:: Ierusalem exhorteth her children to patience in their iust punishment, assuring them of Gods mercie and relaxation.

Deut. 28. v. 49. Iere. 5. v. 15.

† For

24 † For as the neighbours of Sion haue seene your captiuitie
from God: so shal they see also with celeritie your saluation
from God, which shal come vpon you with great honour, and
25 euerlasting brightnes. † Children patiently sustaine the wrath,
which is come vpon you: for thyne enemie hath persecuted
thee, but thou shalt quickly see his destruction: and thou shalt
26 get vp vpon his necke. † My delicate ones haue walked
rough waies, for they are led as a flocke taken violently of the
27 enemies. † Be of good comfort children, and crie out to our
Lord: for there shal be remembrance of you with him, that
28 hath led you away. † For as your minde hath bene to stray
from God: ten tymes so much shal you returning againe seeke
29 him. † For he that hath brought the euils vpon you, he againe
30 wil bring vnto you euerlasting ioy with your saluation. † Be
of good comfort Ierusalem: for he exhorteth thee, that named
31 thee. † The wicked afflicters shal perish, that haue vexed
thee: & they that haue reioyced in thy ruine, shal be punished.
32 † The cities which thy children haue serued, shal be puni-
33 shed: and she that receiued thy children. † For as she hath
reioyced in thy ruine, and bene glad at thy fal: so shal she be
34 made sorowful in her owne desolation. † And the reioycing
of her multitude shal be cut of, & her gladnes shal be turned
35 to mourning. † For fyre shal come vpon her from the euer-
lasting in long during dayes, and she shal be inhabited of di-
36 uels a great time. † Looke about ô Ierusalem toward the
37 East, and see the ioy that commeth to thee from God. † For
behold thy children come, whom thou hast let goe dispersed,
they come gathered together from the East euen to the West,
in the word of the holie one reioycing to the honor of God.

CHAP. V.

A consolatorie prophecie to Ierusalem, that her children shal be reduced with ioy from captiuitie.

1 PVT of Ierusalem the robe of mourning, and of thy vexa-
tion: and put on the beautie, and honor of that euerlasting
2 glorie, which thou hast of God. † God wil cloath thee with
the dublet :: of iustice, and wil put vpon thy head the mitre
3 of euerlasting honour. † For God wil shew his brightnes in
4 thee, which is vnder the heauen. † For thy name shal be na-
med of God to thee for euer: The peace of iustice, and honor
5 of pietie. † Arise Ierusalem, and stand on high: and looke

:: Mercie is here called iustice in respect of Gods promise, for although his

promise vvas of his only mercie, yet the performance procedeth also from his iustice.

about toward the East, and see thy children gathered together from the rysing of the sunne to the going downe, in the word of the holie reioycing at the memorie of God. † For they 6
went out from thee on foote led by the enimies: but our Lord wil bring them to the exalted into honour as children of the kingdom. † For God hath apoynted to humble euerie 7
high mountaine, and euerlasting rockes, and to fil vp valleis to be equal with the earth: that Israel may walke diligently to the honour of God. † And the woods also, and euerie tree 8
of sweetnes haue ouershadowed Israel by the commandment of God. † For God wil bring Israel with ioyfulnes in the 9
light of his maiestie, with mercie, and iustice, which is of him.

CHAP. VI.

Ieremie by his epistle forwarneth the Iewes, that they shal be captiues in Babylon: and after seuentie yeares shal be released: 3. exhorting them, al that time to auoid idolatrie: 7. largerly shewing the vanitie of idols.

A COPIE of the Epistle that Ieremie sent to them that were *a* to be led away captiues into Babylon, by the king of Babylon, to tel them according to that which was commanded him of God.

a Ieremie writte this Epistle before the common people were in Babylon, but Baruch redde it vnto them in Babylon, and so it was sent back to the rest, which were yet in Ierusalem.

† For the sinnes that you haue sinned before God, you shal 1 * *Iere 25. v. 8. 9. &c.*
be led away captiue into Babylon by Nabuchodonosor the king of Babylon. † Being entered therfore into Babylon, you 2
shal be there manie yeares, and long times euen vnto *b* seuen generations: and after this I wil bring you forth from thence with peace. † But now you shal see in Babylon goddes of 3 *Isa 44.*
gold, and of siluer, and of stone, and of wood to be caried vpon shoulders, shewing feare to the Gentiles. † Beware 4
therfore lest you also be like to the doing of strangers, and you be afrayd, and feare take you in them. † Seeing therfore the 5
multitude adoring behind, and before, say you in your hartes: Thou ought est to be adored ô Lord. † For mine *c* Angel is 6
with you: and my selfe *d* wil aske account of your soules. † For their tongue polished by the crafte sman, them selues 7
also layd ouer with gold, and siluer are false thinges, and they can not speake. † And as to a virgin that loueth ornaments: 8
so taking gold their goddes are forged. † Their goddes certes 9
haue golden crownes vpon their heades: wherof the priestes secretely conuey away from them gold, and siluer, and bestow it on them selues. † Yea and they geue therof to strumpettes, 10
and they

b *Tenne*, being the first article number, signifieth a general number; and so seuen generations signifie seuen times tenne, that is, seuentie yeares. Sometimes *seuen* do signifie a

and they decke whores: and againe when they receiue it of
11 the harlots, they decke their goddes. † But these are not deli-
12 uered from the rust, and the moth. † And these being couered
with a purple garment, they wype their face for the dust of
13 the house, which is very much among them. † And he hath
a scepter as a man, as a iudge of the countrie, that killeth him
14 not that offendeth against him. † He hath also in his hand a
sword, and an axe, but him selfe he deliuereth not from the
sword, and from robbers, wherby be it knowne to you that
15 they are not goddes. † Therfore feare them not. For as a mans
vessel being broken is made vnprofitable: such also are their
16 goddes: † they being placed in the house, their eies are ful of
17 dust by the feete of them that goe in. † And as vpon one, that
hath offended the king, the gates be shut round about, or as
the dead brought to the graue, so doe the priestes gard the
doores with shuttings, and lockes, lest they be spoyled of
18 theeues. † They light candles to them, and that manie, of the
which they can see none: but they are as beames in the house.
19 † And they say that the serpents which are of the earth, gnaw
out their hartes, whiles they eate them and their garment, and
20 they feele not. † Their faces are blacke with the smoke, that
21 is made in the house. † The owles, and the swallowes flye
vpon their bodie, and vpon their head, and the birdes also, the
22 cattes in like manner. † Wherby you may knowe that they
23 are not goddes. Therfore feare them not. † The gold also
which they haue, is for bewtie, vnles a man wype of the rust,
they shal not shine: for neither when they were moulten, did
24 they feele. † With :: al price are they bought, whereas there
Isa. 46. v. 7. 25 is no breath in them. † As being without feete they are caried
vpon shoulders, shewing their basenes to men. Be they con-
26 founded also that worship them. † Therfore if they fal to
the ground, they rise not vp of them selues, nor if a man set
him vpright, shal he stand by him self, but as to dead men their
27 giftes shal be set before them. † Their priestes sel their sacri-
fices, and abuse them: likwise also their wiues plucking from
them, impert nothing, neither to the sicke, nor to the begger.
28 † Of their sacrifices wemen in childbed, and in flowers doe
touche: knowing therfore by these thinges that they are not
29 goddes, feare them not. † For whence are they called goddes?
Because wemen offer to the goddes of siluer, and gold, and
30 wood: † And priestes sitte in their houses, hauing their gar-
ments

generalitie, because this whole world is counted by seuen dayes: sometimes. 100. signifie the same; as *Gen.15.v 16.* 400. yeares are called four generations.

e The Angel which guided this people coming out of Ægypt. *Exo. 12. 33.* protected them also in Babylon.

d The innumerable absurdities in forging and adoring false goddes here recited by the prophet shew how foolish & sensles they are, that serue idols, or anie images for goddes.

:: Idolaters imagining that sensles idols had diuine powre, foolishly estemed them of great value, & price.

ments rent, and their heades, & beard shauen, whose heades
be bare. † And they were crying before their goddes, as at the
supper of the dead. † The priests take away their garments, 32
and they cloath their wiues & their children. † Neither if they 33
suffer anie euil, nor if anie good of anie man, are they able to
recompense it: neither can they make a king, nor take him
away: † In like maner they can neither geue riches, nor requyre 34
euil. If a man vow a vow vnto them, and performe it not;
neither this doe they require. † They deliuer not a man from 35
death, nor saue the weake from the mightier. † The blind 36
man they restore not to his sight: they shal not deliuer a man
out of necessitie. † They shal not pitie the widow, nor doe 37
good to the fatherlesse. † Like vnto the stones of the mountaine 38
are their goddes, of wood, and of stone, and of gold, and of
siluer. & they that worship them, shal be confounded: † How 39
then is it to be supposed, or to be sayd, that they are goddes?
† Moreouer the Caldees themselues not honoring them: 40
who when they heare that the dumme can not speake, they
offer it to Bel, requesting of him, that it may speake. † As 41
though they could feele that haue no motion: and they,
when they shal vnderstand, wil leaue them: for their goddes
them selues haue no sense. † And wemen compassed with 42
cordes, sit in the waies, burning the bones of oliues. † And 43
when one of them being drawen of some passenger shal lie
with him, she vpbraydeth her neighbour, that she is not
counted worthie, as her self, neither is her cord broken.
† But al thinges that are done about them. are false, how is it 44
then to be thought, or to be sayd, that they be goddes? And
they are made by crafte smen, & by goldsmithes. They shal be
nothing els, but that which the priestes wil haue them to be.
† For the artificers themselues, that make them, are of no long 46
time. Why, can those thinges then that are made by them, be
goddes? † But they haue left forged things & reproch, to them 47
that shal come after. † For when battel commeth vpon them, 48
and euils: the priestes deuise with them selues, where they
may hide them selues with them. † How then may they be 49
thought, that they are goddes, which neither deliuer them
selues from battel, nor saue them selues from euils? † For 50
seing they be of wood, & layd ouer with gold, and with siluer,
it shal be knowne afterwards that they are false thinges, of al
the Gentiles, and kinges: Which are manifest that they are

no goddes,

no goddes, but the workes of mens handes, and no worke
51 of God is with them. † Whence then is it knowne, that they
are not goddes, but the workes of mens handes, & no worke
52 of God is in them? † A king to the countrie they raise not vp,
53 neither shal they geue rayne to men. † Iudgement also they
shal not decerne, neither shal they deliuer countries from
iniurie: because they can not do nothing, as choughes betwen
54 the heauen and the earth. † For when fire shal fal into the
house of the woodden, and siluer, and golden goddes, their
priestes in dede shal flee, and be deliuered: but themselues as
55 beames shal be burnt in the middes. † And king and battel
they shal not resist. How is it then to be supposed, or to be
56 receiued that they are goddes? † Not from theeues, nor from
robbers shal the goddes of wood, and of stone, and layd ouer
with gold, and with siluer deliuer them selues, stronger then
57 which are the wicked men. † The gold, and siluer, and the
garment where with they are couered, they shal take from
them, and shal depart, neither shal they helpe themselues.
58 Therfore it is better to be a king shewing his strength: or a
profitable vessel in the house, wherin he wil glorie that posses-
seth it: or a doore in the house, which kepeth the thinges that
59 are therin, then false goddes. † The sunne certes, and the
moone, and the starres wheras they are bright, and sent forth
60 for profitable vses, obey. † Likewise also the lightning, when
it shal appeare is perspicuous: and the winde also bloweth the
61 self same in euerie countrie. † And the clowdes, which when
God shal command to walke throughout the whole world,
62 they doe that which is commanded them. † The fyre also
being sent from aboue to consume mountaines, and woodes,
doeth that which is commanded it. But these neither in shapes,
63 nor in vertues are like to one of them. † Wherfore neither
is it to be thought, nor to be said, that they be goddes: wheras
they can neither iudge iudgment, nor doe anie thing for men.
64 † Knowing therfore that they are not goddes, then feare
65 them not. † For neither shal they curse, kinges, nor blesse
66 them. † Signes also in the heauen to the Gentiles they shew
not, neither shal they shine as the sunne, nor geue light as the
67 moone. † Beastes are better then they, which can flie vnder
68 the roofe, and profite themselues. † By no meanes therfore
is it manifest vnto vs, that they are goddes: for which cause
69 feare them not. † For as in a garden of cucumbers a scarcrow

keepeth nothing, so are their goddes of wood, and of siluer, and layd ouer with gold. † After the same sorte also in a garden 70
the white thorne, vpon the which euerie bird sitteth. In like manner also their goddes of wood, and layd ouer with gold, and with siluer, are like to a dead bodie cast forth in the darke. † By the purple also and the murex colour layde 71
vpon them, which fadeth, you shal know that they are not goddes. At the last also they are consumed, and shal be a reproch in the countrie. † Better is therfore the iust man, that 72
hath not Idols: for he shal be farre from reproches.

THE ARGVMENT OF EZECHIELS PROPHECIE.

Ezechiel and Ieremie like in manie respectes, prophecied for most part the same thinges.

EZECHIEL *a* Priest, *and a* Prophet, *and at last a* Martyr; *as likewise Ieremie was, nere of the same age, prophecied for the most part the same thinges; but Ieremie beganne to prophecie a childe, in Ieruſalem, and finally in Ægypt: Ezechiel when he was about thirtie yeares old, in Babylon, where he was in captiuitie with King Iechonias and others.* The beginning and end of his Prophecie are so obscure, that amongst the Hebrewes (*saith S. Ierom*) none may reade these partes, nor the beginning of Geneſis, before the age of thirtie yeares. *The three first chapters conteyne a wonderful vision, wherin the Prophet saw God as sitting in a glorious throne, resting as it were vpon foure liuing creatures, drawing strangely foure wheeles. Secondly, in one and twentie chapters following he prophecieth the destruction of Ieruſalem and the Temple, with the captiuitie of the people for their enormious sinnes. Thirdly in eleuen more chapters, he prophecieth the like of diuers other nations. Fourtly, in foure other chapters, he foresheweth the reduction of the Iewes from captiuitie, but more especially the Redemption of mankinde by Christ, and the glorious state of his Church. Finally, in the other nine chapters, he describeth, but meruelous obscurely, his last vision of the restauration of the Temple, Sacrifices, Prieſtes, and other religious thinges perteyning therto; but principally concerning the Church of Christ, both militant and triumphant.*

Martyrol 10 Apri. 1. Maij.

4. Reg. 44. Ep. ad Paulin.

The contents diuided into fiue partes.

Ch. 1. 4. 25. 36. 40.

THE

THE PROPHECIE OF EZECHIEL.

CHAP. I.

By the riuer of Chobar nere Babylon, Ezechiel seeth in vision a tempestious whirlewinde, 5. and strange shapes, 10. of a man, a lion, an oxe, and an eagle: 15. of foure wheeles, 22. and of a man sitting gloriously on a throne in the firmament.

The first part. The prophets first vision, & mission to preach.

1 AND :: it came to passe in † the thirtith yeare, in the fourth, in the fifth of the moneth, when I was in the middes of the captiues beside the riuer
2 Chobar, the heauens were opened, and I saw the visions of God. † In the fifth of the moneth, the same is the fifth yeare of the transmigration of king Ioachin,
3 † the word of our Lord was made to Ezechiel the sonne of Buz priest in the land of the Chaldees, by the riuer Chobar:
4 and there the hand of our Lord was made vpon him. † And I saw, and behold a whirlewinde came from the North: and a great clowde, & a fire inuoluing, and brightnes round about it: & out of the middes therof as it were the forme of amber,
5 that is, out of the middes of the fire: † and out of the middes
animalium. therof the similitude of foure * liuing creatures: and this was
6 their look: the similitude of a man in them. † There were four
7 faces to one, and foure winges to one. † Their feete streight feete, and the sole of their foote as the sole of a calues foote,
8 and sparkes as the forme of glowing brasse. † And the handes of a man vnder their winges in foure partes: and they had
9 faces, and winges by the foure partes. † And the winges of them were ioyned one to an other. They :: returned not when
10 they went: but euerie one went before his face. † And the similitude of their countenance: the face of a man, and the face of a lyon on the right hand of them foure: and the face of an oxe, on the left hand of them foure: and the face of an
11 eagle ouer them foure. † And their faces, and their winges were streched out aboue: two winges of euerie one were ioyned, and two couered their bodies:
12 † and euerie one of them walked before his face: where the force of the spirite was,

:: The coniunction, *And*, being the first word, either ioyneth the context to the title, or (as S. Gregorie expounderh it) the exterior wordes vttered to the interior reueled to the prophet in spirit.

:: Either the thirtith yeare of his age; or the 30. since the captiuitie was prophecied, in the reigne of Iosias. 4. *Reg.* 22. v. 18.

:: They turned not about (v. 12.) but hauing faces on euery side were readie to goe euerie way.

thither they went: neither did they returne when they went: neither did they returne when they walked. † And the similitude of the liuing creatures, their looke as it were of coales of burning fire, & as it were the resemblance of lampes. This was the vision running in the middes of the liuing creatures, brightnes of fire, and from the fire lightening going forth. † And the liuing creatures went, and returned after the similitude of glistering lightning. † And when I beheld the liuing creatures, there appeared one wheele vpon the earth by the liuing creatures, hauing foure faces. † And the shape of the wheeles, and the worke of them, as it were apparence of the sea: and one similitude of them foure: and their apparence and worke, as if it were :: a wheele in the middes of a wheele. † By their foure partes going they went: and they returned not when they walked. † There was a stature also to the wheeles, and height, and a fearful forme: and the whole bodie was ful of eies round about them foure. † And when the liuing creatures walked, the wheeles also walked together by them: and when the liuing creatures were lifted vp from the earth, the wheeles also were lifted vp together. † Whither soeuer the spirit went, thither the spirit going, the wheeles also were lifted vp withal, folowing it: for the spirit of life was in the wheeles. † With them going they went, and with them standing they stood, and with them lifted vp from the earth, the wheeles also were lifted vp together, folowing them: because the spirit of life was in the wheeles. † And a similitude ouer the heades of the liuing creatures of the firmament, as it were the sight of christal dreadful, and streched out ouer their heades aboue. † And vnder the firmament the winges of them streight one toward an other, euerie one with two winges couered his bodie, and the other was couered in like maner. † And I heard the sound of the winges, as it were the sound of manie waters, as it were the sound of the high God, when they walked, it was as the voice of a multitude, as the sound of a campe, and when they stood, their winges were let downe. † For when a voice was made aboue the firmament, that was ouer their head, they stood, and let downe their winges. † And :: aboue the firmament, that hung ouer their head, as it were the forme of the sapphire stone the similitude of a throne, and vpon the similitude of the throne, a similitude as it were the shape of a man aboue. † And I saw as it were

15 14 15 16 17 18 19 20 21 22 23 24 25 26 27

:: S. Gregorie expounding this vision of the foure Euangelistes, or of the whole new Testament, teacheth that the old & new Testaments are each in the other; both teaching the same thinges in diuers maners. *ho. 6. in Ezech.*

:: In this chapter the prophet describeth foure partes of a vision which he saw at one time: of a whirlewinde v. 4. of foure liuing creatures. v. 5 of foure wheeles v. 15. & of a man sitting in a throne in the firmament v. 26. For vnderstanding of al which, lerned large commentaries do hardly suffice.

the

the forme of amber, as the resemblance of fire within it round about: from his loines & vpward, and from his loines downward, I saw as it were the resemblance of fire glistering round
28 about. † As the forme of the bow when it is in a clowde on a day of rayne, this was the forme of the brightnes round about.

CHAP. II.

The Prophet terrified with the vision, is encoreged by Gods spirite. 3. And is sent to preach 9. penance, and the seruice of God.

1 THIS was the vision of the similitude of the glorie of our Lord. And I saw, and I fel on my face, and I heard the voice of one speaking. And he said to mee: :: Sonne of
2 man stand vpon thy feete, and I wil speake with thee: † And the spirit entered into me after that he spake to me, and he sette me vpon my feete: and I heard him speaking to me,
3 † and saying: Sonne of man, I send thee to the children of Israel, to nations apostates wich haue reuolted from me: they, and their fathers, haue gransgressed my couenant euen vnto
4 this day. † And they are children of an hard face, and of an hart that can not be tamed, to whom I send thee: and this thou
5 shalt say to them: Thus saith our Lord God: † If perhaps they at the least wil heare, and if perhaps they wilcease, because it is an exasperating house: and they shal know that there was a
6 prophet in the middes of them. † Thou therfore ô sonne of man feare them not, neither be afrayd of their wordes: because the incredulous and subuerters are with thee, and thou dwellest with scorpions. Feare not their wordes, and of their lookes be not afrayd: because it is an exasperating house.
7 † Thou therefore shalt speake my wordes to them, if perhaps they wil heare, and be quiet, because they are prouokers to
8 anger. † But thou sonne of man heare whatsoeuer I speake to thee: & be not exasperating, as it is an exasperating house:
9 open thy mouth, and eate whatsoeuer I geue thee. † And I looked, and behold, an hand sent to me, wherin was a rowled booke: and he spred it before me, which was writen within and without: and there were writen in it :: lamentations, and :: a song, and :: woe.

:: Our Sauiour of his great humilitie and his singular loue towards mankinde, often calleth him self the *Sonne of man*, but no other so called him. Here the Angel most frequently calleth Ezechiel *the Sonne of man*, as wel to distinguish betwen Angelical & humane kind, as in honour of Christ, of whom this and other propheties were figures: but why Ezechiel, and scarse anie other (*Dan.* 8. v. 17.) had this title is hard to explicate.

:: *Lamentations* perteine to the penitent: ::*Songue* to the praises of God: :: *Woe* to the desperate damned.

CHAP. III.

Against a stubborne people, to whom he must preach, 8. the prophet is streingthened, 12. by increase of spirite: 17. charged to execute his office. 22. But first to be silent for a time,

AND he said to me: Sonne of man whatsoeuer thou shalt finde eate: :: eate this volume, and going speake to the children of Israel. † And I opened my mouth, and he fed me with that volume: † and he said to me: Sonne of man thy bellie shal eate, and thy bowels shal be filled with this volume, which I geue thee. And I did eate it: and it was made in my mouth sweete as honie. † And he said to me: Sonne of man goe to the house of Israel, and thou shalt speake my wordes to them. † For not to a people of profound speach, and of an vnknowne tongue art thou sent, to the house of Israel. † Neither to manie peoples of profonnd speach, & of an vnknowne tongue, whose wordes thou canst not heare: and if thou were sent to them,:: they would heare thee. † But the house of Israel wil not heare thee: because they wil not heare me. for al the house of Israel is of a shameles forehead, and hard harted. † Behold I haue made thy face stronger then their faces, and thy forehead harder then their foreheads. † As the adamant, and as the flint stone haue I made thy face: feare them not, neither be afrayd of their face: because it is an exasperating house. † And he said to me: Sonne of man, al my wordes which I speake to thee, take in thy hart, and heare with thine eares: † And goe, enter into the transmigration, to the children of thy people, and thou shalt speake to them, and shalt say to them: Thus saith our Lord God: if perhaps they wil heare, and be quiet. † And the spirit tooke me vp, and I heard behinde me the voice of a great commotion: Blessed be the glorie of our Lord from his place, † and the voice of the winges of liuing creatures striking one against an other, & the voice of wheeles folowing the liuing creatures, and the voice of a great commotion. † The spirit also lifted me, & tooke me vp: & I went away bitter in the indignation of my spirit: for the hand of our Lord was with me, strengthening me. † And I came to the transmigration, to the heape of new corne, to them, that dwelt by the riuer Chobar, and I sate where they sate: and I taried there seuen dayes mourning in the middes of them. † And when seuen dayes, were passed, the word of our Lord was made to me, saying: † Sonne of man, a watchman to the house of Israel haue I geuen thee: and thou shalt heare the word out of my mouth, and shalt tel it them from me. † If when I say to the impious: Dying thou shalt dye: thou tel him not, nor speake that he may be turned away from his impious way, and

1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18

:: By this Metaphor of eating a booke is signified, that the prophet receiued reuelations from God, as appeareth. v. 10. &c.

:: By this place and the like (Mat. 11. v. 21.) it semeth that the same grace being offered to diuers persons, some do accept it, and some do not: but the cause of differenceis by more grace added to the former which was sufficient before, and by this superaddition is made effectual. That God geueth this abundance to some is of his mercie, and that he geueth it not to others is no iniurie. Ro 9.

and liue: the same impious man shal dye in his iniquitie, but
19 his bloud I wil requyre at thy hand. † But if thou denounce
to the impious, and he be not conuerted from his impietie,
and from his impious way: he verely shal dye in his iniquitie,
20 but thou hast deliuered thy soule. † Yea and if the iust shal be
turned from his iustice, & shal doe iniquitie: I :: wil lay a stum-
bling blocke before him, he shal dye: because thou hast not
told him, he shal dye in his sinne, and his iustices which he
hath done shal not be in memorie: but his bloud I wil require
21 at thy hand. † But if :: thou warne the iust that the iust sinne
not, and he doe not sinne: liuing he shal liue, because thou
22 hast warned him, and thou hast deliuered thy soule. † And the
hand of our Lord was made vpon me, and he said to me: Ri-
sing goe out into the fielde, and there I wil speake with thee.
23 † And rising I went out into the filde: and behold the glorie
of our Lord stood there as it were the glorie, which I saw by
24 the riuer Chobar: and I fel on my face: † And the spirit en-
tered into me, and set me vpon my feete: and he spake to me,
and sayd to me: Goe in, and be shut vp in the middes of thy
25 house. † And thou sonne of man, behold bandes are geuen
vpon thee, and they shal binde thee in them: and thou shalt
26 not goe forth from the middes of them. † And I wil make thy
tongue cleaue to the roofe of thy mouth, and thou shalt be
dumme, not as a man controwling: because it is an exaspera-
27 ting house. † But when I shal speake to thee, I wil open thy
mouth, and thou shalt say to them: Thus saith our Lord God:
He that heareth, let him heare: and he that is quiet, let him be
quiet: because it is an exasperating house.

:: I wil take away my grace from him, in punishment of his reuolting from me.

:: A preachers office is as wel to warne the iust to persuere in iustice as to admonish the wicked to repent, & returne to God.

CHAP. IIII.

The future siege of Ierusalem is described in a bricke. 4. The time of captiuitie of Israel, and of Iuda is signified by sleeping. 390. dayes on the left side, and fourtie on the right. 9. Famine is also signified by bread sprinkled with dung.

The 2. part. The destruction of Ierusalem and the Temple, with the captiuitie of the people for their sinnes.

1 AND thou sonne of man take thee a bricke, & thou shalt
put it before thee: and thou shalt draw in it the citie of
2 Ierusalem. † And thou shalt lay siege against it, and shalt build
munitions, and cast vp :: a bancke, and pitch campes against
3 it, and place engines round about. † And thou take thee an
yron frying panne, and thou shalt set it as an yron wal betwen
thee & the citie: and thou shalt set thy face stedely toward it,
and it

:: To make a banck, a ditch is also made, ordinarily aboue three foote depe, & the earth

cast vp towardes the towne besieged make couert passage about seuen foot in height by which trench men aproch more safely towards the wal, where they purpose to make batterie, breach, and assault.

:: It is very hard to explicate, how the tenne tribes were 390. yeares in captiuitie.

:: And from what time the 40. yeares are counted, seing it is certaine, that the two tribes were in captiuitie. 70. yeares. See S. Ierom in Ezech.

and it shal be besieged, and thou shalt compasse it: which is a signe to the house of Israel. † And thou shalt sleepe vpon thy 4
left side, and shalt put the iniquities of the house of Israel vpon it, according to the number of the daies, that thou shalt sleepe vpon it, and thou shalt take their iniquitie. † And I 5
haue geuen thee the yeares of their iniquitie, according to the number of daies :: three hundred and ninetie daies: and thou shalt beare the iniquitie of the house of Israel. † And when 6
thou hast accomplished these thinges, thou shalt sleepe vpon thy right side the second time: and thou shalt take the iniquitie of the house of Iuda :: fourtie daies. a day for a yeare, a day, I say, for a yeare I haue geuen thee. † And thou shalt turne 7
thy face to the siege of Ierusalem, and thine arme shal be stretched out: and thou shalt prophecie against it. † Behold I haue 8
compassed thee with bandes: and thou shalt not turne thy self from thy side vnto the other side, til thou accomplish the daies of thy siege. † And thou take thee wheate and barley, and 9
beanes, and lintiles, and millet, and fitches: and thou shalt put them into one vessel, and make thee loaues according to the number of the daies, that thou shalt sleepe vpon thy side: three hundred and ninetie daies shalt thou eate it. † And thy meate, 10
that thou shalt eate, shal be in weight twentie staters a day: from time to time thou shalt eate it. † And water by measure 11
thou shalt drinke, the sixt part of an hin: from time to time thou shalt drinke it. † And as hearth baken barley bread thou 12
shalt eate it: and with the dung that commeth out of a man, thou shalt couer it before their eies. † And our Lord said: So 13
shal the children of Israel eate their bread polluted among the Gentils, to the which I shal cast them out. † And I said: A, a, 14
a, ô Lord God, behold my soule is not polluted, & a dead thing, and thing torne of beastes I haue not eaten from mine infancie euen til this time, and al vncleane flesh hath not entered into my mouth. † And he said to me: Behold I haue geuen thee 15
dung of oxen for mans dung, and thou shalt make thy bread therwith. † ¦And he said to me: Sonne of man: Behold I wil 16
breake :: the staffe of bread in Ierusalem: and they shal eate bread in weight, and in carefulnes: and they shal drinke water in measure, and in distresse. † That bread and water fayling, 17
euerie man may fal against his brother, & they may pine away in their iniqnities.

:: As a staffe aydeth the weake, so bread sustaineth al men.

CHAP.

Chap. V.

By the heare of the prophets head and beard powled, and diuerſly deſtroyed, 5. is ſignified the deſtruction of the Iewes. 10. The fathers and ſonnes eating one an other, 12. in extremitie of peſtilence, famine, and ſword.

1 And thou ſonne of man take thee a sharpe knife, ſhauing the heares: and thou shalt take it and draw it ouer thy head, and ouer thy beard: and thou shalt take thee a bal-
2 lance of weight, and shalt diuide them. † The third part thou shalt burne with fire in the middes of the citie, according to the accomplishing of the dayes of the ſiege: and thou shalt take a third part, and cut it with the knife in :: the circuite therof: but the other third part thou shalt ſcatter into the
3 wind, and I wil draw the ſword after them. † And thou shalt take therof a ſmal number: and shalt binde them in the skirt
4 of thy cloke. † And of them againe thou shalt take, and shalt caſt them forth in the middes of the fire, and shalt burne them with fire: and out of it shal come forth a fire into al the houſe
5 of Iſrael. † Thus ſaith our Lord God: This is Ieruſalem, I placed her in the middes of the Gentils, and countries round
6 about her. † And ſhe hath contemned my iudgements, ſo that she was more impious then the Gentils: and my precepts more then the landes, that are round about her. For they haue caſt away my iudgements, and in my precepts they haue not
7 walked. † Therfore thus ſaith our Lord God: Becauſe you haue paſſed the Gentils, that are round about you, & haue not walked in my precepts, & haue not done my iudgements, and according to the iudgements of the nations, which are round
8 about you, you haue not wrought. † Therfore thus ſaith our Lord God: Behold I to thee, and I myſelf wil do iudgements,
9 in the middes of thee in the eyes of the Gentils. † And I wil doe in thee that which I haue not done: and the like wherof
10 I wil doe no more for al thine abominations. † Therfore :: the fathers shal eate the ſonnes in the middes of thee, and the ſonnes shal eate their fathers: and I wil doe iudgements in thee, and I wil ſcatter al thy remnant into euerie winde.
11 † Therfore I liue, ſaith our Lord God: Vnles for that thou haſt violated my ſanctuarie in al thine offences, and in al thine abominations: I alſo doe breake thee, and mine eye shal not
12 ſpare, and I wil not haue mercie. † The third part of thee shal dye with the peſtilence, & shal be conſumed with famine

:: In other cities of Iuda nere Ieruſalem.

:: Ieremie, *Lament.* 2 and *Baruch. ch.* 2 propheeied of the ſame diſtreſſe by famine in the ſiege of Ieruſalem.

in the middes of thee: and a third part of thee shal fal by the sword round about thee: and thy third part I wil scatter into euerie wind, and I wil draw a sword after them. † And I wil accomplish my furie, & wil make mine indignation rest in them, and wil be comforted: & they shal know that I the Lord haue spoken in my zele, when I shal haue accomplished mine indignation in them. † And I wil make thee a desert, and a reproch to the nations, that are round about thee, in the sight of euerie one that passeth by. † And thou shalt be a reproch, and :: blaspemie, an example, and astonishment amongst the nations, that are round about thee, when I shal haue done iudgements in thee in furie, and in indignation, and in the rebukes of anger. † I the Lord haue spoken: When I shal send verie sore arrowes of famine vpon them: which shal be mortiferous, and which I shal send to destroy you: and I wil gather famine vpon you, and wil breake among you the staffe of bread. † And I wil send in vpon you famine, and very sore beastes euen to destruction: and pestilence, and bloud shal passe through thee, and the sword I wil bring in vpon thee. I the Lord haue spoken.

:: Blasphemie is here taken improperly, and signifieth that other nations shal not only reproch Ierusalem, but also taunt and scoffe at her miseries.

CHAP. VI.

For idolatrie the people shal be diuersly destroyed: 8. til the reliques conuert to God.

AND the word of our Lord was made to me, saying: † Sonne of man set thy face toward :: the mountaines of Israel, and thou shalt prophecie to them, † and shalt say: Mountaynes of Israel heare ye the word of our Lord God: Thus saith our Lord God to the mountaines, and litle hilles, and to the rockes, & the vallees: Behold I wil bring vpon you the sword, and wil destroy your excelses, † and cast downe your altars, and your idols shal be broken: and I wil ouerthrow your slaine before your idols. † And I wil lay the carcasses of the children of Israel before the face of your idols: and I wil disperse your bones about your altars † in al your habitations. The cities shal be desolate, and the excelses shal be cast downe, and destroyed, and your altars shal perish, and shal be broken: and your idols shal cease, and your temples shal be destroyed, and your workes shal be defaced. † And the slaine shal fal in the middes of you: and you shal know that I am the Lord. † And :: I wil leaue in you them, that shal escape

::Idolatrie was most especially committed in mountaines, or hilles, and therfore both idols and idolaters were destroyed in the same places.

:: Gods perpetual prouidence stil preserueth some

escape the sword in the Gentils, when I shal dispersse you in
9 the landes. † And your deliuered shal remember me amongst
the Gentils, to which they are led captiuitie: becausse I haue
broken their hart fornicating, and reuolting from me: and
their eyes fornicating after their idols: and :: they shal misslike
with them selues vpon the euils which they had done in al
10 their abominations. † And they shal know that I the Lord
11 haue not spoken in vaine to do them this euil. † Thus saith
our Lord God: Strike thy hand, and knocke thy foote, and
say: Alas, to al the abominations of the euils of the house of
Israel: becausse they shal fal by sword, famine, and pestilence.
12 †He that is far of, shal dye with pestilence: and he that is nere,
shal fal by the sword: and he that shal be left, and besieged,
shal dye for famine: and I wil accomplish mine indignation
13 in them. † And you shal know that I am the Lord, when your
slaine shal be amongst the middes of your idols, in the circuit
of your altars, in euerie high hil, & in al the toppes of moun-
taines, and vnder euerie wooddie tree, and vnder euerie oake
with thicke branches, the place where they burnt frankin-
14 censse smelling sweetly to al their idols. † And I wil strech
forth my hand vpon them: and wil make the land desolate,
and destitute from the desert of Deblatha in al their habi-
tations: and they shal know that I am the Lord.

reliques that serue him sincerely, and before those debroken part from this vvorld, :: others doe repent and returne to God,

CHAP. VII.

Miseries shal be so great, 8. and shal come so presently, 16. that few shal escape, and those also shal be in great terrour, and affliction.

1 AND the word of our Lord was made to me, saying:
2 † And thou sonne of man, thus saith our Lord God to
the land :: of Israel: The end is come, come is the end vpon
3 the foure quarters of the land. † Now an end vpon thee, and
I wil send my furie vpon thee: and I wil iudge thee according
to thy wayes: and I wil lay against thee al thine abominations.
4 † And vpon thee mine eye shal not spare, and I wil not haue
mercie: but I wil lay thy waies vpon thee, and thyne abomi-
nations shal be in the middes of thee: and you shal know
5 that I am the Lord. † Thus saith our Lord God: One affliction,
6 loe affliction cometh. † An end cometh, there cometh an end,
7 it hath awaked against thee: behold it commeth. † Destruction
commeth vpon thee, which dwellest in the land: the time
commeth, the day of slaughter is nere, and not of the glorie

:: By Israel is here meant al the countrie of Iurie, as appeareth by the generalspeach folovving, *the foure quarters of the land.*

of mountaines. † Now streightway I powre out my wrath vpon thee, and I wil accomplish my furie in thee: and I wil iudge thee according to thy wayes, and I wil lay vpon thee al thy wicked deedes. † And mine eye shal not spare, neither wil I haue mercie: but I wil lay thy wayes vpon thee, and thine abominations shal be in the middes of thee: and you shal know that I am the Lord that strike. † Behold the day, behold it commeth: destruction is gone forth, the rod hath floorished, pride hath budded. † Iniquitie is risen in the rodde of impietie: not of them, and not of the people, nor of the sound of them: and there shal be no rest in them. † The time commeth, the day is at hand: he that bieth let him not reioyce: and he that selleth, let him not mourne: becausse wrath vpon al the people therof. † Becausse he that selleth, :: shal not returne to that, which he hath sold, and as yet in the liuing the life of them. For the vision shal not goe backe to al the multitude therof: and man in the iniquitie of his life shal not be strengthened. † Sound you with the trumpet, let al be prepared, and there is none to go to the battel: for my wrath shal be vpon al the people therof. † The sword without: and the pestilence, and famine within: he that is in the filde shal dye by the sword: and they that are in the citie, shal be deuoured with the pestilence, and famine. † And those of them that flee shal be saued: and they shal be in the mountaines as doues of the valleis al trembling, euerie one in his iniquitie. † Al handes shal be dissolued, and al knees shal runne with waters. † And they shal gird themselues with heare cloathes, and feare shal couer them, and in euerie face confusion, and vpon al their heades baldnes. † Their siluer shal be throwne forth, and their gold shal be into a dunghil. Their siluer, and their gold shal not be able to deliuer them in the day of the furie of our Lord. Their soule they shal not satisfie, and their bellies shal not be filled: becausse it is made :: a scandal of their iniquitie. † And the ornament of their Iewels they haue turned into pride, and the images of their abominations, and idols they haue made of it: for this cause haue I geuen it them into vncleanes: † and I wil geue it into the handes of aliens to spoyle, and to the impious of the earth for a praye, and they shal contaminate it. † And I wil turne away my face from them, & they shal violate my * secrete: and spoylers shal enter into it, and shal contaminate it. † Make a conclusion: becausse the

1 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23

:: In the yeare of Iubeley the landes vvhich vvere sold, returned to the seller or to his heyres; *Leuit.* 25. but in the captiuitie there could be no such recouerie.

:: Adorning of idols with much gold was occasion that the Chaldees spoyled the citie more eagerly.

* *arcanū.*

the land is ful of the iudgement of bloud, and the citie ful of
24 iniquitie. † And I wil bring the worst of the nations, and they shal possesse their houses: and I wil make the pride of the mightie to cease, and they shal possesse their sanctuarie.
25 † Distresse comming vpon them, they wil seeke peace, and
26 there shal be none. † Truble shal come vpon truble, and report vpon report, and they shal seeke vision of the prophete, and :: the law shal perish from the priest, and counsel from
27 the ancientes. † The king shal mourne, and the prince shal be clothed with sorowfulnes, and the handes of the people of the land shal be trubled. According to their way wil I doe to them, and according to their iudgements I wil iudge them: and they shal know that I am the Lord.

:: This & other like places signifie scarsitie of Priestes to teach the law, in the captiuitie, but not an vniuersal destruction or want of al. For euen then also God conserued some reliques, as appeareth, *Malach.* 2.

CHAP. VIII.

In an other vision the prophet seeth innumerable most abominable idolatries, 11. *committed by al sortes of men, and wemen,* 17. *for which God wil no longer spare them.*

1 AND it came to passe in :: the sixt yeare, in the sixt moneth, in the fifth of the moneth: I sate in my house, and the ancients of Iuda sate before me, and the hand of our Lord
2 God fel there vpon me. † And I saw, and behold a similitude as it were the resemblance of fire: from the resemblance of his loynes, and downeward, fire: and from his loynes, and vpward, as it were the resemblance of brightnes, as
3 the appearance of amber. † And the similitude of a hand put forth tooke me by the lockes of my head: and the spirite lifted me vp betwen the earth and the heauen, and brought me into Ierusalem in the vision of God, beside the inner doore, that looked to the North, where was set an idol of zele to
Deut. 3, 7. 22. 4 prouoke emulation. † And loe there the glorie of the God of Israel according to the vision which I had seene in the filde.
5 † And he said to me: Sonne of man, lift vp thine eyes to the way of the North. And I lifted vp mine eyes to the way of the North: and behold on the North of the porte of the altar the
6 idol of zele in the verie entrie. † And he said to me: Sonne of man, doest thou see thinkest thou what these doe, the great abominations, that the house of Israel doth here, that I may depart far from my sanctuarie? and yet turning thou shalt see
7 greater abominations. † And he brought me into the doore
8 of the court: and I saw, and behold one hole in the wal. † And

:: After that the prophet had rested in his house. 390. dayes in which time when so euer he slept, he lay only on his left side, & 40. dayes in like maner on his right side, which was in al. 430. dayes, which make one yeare two moneth, and fiue dayes, the next day he had this other vision before he went forth to preach.

he said to me: Sonne of man digge the wal. And when I had digged the wal, there appered one doore. † And he said to me: Goe in, and see the most wicked abominations, which these doe here. † And being entered in I saw, and behold euerie similitude of creeping creatures, and of beasts, abomination, and al the idols of the house of Israel were painted in the wal round about through out. † And seuentie men of the ancients of the house of Israel, and Iezonias the sonne of Saphan stood in the middes of them, that stood before the pictures: and euerie one had a censar in his hand: and a vapour of a clowde rose vp from the frankincense. † And he said to me: Surely thou seest sonne of man what thinges the ancients of the house of Israel, doe in darkenes, euerie one in the secret of his chamber: for ‡ they say: Our Lord seeth vs not, our Lord hath forsaken the earth. † And he said to me: Yet turning thou shalt see greater abominations, which these doe. † And he brought me in by the doore of the gate of the house of our Lord, which looked to the North: and behold their wemen sate mourning for ‡ Adonis. † And he said to me: Surely thou hast seene ô sonne of man: yet turning thou shalt see greater abominations then these. † And he brought me into the inner court of the house of our Lord: and behold in the doore of the temple of our Lord betwen the porch and the altar, as it were fiue and twentie men hauing their backes against the temple of our Lord, and their faces to the East: and they adored toward the rising of the sunne. † And he said to me: Surely thou hast sene ô sonne of man: why, is this a light thing to the house of Iuda, that they should doe these abominations, which they haue done here: becausе they replenishing the land with iniquitie, are turned to prouoke me? and behold they put a bough to their nosthrels. † Therfore I also wil doe in my furie: mine eye shal not spare, neither wil I haue mercie: and when they shal crie to mine eares with a lowd voice, I wil not heare them.

‡ VVicked men either do not beleue, or litle consider Gods knowledge, and prouidence, of al thinges, and so fal into idolatrie.

‡ Rabbi Dauid and Rabbi Salomon vvrite that the image of this idol being made of brasse had eyes of lead, and vvhen the brasse was made hote, by fire secretly put vnder, the lead beginning to melt, the image seemed to vvepe, wherupon the vvemen of compassion did wepe with their goddesse.

CHAP. IX.

The prophet seing six men, by Gods commandment, kil al, 6. that are not marked with THAV *in their forehead: 8. lamenteth so great a slaughter. 9. and God answereth, that their iniquitie may not be longer tolerated.*

AND ‡ he cried in mine eares with a lowd voice, saying: The visitations of the citie approch, and euerie one hath

‡ The prophet being first instructed by a voice that the destruction is nere at hand:

*Vas interfectionis.

2 hath * a weapon of slaughter in his hand. † And behold :: six men came from the way of the vpper gate, which looketh to the North: and euerie mans weapon of destruction in his hand: :: one man also in the middes of them was clothed with linnen garments, and the inkehorne of a writer at his reines: and they entered in, and stood by the brasen altar.

3 † And the glorie of the Lord of Israel was taken vp from the Cherub, which was ouer him to the threshold of the house: and he called the man, that was clothed with the linnen gar-

4 ments, and had the inckhorne of a writer on his loynes. † And our Lord said to him: Passe through the middes of the citie in the middes of Ierusalem: and" signe * Thau vpon the fore-

* Marke with †

heades of the men that mourne, and lament vpon al the abo-

5 minations, that are done in the middes therof. † And to them he said in my hearing: Passe through the citie folowing him, and strike: let not your eye spare, neither haue ye mercie.

6 † The old, the yong man, and the virgin, the litle one, and the wemen kil to vtter destruction: but euery one vpon whom you shal see Thau, kil not, and :: begin ye at my Sanctuarie. They began therfore at the ancient men, which were before

7 the face of the house. † And he said to them: Contaminate the house, & fil the courtes with the slaine: goe ye forth. And

8 they went forth, and stroke them that were in the citie. † And the slaughter being accomplished I remained: and I fel vpon my face, and crying: I said Alas, alas, alas ô Lord God, wilt thou then destroy al the remnant of Israel, powring out thy

9 furie vpon Ierusalem? † And he said to me: The iniquitie of the house of Israel, and Iuda is exceeding great, and the land is replenished with bloud, and the citie is replenished with

10 auersion: for they haue said: Our Lord hath forsaken the earth, and our Lord seeth not. † Therfore mine eye also shal not

11 spare, neither wil I haue mercie: I wil requite their way vpon their head. † And behold the man, that was clothed with the linnen garments, that had the inkehorne at his backe, answered a word, saying: I haue done as thou hast commanded me.

:: forthvvith in the same vision, seeth six men coming to kil the idolaters.

:: Yet one is sent before the six to marke some, vvhom Gods mercie vvil saue from the slaughter, because he neuer suffereth his Church to be vvholly destroyed.

:: For abuses of holie Sacrifices, Sacramentes, and other sacred Rites, God suffereth first Churches and Monasteries to be destroyed, and clergie men and other religious persons to be persecured, and so punishment proceedeth to other offenders. as. 1. *Pet.* 4. v. 17. *Iudgement beginneth at the house of God.*

ANNOTATIONS. CHAP. IX.

4. *Signe Thau vpon the foreheades.*] Most of the Hebrevv Rabbins, as also the Septuagint, likevvise Aquila, and Symmachus translate THAV according to the signification of the Hebrevv vvord, *a signe*: as if it vvere commanded only in general to sette one signe or other, not anie determinate certaine signe or mark

Some translate, *Signe a signe, or, sette*

A marke vpon the foreheades.

marke on the foreheades of the men that mourne, and lament vpon the abominations, that are done in Ieruſalem. But aswel ſome other Hebrew Rabbins, with the Chaldee Paraphraſis, as alſo Theodotion, and in maner al other ancient Latin Interpreters, whom S Ierom foloweth, tranſlate as in the vulgate Edition, *Signa Thau ſuper frontes virorũ gementium*, &c. *Signe Thau vpon the foreheades of the men that mourne*, &c. That is, marke their foreheades with THAV, the laſt Hebrew letter: which in the old Hebrew characters, vſed euen to S. Ieroms time by the Samaritanes, hath the ſimilitude and forme of a Croſſe. So expreſſing a particular determinat ſigne; as when the Angel ſlew the firſtborne of Ægypt, the Iſraelites houſes were diſtinctly marked with bloud, ſprinkled on the poſtes of their dores: myſtically ſignifying our B. Sauiours moſt ſacred bloud to be ſhed for Redemption of mankind: ſo alſo this letter THAV bearing the forme of a Croſſe, formed in the foreheades of the mourners, ſignified the Croſſe, wheron Chriſt our Lord ſhould dye, and redeme vs from ſinne. VVhich ſigne, as it was then prefiguratiue, and prophetical; ſo now it is repreſentatiue, and commemoratiue of our Redemption made by our B. Sautour, on the holie Croſſe. That we may truly glorie in Chriſt, and that with our great Apoſtle S. Paul, in CHRIST CRVCIFIED. VVith great reaſon therfore hath the whole Church of Chriſt ſingularly eſteemed, and continually vſed this holie Signe of the Croſſe in al Diuine Myſteries, and godlie workes, euen from the Apoſtles time. VVitneſſes hereof are the ancient Fathers: S. Dionyſe Ariopagite, *Eccleſ. Hierarch. c.* 2. reciting the ſigne of the Croſſe amongſt other ſacred Rites in adminiſtration of Baptiſme: who alſo *c.* 5. & 6. maketh like mention of the ſame ſigne in making Prieſtes, & profeſſing of Religious perſons. Likewiſe S. Ireneus. *li.* 2. *c.* 42. deſcribeth the forme of the Croſſe. S. Iuſtinus Martyr, *Dialoge cum Tryphone*, ſhewveth diuers figures in the old Teſtament of the Croſſe. Tertullian, *Aduerſus Marcionem*, teſtifieth that the Apoſtles, and al the faithful of Chriſt vvere ſigned in their foreheades vvith the ſigne of THAV, the laſt of the Hebrew letters, bearing the forme of a Croſſe: the ſame (ſaith he) vvith the Greke letter, TAV, and our Latin T. VVho further both in that place, and *li. de corona militis, & li. de reſurrect. carnis*, teſtifieth the moſt frequent vſe of this holie ſigne of the Croſſe. After him S. Cyprian vvitneſſeth the ſame in his time. *Epiſt. ad Tybaritanos. li. ad Demetrianum, & li.* 1. *ca.* 8. *Teſtimoniorum aduerſ. Iudæos.* More eſpecially, *li.* 2. *c.* 22. proueth by this place amongſt other holie Scriptures, that in this ſigne of the Croſſe, is health to al that are ſigned therwith in the foreheades. S. Chryſoſtom. *li. cont Gentiles*, Amongſt other demonſtrations, ſheweth by the honour, and daylie vſe of the Croſſe, that Chriſt is God; becauſe none but God could make a thing, vvhich before vvas ſo execrable, to be novv euery where ſo highly eſteemed. And in his Homilies. 55. *in Mat.* 16. & 84. *in Ioan.* 19. and other places, vvitneſſeth that in Baptiſme, in the moſt holie Euchariſt, in the Sacrament of holie Orders, & in al moſt excellent Myſteries, the Enſigne of Victorie, the ſigne of the Croſſe is euer preſent vnto vs: in al his diſcourſe teaching, to glorie not only in Chriſt crucified, but alſo to honour the ſigne of the Croſſe. And that vvho ſoeuer deſpiſeth the ſigne of the Croſſe, deſpiſeth in deede Chriſt Crucified. To omitte others, S. Auguſtin recordeth, *li.* 1. *Confeſs. c.* 11. that himſelf vvhen he vvas a childe, and dangerouſly ſicke, vvas by his mothers pious care, ſigned vvith the ſigne of the Croſſe. & *li. de catechizandis rudibus. c.* 20. teacheth that euerie one is to be ſigned in the forehead with the ſigne of the Croſſe, & that al Chriſtians are ſo ſigned. Alſo *Tract.* 118. *in Ioan.* VVhat is the ſigne of Chriſt (ſaith he) which al know, but the Croſſe of Chriſt? which ſigne vnles it be adioyned, as wel to the foreheades of them

Others tranſlate more diſtinctly: *Signe Thau vpon the foreheades.* or *Marke the foreheades vvith Thau*, or. T. That is with the letter which hath the forme of a Croſſe.

Exo. 12.

It was in the time of Ezechiel in figure, now is in remembrance of Chriſts Croſſe.

1. Cor. 2.

The ancient Fathers teſtifie the continual vſe of the ſigne of the Croſſe in the Church.

Honour of the Croſſe proueth Chriſt to be God.

of them that beleue in Christ, as to the vvater it selfe vvherevvith they are regenerate, and to the chrisme oyle, vvherevvith they are anointed, as also to the Sacrifice, vvherevvith they are nourished; none of these thinges is rightly performed. Or vvil you haue him to speake more plainly, or more generally? *Ser* 101. *de tempore*: VVith the signe of the Cresse (saith he) our Lords bodie is consecrated, & al thinges, vvhatsoeuer are sanctified, are consecrated vvith the inuocation of Christs name in this signe VVho pleaseth to see more testimonies of ancient Fathers, may also reade S. Basil, *li. de Spiritu sancto*. S. Cyril of Ierusalem, *Cateches.* 4. & 13. S. Ambrose, *Orat. funebri de obitu Theodosij*. S. Gregorie. *Epist* 126.

The signe of the Crosse vsed in Baptisme, in Confirmation, in the B Eucharist, and in al holie Rites.

The apparition also of this signe to Constantin the great, vvith this inscription: IN HOC VINCES, is most famous; vvritten by Eusebius Cæsarienſis *li.* 1. *c.* 22: & 23. *de vita Constantini*, and manie others. The same signe also appeared in Ierusalem in the time of his sonne Constantius, as S. Cyril of Ierusalem testifieth in his Epistle to the same Emperour. And Nicephorus. *li.* 10. *c.* 2. *Hist. Eccles* vvriteth that the formes of Crosses, fel vvith the devv vpon the garments of Iulian the Apostata, and of his folovvers. And manie other histories, both ancient and moderne make mention of the like appatitions.

Miraculous apparitions of the signe of the Crosse.

But aboue al others, the most principal is to come: The Signe of the Sonne of man; as our B. Sauiour him self fortelleth, vvhich shal appeare in the heauen at his coming to iudge the vvhole vvorld: his most proper Ensigne the Crosse; by vvhich he conquered the deuel, sinne, death, and al enimies of God and men. So al ancient Fathers vndoubtedly vnderstand his prediction. *Mat.* 24. Then vvil this signe appeare to the great confusion of al vnsigned miscreants, vvith other vvicked enimies of the Crosse, and Crucifix. For then shal al the vvorld, both men, and Angels see, vvhat infinite charitie, our most blessed Redeemer hath vsed for mans saluation; and hovv iustly those that either doe not beleue, or not regard his so vnspeakable mercie, shal be adiudged to euerlasting damnation in the pitte and fire of hel. And on the other side, al those that are rightly signed in their foreheades, and haue accordingly performed that, which in Baptisme they promited, shal mete this saueing Ensigne, vvith incomparable comforth, ioy, and gladnes; vvho coming clothed in vvhite robes, vvith palmes of victorie in their handes, shal then receiue glorious crovvnes in eternal life.

The signe of the Crosse shal appeare before Christ, cõming to iudge.

The vnsigned shal be confounded.

The rightly signed shal be glorified.

CHAP. X.

Destruction of the citie is againe signified by apparence of fire sprinkled therin, 9. with description of Cherubims, foure wheeles, and of the foure liuing creatures.

1 AND I saw, and behold :: in the firmament, that was ouer the head of the Cherubs, as it were the sapphire stone, as it were the forme of the similitude of a throne appeared ouer
2 them. † And he spake to the man, that was clothed with the linnen garments, and sayd: Goe in the middes of the wheeles that are vnder the Cherubs, and fil thy hand with the coles of fyre, that are betwen the Cherubs, & powre them out vpon
3 the citie. And he went in, in my sight: † and the Cherubs stood

:: In this vision appeared in the ayre as it vvere a man sitting in a throne of sapphire stone, ouer the image of Cherubs & foure wheeles vnder them.

on the right hand of the houſe, when the man went in, and a cloude filled the inner court. † And the glorie of our Lord 4
was lifted vp from aboue the Cherub to the threſhold of the houſe: and the houſe was replenished with the cloude, and the court was replenished with the brightnes of the glorie of our Lord. † And the ſound of the winges of the Cherubs was 5
heard euen to the vtter court, as it were the voice of God almightie ſpeaking. † And when he had commanded the man, 6
that was clothed with the linnen garmentes, ſaying: Take fyre from the middes of the wheeles, that are betwen the Cherubs: he being gone in ſtood beſide the wheele. † And a Cherub 7
ſtreched out his hand from the middes of the Cherubs to the fyre, that was betwen the Cherubs: and he tooke, & gaue into his handes, that was clothed with the linnen garments: who taking it went forth. † And there appeared in the Cherubs the 8
ſimilitude of a mans hand vnder their winges. † And I ſaw, 9
and behold foure wheeles by the Cherubs: one wheele by one Cherub, and an other wheele by one Cherub: and the forme of the wheeles was as it were the reſemblance of the ſtone Chryſolithus: † and their reſemblance, one ſimilitude to the foure: 10
as it were :: a wheele in the middes of a wheele. † And when 11
they walked, they went into :: foure partes: and they returned not walking: but to the place, whervnto, that which was firſt, declined, the reſt alſo folowed, neither did they turne. † And 12
al their bodie, and neckes, and handes, and winges, and the circles were ful of eyes, in the circuite of the foure wheeles.
† And theſe wheeles he called voluble, my ſelf hearing it. 13
† And one had foure faces: one face, the face :: of a Cherub, 14
and the ſecond face, the face of a man: and in the third the face of a lyon: and in the fourth the face of an eagle. † And the 15
Cherubs were lifted vp: the ſame is the liuing creature, that I had ſene by the riuer Chobar. † And when the Cherubs wal- 16
ked, the wheeles alſo went together by them: and when the Cherubs lifted vp their winges, to be rayſed vp from the earth, the wheeles reſted not, but alſo were beſyde them. † Thoſe 17
ſtanding, they ſtood: and with them lifted vp they were lifted vp. For the ſpirit of life was in them. † And the glorie of our 18
Lord went forth from the threshold of the temple: and ſtood ouer the Cherubs. † And the Cherubs lifting vp their winges, 19
were exalted from the earth before me: and they going forth, the wheeles alſo folowed: and it ſtood in the entry of the eaſt

gate

:: The ſtrange forme of theſe foure payre of wheeles, ſignified the conſonantagrement of the old and nevv Teſtament. S *Greg. ho. 6. in Ezech.*

:: They were readie to goe forward, backward, on the right hand, on the left, or to what part ſoeuer without turning about.

:: It ſemeth euerie one had as it vvere foure faces. v. 21, al like mens faces, but one more reſembling a mans face then the other, one ſomewhat reſembling an oxe face (*e.* 1. here called the face of a cherub) an other, the face of a lion, the other of an eagle.

gate of the house of our Lord: and the glorie of the God of
20 Israel was ouer them. † The same is the liuing creature, which
I saw vnder the God of Israel by the riuer Chobar: and I vn-
21 derstood that they were Cherubs. † Foure faces to one, and
foure winges to one: and the similitude of a mans hand vnder
22 their winges. † And the similitude of their faces, the same
faces, which I had seene by the riuer Chobar, and the lookes
of them, and the sway of euerie one to goe before his face.

CHAP. XI.

Against false prophetes affirming that the people should not be caried into captiuitie, 4. Ezechiel prophecieth that they shal not escape it. 13. Pheltias a false prophet dieth: 14. and God promiseth to conserue some reliques: 19. and to geue a new spirite in their hartes.

1 AND the spirite lifted me vp, and :: brought me into the
east gate of the house of our Lord, which looketh to
the rysing of the sunne: and behold in the entrie of the gate
fiue and twentie men: and I saw in the middes of them Iezo-
nias the sonne of Azur, and Pheltias the sonne of Banaias,
2 the princes of the people. † And he said to me: Sonne of
man, these are the men, that conceiue iniquitie, and deuise
3 most wicked counsel in this citie, † saying: :: Were not houses
4 builded of late? :: This is the caldron, and we the flesh. † Ther-
5 fore prophecie of them, prophecie thou sonne of man. † And
the spirit of our Lord fel vpon me, and said to me: Speake:
Thus saith our Lord: So haue you spoken ô house of Israel,
6 and the cogitations of your hart I know. † Very manie haue
you killed in this citie, and you haue filled the wayes therof
7 with the slaine. † Therfore thus saith our Lord God: Your
slaine, whom you haue layd in the middes therof, these are the
flesh, and this is the caldron: and I wil bring you out of the
8 middes therof. † :: The sword you haue feared, and the sword
9 I wil bring vpon you, saith our Lord God. † And I wil cast
you out of the middes therof, and I wil geue you into the hand
10 of the enemies, and wil doe iudgements in you. † You shal
fal by the sword: in the borders of Israel wil I iudge you, and
11 you shal knowe that I am the Lord. † This shal not be as a
caldron to you, and you shal not be as flesh in the middes
12 therof, in the borders of Israel I wil iudge you. † And you
shal know that I am the Lord: becausе you haue not walked
in my precepts, & haue not done my iudgments, but you haue

:: The prophet in Chaldea saw in spirite what was done in Ierusalem.

:: Were not newe houses builded (say the false prophetes) since Ieremie said, that al our houses should be destroyed? wherupon they inferre that his prophecie is false:

::and so counted themselues as secure, in Ierusalem: as flesh in the potte.

:: The false prophetes feared warres, but not captiuitie, therfore the prophet assureth them that the people shal feele both sword, & captiuitie.

done according to the iudgements of nations, that are round about you. † And it came to passe, when I prophecied, Pheltias the sonne of Banaias died: and I ⁂ fel vpon my face crying with a lowd voice: & sayd: Alas, alas, alas, ô Lord God: makest thou a consumation of the remnant of Israel? † And the word of our Lord was made to me, saying: † Sonne of man thy bretheren, thy bretheren, thy kinsmen, & al the house of Israel, al to whom the inhabitantes of Ierusalem haue sayd: Depart ye far from our Lord, the land is geuen to vs in possession. † Therfore thus sayth our Lord God: Becausé I haue made them far of in the Gentils, and becausé I haue dispersed them in the landes: I wil be ⁂ a litle sanctification to them in the landes, to which they are come. † Therfore speake: Thus sayth our Lord God: I wil gather you out of the peoples, and vnite you out of the landes, wherin you are dispersed, & I wil geue you the ground of Israel. † And they shal goe in thither, and shal take away al the offences, and al the abominations therof out of it. † And I wil geue them one hart, and wil geue a new spirite in their bowels: and I wil take away the stonie hart out of their flesh, and wil geue them a fleshie hart: † that they may walke in my precepts, and keepe my iudgements, and doe them: and they may be my people, and I may be their God. † Whose hart walketh after their offences and abominations, their way wil I lay on their head, sayth our Lord God. † And the Cherubs lifted vp their winges, and the wheeles with them: and the glorie of the God of Israel was ouer them. † And the glorie of our Lord ascended from the middes of the citie, & stood ouer the mount, that is on the east side of the citie. † And the spirite lifted me vp, and brought me into Chaldee to the transmigration, in a vision in the spirite of God: and the vision which I had seene was taken vp from me. † And I spake to the transmigration al the wordes of our Lord, which he had shewed me.

13 14 15 16 17 18 19 20 21 22 23 24 25

⁂ He lamented not the death of the false prophet, but feared great ruine of the people seeing this wicked man dye so sodenly.

⁂ God stil conserueth his Church from vtter ruine, as the prophets do often affirme. *Iere.* 4. *v.* 27. *ch.* 5. *v.* 10. 18. *Psal.* 88. *v.* 3. 35.

CHAP. XII.

By prouiding furniture for a iourney, and carying it from one place to an other, 5. and flying through a hole in the wal, 10. the prophet signifieth that the king, and people shal goe into captiuitie. 17. By eating, as if he were troubled, foresheweth their famine. 21. Al which shal come quickly.

AND the word of our Lord was made to me, saying: † Sonne of man thou dwelest in the middes of an exasperating

1 2

sperating house: which haue eyes to see, and see not: and eares to heare, and heare not: because it is an exasperating house.

3 † Thou therfore ô sonne of man, make thee :: vessels of transmigration, and thou :: shalt flitte by day before them: and thou shalt flitte out of thy place to an other place in their sight, if perhaps they wil behold: because it is an exasperating

4 house. † And thou shalt carie forth thy vessels as the vessels of one flitting by day in the sight of them: and thou shalt goe forth at euen before them, as one goeth forth that flitteth.

5 Before their eyes dig to thee through the wall: and thou shalt

6 goe forth through it. † In their sight on shoulders thou shalt be caried, in the darke thou shalt be caried out: thou shalt couer thy face, & shalt not see the earth: because I haue geuen

7 thee a portending signe to the house of Israel. † I did therfore as he had commanded me: I caried my vessels as the vessels of one flitting by day: and at euen I digged to me through the wall with my hand: and I went forth in the darke, and was

8 caried on shoulders in their sight. † And the word of our Lord

9 was made to me in the morning, saying: † Sonne of man, hath not the house of Israel the exasperating house sayd to thee:

10 What doest thou? † Say to them: Thus sayth our Lord God: This burden vpon the prince, that is in Ierusalem, and vpon al

11 the house of Israel, which is in the middes of them. † Say: I am your portending signe, as I haue done, so shal it be done to them. into transmigration, and into captiuitie shal they goe.

12 † And the prince, that is in the middes of them, shal be caried on shoulders, he shal goe forth in the darke: they shal digge through the wal to bring him out: his face shal be couered,

13 that he may not see the earth with his eye. † And I wil strech forth my nette vpon him, and he shal be taken in my net: and I :: wil bring him into Babylon into the land of the Chaldees,

14 and he shal :: not see it, and there he shal dye. † And al that are about him, his gard, & his troupes I wil disperse into eue-

15 rie wind: and I wil draw the sword after them. † And they

16 shal know that I am the Lord, when I shal haue dispersed them in the Gentils, and scattered them in the landes. † And I wil leaue of them a few men from the sword, & the famine, and the pestilence: that they may declare al their wicked deedes in the Gentils, to which they shal enter: and they shal

17 know that I am the Lord. † And the word of our Lord was

18 made vnto me, saying: † Sonne of man, eate thy breade in

:: Prouide furniture for trauel.

:: Trusse vp, & carie bag and bagage from one place to an other.

:: The false prophetes argued here Ezechiel of contradiction that the king should be caried into Babylon, :: and should not see Babylon. But the euent conuinced their rash iudgement. For he vvas caried thither blinde. 4. Reg. 25.

truble: yea and drinke thy water in haſt, & ſorowfulnes. † And thou shalt ſay to the people of the land: Thus ſayth our Lord God to them, that dwel in Ieruſalem in the land of Iſrael: Their bread they shal eate in carefulnes, and their water in deſolation they shal drinke: that the land may be made deſolate from the multitude therof, for the iniquitie of al that dwel therin. † And the cities, that are now inhabited, shal be deſolate, and the land deſert: and you shal know that I am the Lord. † And the word of our Lord was made to me, ſaying: † Sonne of man, what is this :: prouerbe with you in the land of Iſrael? ſaying: ::The dayes shal be differred to a long time, & al viſion shal perish. † Therfore ſay to them: Thus ſayth our Lord God: I wil make this prouerb ceaſe, neither shal it anie more be commonly ſayd in Iſrael: and ſpeake to them that the dayes are at hand, and the word of euerie viſion. † for al viſion shal no more be in vaine, nor diuination ambiguous in the middes of the children of Iſrael. † Becauſe I the Lord wil ſpeake: and what word ſoeuer I shal ſpeake, shal alſo be done, it shal not be prolonged anie more: but in your dayes ye exaſperating houſe, wil I ſpeake the word, & wil doe it, ſayth our Lord God. † And the word of our Lord was made to me, ſaying: † Sonne of man, behold the houſe of Iſrael, they that ſay: The viſion, that this man ſeeth, is for manie dayes: and this man prophecieth long times. † Therfore ſay to them: Thus ſayth our Lord God: Euerie word of mine shal be prolonged no further: the word that I shal ſpeake, shal be accomplished, ſayth our Lord God.

19 20 21 22 23 24 25 26 27 28

:: That which is commonly ſaide of manie is called a prouerbe.

:: Falſe prophetes perſwaded the people, that ſeing the captiuitie foretold by the prophetes was not yet come therfore it would neuer come. As heretikes shal denie the day of general iudgement. 1. Pet. 3.

CHAP. XIII.

God threatneth falſe prophetes, 5. that flatter the people with lies: 10. without the feare of God. 17. Likewiſe falſe prophetiſſes, that deceiue themſelues and others with flaterie, 19. for worldlie gayne.

AND the word of our Lord was made to me, ſaying: † Sonne of man prophecie to the prophetes of Iſrael, that prophecie: and thou shalt ſay to them, that prophecie of their owne hart: Heare ye the word of our Lord: † Thus ſayth our Lord God: Wo to the foolish prophetes: which folow their owne ſpirite, and ſee nothing. † As foxes in the deſertes, were thy prophetes ô Iſrael. † You haue not aſcended againſt, nor oppoſed a wal for the houſe of Iſrael, that you might ſtand in battel in the day of our Lord. † They ſee vayne thinges, and they

1 2 3 4 5 6

they diuine lies, saying: Our Lord sayth: whereas our Lord
sent them not: and they perseuered to confirme the word.
7 † Why haue you not seene vayne vision, and spoken lying di-
uination? and you say: Our Lord saith; wheras I haue not spo-
8 ken. † Therfore thus saith our Lord God: Because you haue
spoken vaine thinges, and haue seene lies: therfore behold I
9 to you, saith our Lord God. † And my hand shal be vpon the
propheres, that see vaine thinges, and diuine a lie: in the coun-
sel of my people they shal not be, and in the scripture of the
house of Israel they shal not be written, neither shal they
enter into the land of Israel: and you shal know that I am the
10 Lord God. † For that they haue deceiued my people, saying:
Peace, and there is not peace: and he builded the wal, and they
11 daubed it with morter :: without straw. † Say to them, that
daube without tempering, that it shal fal: for there shal be a
shower ouerflowing, and I wil geue very great stones falling
violently from aboue, and the wind of a storme dissipating.
12 † for in dede behold the wal is fallen: shal it not be sayd to
13 you: Where is the dawbing, that you dawbed? † Therfore
thus sayth our Lord God: And I wil make the spirite of tem-
pests to breake forth in myne indignation, and there shal be
an ouerflowing shower in my furie: and great stones in my
14 wrath vnto consumption. † And I wil destroy the wal, that
you haue dawbed without tempering: and I wil make it euen
with the ground, and the fundation therof shal be reueled:
and it shal fal, and shal be consumed in the middes therof: and
15 you shal know that I am the Lord. † And I wil accomplish
myne indignation in the wal, & in them, that daube it without
tempering, and I wil say to you: The wal is not, and they are
16 not that daube it. † The prophetes of Israel, which prophecie
to Ierusalem, and see vision of peace for it: and there is not
17 peace, sayth our Lord God. † And thou sonne of man, put thy
face against :: the daughters of thy people, which prophecie
18 of their owne hart: and doe thou prophecie vpon them, † and
say: Thus sayth our Lord God: Wo to them that sow cushions
vnder euerie cubite of the hand: and make pillowes vnder the
head of euerie age to catch soules: and when they caught the
19 soules of my people, they did :: viuificate their soules. † And
they violated me to my people, for a handful of barley, and a
cantel of bread, that they might kil the soules, which dye not,
and viuificate the soules which liue not, lying to my people,

:: As a wal of clay, or morter without straw or other temperature, is washed away with rayne, so vaine hopes of securitie, without repentance & good vvorkes deceiue the careles people that liue in sinne.

:: There were also falsse prophetisses feaning to be illuminated with the spirit of Prophecie; as Debora (Iud 4.) Holda (4. Reg 22.) & other holie vvemen vvere in dede true prophetisses. but these, by :: flaterie deceiued the people, saying they vvere in good state and in securitie, vvhen they

that

vvere in sinne, & in extreme danger of both temporal and eternal ruine.

that beleeueth lies. † For this cause thus saith our Lord God: 21
Behold I to your cushions, wherwith you catche flying soules:
and I wil breake them from your armes: and I wil let goe the
soules that you take, the soules to flie. † And I wil breake 22
your pillowes, and wil deliuer my people out of your hand,
neither shal they be anie more in your handes to be a praye:
and you shal know that I am the Lord. † For that you haue 22
made the hart of the iust to mourne lyingly, whom I made not
sorowful: and haue strenghtned the handes of the impious,
that he might not returne from his euil way, and liue. † Ther- 23
fore you shal not see vaine thinges, and diuinations you shal
diuine no more, and I wil deliuer my people out of you hand:
and you shal know that I am the Lord.

CHAP. XIIII.

Idolaters inquiring of Gods wil by his prophetes, 6. must first depart from idolatrie: 8. otherwise God wil permitte false-prophetes to deceiue them, and both shal perish together: 12. by famine; 15. by rauenous beastes; 17. sword; 19. and pestilence; yea Noë Daniel, and Iob interceding shal not deliuer them (v. 14. 16. 18. 20.) 21. yet God wil conserue some that the whole Church perish not.

:: God reueled to the prophet that these men came not sincerely to lerne, but were setled in their hart to serue the idoles. As vvorldlie men in heretical countries do inquire of Catholique Priestes vvhat they should do but remaine resolued to participate with heretiks.

AND men of the ancients of Israel came to me, and sate 1
before me. † And the word of our Lord was made to 2
me, saying: † Sonne of man, :: These men haue put their vn- 3
cleannes in their hartes, and the scandal of their iniquitie they
haue set against their face: what, being asked shal I answer
them? † For this cause speake to them, and thou shalt say to 4
them: Thus saith our Lord God: Man, man of the house of Is-
rael, that shal put his vncleannes in his hart, & set the scandal
of his iniquitie against his face, & shal come to the prophet ask-
ing me by him: I the Lord wil answer him in the multitude
of his vncleannes: † that the house of Israel may be taken in 5
their hart, wherwith they haue reuolted from me in al their
idols. † Therfore say to the house of Israel: Thus saith our 6
Lord God: :: Conuert, and depart from your idols, and from al
your contaminations turne away your faces. † Because man 7
man of the house of Israel, and of the proselytes whosoeuer
shal be a stranger in Israel, if he be alienated from me, and put
his idols in his hart, and set the scandal of his iniquitie against
his face, and come to the prophet to aske me by him: I the
Lord wil answer him by my self. † And I wil set my face vpon 8

:: Such men are first of al to be admonished, to depart from idolatrie heresie, schisme, & from al practise therof: which is

that

that man, and wil make him for an example, and a for a prouerbe, and wil destroy him out of the middes of my people:
9 and you shal know that I am the Lord. † And the prophete when he shal erre, and shal speake a word: I the Lord :: haue deceiued that prophet: and I wil strech forth my hand vpon him, and wil rase him out of the middes of my people Israel.
10 † And they shal carie their iniquitie: according to the iniquitie of him that asketh, so shal the iniquitie of the prophet
11 be. † That the house of Israel may no more erre from me, nor be polluted in al their preuarications: but may be my peo-
12 ple, & I may be their God, saith the Lord of hostes. † And the
13 word of our Lord was made to me, saying: †Sonne of man, the land when it shal sinne to me, that transgressing it transgresseth, I wil strech forth my hand vpon it, and wil breake the rod of the bread therof: and I wil send famine into it, and wil kil
14 out of it man and beast. † And if these three men shal be in the middes therof, :: Noe, Daniel, and Iob: they by their iustice
15 shal deliuer their owne soules, saith the Lord of hostes. † And if I shal bring most euil beasts also vpon the land, to waste it; and it be without passage, for that there is none can passe be-
16 cause of the beasts: † These three men if they shal be therin, I liue, I, saith our Lord, that they shal deliuer neither sonnes nor daughters: but themselues alone shal be deliuered, and the
17 land shal be made desolate. † Or if I shal bring the sword in vpon that land, and shal say to the sword: Passe through the
18 land: and shal kil out of it man and beast: † And these three men shal be in the middes therof: I liue, I, saith our Lord God, they shal not deliuer sonnes nor daughters, but themselues
19 alone shal be deliuered. † And if I shal send the pestilence also in vpon that land, and shal powre out mine indignation
20 vpon it in bloud, to take away out of it man and beast: † And :: Noe, and Daniel, and Iob shal be in the middes therof: liue I, saith our Lord God, that sonne and daughter they shal not deliuer: but themselues by their iustice shal deliuer their owne
21 soules. † Because thus saith our Lord: That and if I shal send in vpon Ierusalem my foure very sore iudgements, the sword, and famine, and euil beastes, and the pestilence, to kil out of
22 it man, and beast: † Yet shal there be left in it saluation :: of some bringing out sonnes, and daughters: behold they shal go forth to you, and you shal see their way, and their inuentions: and you shal be comforted vpon the euil, that I haue

the first step of true conuersion to God.
:: God permitteth false prophetes to be deceiued, & to deceiue in punishment of their owne sinnes, and of the people that heare them. 3. *Reg.* 22. v. 19. 2. *Par.* 18. v. 18.
:: Daniel then liuing, Noe & Iob, departed from this life did sometime pray for the people; els this allegation of their interceding, were not to the purpose of confirming Gods immutable decre to punish this obstinate people. As is noted of Moyses and Samuel. *Iere.* 15.
:. Noe is named for example of spiritual Pastors of the Church, Daniel of al religious orders, & Iob of holie late people. S. *Gregorie, li* 1. *c.* 13. *Mor.*
* There shal alwayes be Pastors to bring forth & feede spiritual children of God.

brought vpon Ierusalem in al thinges, that I haue brought in vpon it. † And they shal comfort you, when you shal see their 23
way, and their inuentions: and you shal know that I haue not in vaine done al thinges, which I haue done in it, saith our Lord God.

CHAP. XV.

As a vine cut downe is profitable to no vse, but to burne: 6. so the Iewes (and other people) separated from the Church, are to be burned in the fire.

Gods Church is very often and fitly compared to a vine, in respect of the excellent fruite: & so the branches cut of from the Church, are most like to wilde superfluitie of the vine, good for nothing but to the fire. S. *Aug. Tract. 81. in Io.* :: In burning a fagot the middes being first consumed (v. 4.) the rest of both endes are likewise put in the fire til al be consumed, so none that are out of the Church can escape the fire.

AND the word of our Lord was made to me, saying: 1
† Sonne of man, what shal be made of :: the wood of 2
the vine of al the trees of the woods, that are among the trees of the forests? † Shal there be taken wood of it, that a worke 3
may be made, or shal a pinne be made therof, that anie vessel may hang theron? † Behold it is geuen to the fire for food: 4
the fire hath consumed both partes therof, and the middes therof is brought into ashes: why, shal it be profitable for a worke? † Yea when it was whole, it was not fit for a worke: 5
how much more when the fire hath deuoured, and burnt it, shal no worke be made therof? † Therfore thus saith our 6
Lord God: As the wood of the vine among the trees of the forests, which I haue geuen to the fire to be deuoured, so wil I deliuer the inhabitants of Ierusalem. † And I wil set my 7
face against them: :: out of the fire shal they come forth, and fire shal consume them: & you shal know that I am the Lord, when I shal set my face against them, † and shal make their 8
land not passable, and desolate, because they haue bene preuaricatours, sayth our Lord God.

CHAP. XVI.

God by his prophet setting his benefites, 15. and the Iewes wickednes, before their eyes, 31. compareth them with other idolaters: 35. and after threatned punishment, 45. with further comparison of other nations, 52. exhorting them to repentance, 60. offereth mercie by a new couenant of Christs Gospel.

:: Ezechiel was now in Babylon, and therforce this admonition

AND the word of our Lord was made to me, saying: 1
† Sonne of man make knowne :: to Ierusalem her abo- 2
minations: † and thou shalt say: Thus saith our Lord God to 3
Ierusalem: Thy roote, and thy generation of the land of Chanaan, thy father an Amorrheite, and thy mother a Cetheite.

† And

4 † And when thou wast borne, in the day of thy birth thy nauil was not cut, and thou wast not washed with water to
5 health, nor salted with salt, nor swadled in cloutes. † No eye had mercie on thee to do vnto thee one of these thinges, hauing pitie on thee: but thou wast throwen forth vpon the face of the earth in the abiection of thy soule, in the day that
6 thou wast borne. † And passing by thee, :: I saw thee to be troden downe in thy bloud: and I said to thee when thou wast in thy bloud: Liue. I said to thee, I say: In thy bloud liue.
7 † Multiplied as the spring of the field haue I made thee: and thou wast multiplied, and made great, and thou wentest in, and camest to the ornaments of wemen: thy breastes swelled, and thy heare budded: and thou wast naked, and ful of confu-
8 sion. † And I passed by thee, and saw thee: and behold thy time, the time of louers: and I spred my garment ouer thee, and couered thy ignominie. And I sware to thee, and I entered a couenant with thee: saith our Lord God: & thou wast made
9 myne. † And I washed thee with water, and made cleane thy
10 bloud from of thee: and I anoynted thee with oile. † And I clothed thee with diuers colours, & shod thee with hyacinth: and I girded thee with silke, and clothed thee with fine gar-
11 ments. † And I :: adorned thee with ornament, and gaue bracelettes on thy handes, and a cheine about thy necke.
12 † And I gaue a iewel vpon thy face, and ringes to thine eares,
13 and a crowne of beautie on thy head. † And thou wast adorned with gold, and siluer, and wast clothed with silke, & embrodered worke, and manie colours: thou hast eaten floure, and honie, and oile, and wast made very beautiful excedingly: and
14 didst prosper to a kingdom. † And thy name went forth into the Gentils, because of thy beautie: because thou wast perfect in my beautie, which I had put vpon thee, saith our Lord God.
15 † And hauing confidence in thy beautie thou hast fornicated in thy name: and thou hast layd forth thy fornication to euerie
16 passenger to be made his. † And taking of thy garments thou madest thee idoles embrodred on each side: & thou didst fornicate vpon them, as hath not bene done, nor shal not here-
17 after. † And thou tookest the vessels of thy beautie, of my gold, and my siluer, which I gaue thee: and thou madest thee
18 images of men, and hast fornicated in them. † And thou tookest thy garments of manie colours, and coueredst them: and
19 mine oile, and mine incense thou didst put before them. † And

which he should geue to Ierusalem was to be notified there by letters, and messengers sent thither for this purpose.

:: By al this is signified that God made the Israelites of a barbarous nation to be ciuil, and gaue them not only thinges necessarie, but also ornaments, aboue the state of other nations; especially in spiritual benefites, geuing a Law, with Sacrifices, Sacraments, and other holy rites.

my bread, which I gaue thee, the floure, and oile, and honie, wherwith I haue nourished thee, thou didst set in their sight for an odour of sweetnes, and it was done, saith our Lord God.

:: Adulterous wemen doe deceiue their husbandes, bringing them other mens children, but the Ievves gaue their lawful children to the vvorst adulterers, sacrificing them to idols 4. *Reg.* 16.17. 21.23.

† And thou hast taken :: thy sonnes, and thy daughters, which thou didst begete to me: & hast immolated the same vnto them to deuoure. Why, is thy fornication smal? † Thou hast immolated my sonnes, and hast geuen them, consecrating them to the idols. † And after al thine abominations, and fornications, thou wast not mindful of the dayes of thy youth, when thou wast naked, and ful of confusion, troden downe in thy bloud. † And it chanced after al thy malice (wo, wo to thee, saith our Lord God) † thou didst also build thee a stewes, and madest thee a brothel house in al streetes. † At euerie head of the way hast thou built a signe of thy prostitution: and hast made thy beautie abominable: and hast diuided thy feete to euerie one that passeth by, and hast multiplied thy fornications. † And thou hast fornicated with the children of Ægypt thy neighbours of great flesh, & hast multiplied thy fornication to prouoke me. † Behold I wil strech out my hand vpon thee, and wil take away thy iustification: and I wil geue thee into the soules of the daughters of Palestine that hate thee, that are ashamed of thy wicked way. † And thou hast committed fornication with the sonnes of the Assyrians, becaus neither as yet wast thou filled: and after thou didst fornicate, neither so wast thou saciated. † And thou didst multiplie thy fornication in the Land of Chanaan with the Chaldees: and neither so wast thou saciated. † Wherin shal I clense thy hart, saith our Lord God: wheras thou doest al these the workes of a woman that is a whore, and malapert? † Becaus thou hast built thy brothel house in the head of euerie way, and thy excelse thou hast made in euerie strete, neither becamest thou as an harlot that by disdayne augmenteth the price, † but as a woman aduoutaresse, that ouer her husband bringeth in strangers. † To :: al harlots are rewards geuen: but thou hast geuen rewardes to al thy louers, & thou didst geue them giftes to come vnto thee on euerie side, to fornicate with thee. † And in thee it was done contrarie to the custome of wemen in thy fornications, and after thee there shal be no fornication: for in that thou gauest rewardes, and didst not take rewardes, it hath bene done contrarie in thee. † Therfore heare ô harlot the word of our Lord. † Thus saith our Lord God; Becaus thy brasse is powred

:: Al fornication is abominable, but that is most detestable when vvemen geue revvards to men for fornication or adultrie.

is powred out, and thine ignominie is reueled in thy fornications vpon thy louers, and vpon the idols of thine abominations in the bloud of thy children, whom thou gaueſt them:
37 † Behold I wil gather together al thy louers, with whom thou haſt taken pleaſure, & al, whom thou haſt loued, with al, whom thou didſt hate: and I wil gather them together vpon thee on euerie ſide, and wil diſcouer thine ignominie before them, and
38 they shal ſee al thy turpitude. † And I wil iudge thee by the iudgements of aduoutereſſes, and them that shed bloud: and
39 I wil geue thee into bloud of furie and zele. † And I wil geue thee into their handes, and they shal deſtroy thy brothel houſe, and throw downe thy ſtewes: and they shal turne thee naked out of thy garments, and shal take away the veſſels of thy beautie: and shal leaue thee naked, and ful of ignominie.
40 † And they shal bring vpon thee a multitude, and they shal ſtone thee with ſtones, & shal murder thee with their ſwords.
41 † And they shal burne thy houſes with fire, and shal do iudgementes in thee in the eyes of very manie wemen: and thou shalt ceaſe to fornicate, and shalt geue rewardes no more.
42 † And mine indignation shal reſt in thee: and my zele shal be taken away from thee, and I wil ceaſe, and be angrie no
43 more. † For that thou haſt not remembred the dayes of thy youth, and haſt prouoked me in al theſe: wherfore I alſo haue geuen thy wayes on thy head, ſaith our Lord God, and I haue not done according to thy wicked dedes in al thine abominations.
44 † Behold euerie one, that ſpeaketh a common prouerbe, shal take vp that againſt thee, ſaying: :: As the mother,
45 ſo alſo her daughter. † Thou art the daughter of thy mother, which did caſt of her husband, and her children: and thou art ſiſter of thy ſiſters, which did caſt of their husbands, and their children: your mother was a Cetheite, & your father an Amor-
46 rheite. † And thy elder ſiſter, Samaria, she and her daughters, that dwel on thy left hand, and thy ſiſter yonger then thou, which dwelleth on thy right hand, Sodom, & her daughters.
47 † But neither in their wayes haſt thou walked, nor according to their wicked dedes haſt thou done a very litle leſſe: thou haſt done almoſt more wicked thinges then they in al thy
48 wayes. † Liue I, ſaith our Lord God, that Sodom thy ſiſter her ſelfe hath not done, and her daughters, as thou haſt done,
49 and thy daughters. † Loe this was the iniquitie of Sodom thy ſiſter, :: pride, fulnes of bread, & abundance, and the idlenes

:: As Ieruſalem was wont to be vvicked in former times, ſo it is novv.

:: Ambition, glutonie, & idlenes are

cause of much more sinnes; temperance & laboure bring forth much good fruite. *Otia si tollas periere cupidinis arcus. Take away idlenes, & Cupids bow is wroke. Labor omnia vincit.*

of her, and of her daughters: and they raught not the hand to the needie, and the poore. † And they were eleuated, and did abominations before me: and I tooke them away as thou hast sene. † And Samaria sinned not the halfe of thy sinnes: but thou hast passed them with thy wicked deedes, and hast iustified thy sisters in al thine abominations, which thou hast wrought. † Thou also therefore carie thy confusion, which hast passed thy sisters with thy sinnes, doing more wickedly then they: for they are iustified aboue thee: thou also therfore be confounded, & beare thine ignominie, which hast iustified thy sisters. † And I wil conuert restoring them by the conuersion of Sodom with her daughters, and by the conuersion of Samaria, and her daughters: and I wil conuert thy reuersion in the middes of them, † that thou mayst carie thine ignominie, and mayst be confounded in al thinges, that thou hast done, comforting them. † And thy sister :: Sodom, and her daughters shal returne to their antiquitie: and Samaria, and her daughters shal returne to their antiquitie: and :: thou, and thy daughters shal returne to your antiquitie. † And Sodom thy sister was not heard in thy mouth, in the day of thy pride, † before that thy malice was reueled: as at this time for reproch of the daughters of Syria, and of al the daughters of Palesthine in the circuite of thee, which compasse thee round about. † Thy wickednes, and thine ignominie thou hast caried, saith our Lord God. † Because thus saith our Lord God: And I wil do to thee, as thou hast despised the oath, to make the couenant frustrate: † and I wil remember my couenant with thee in the dayes of thy youth: and I wil raise vnto thee an euerlasting couenant. † And thou shalt remember thy wayes, and shalt be confounded: when thou shalt receiue :: thy sisters elder then thee with thy yonger: and I wil geue them to thee for daughters, but not by :: thy couenant. † And I wil raise vp my couenant with thee: and thou shalt know that I am the Lord, † that thou mayst remember, and be confounded, and maist no more open thy mouth because of thy confusion, when I shal be pacified toward thee in al that thou hast done, saith our Lord God.

50 51 52 53 54 55 56 57 58 59 60 61 62 63

:: By Sodom & other cities are vnderstood al nations, which shal come to Christ.

:: After that al other nations are conuerted the Ievves shal also returne to Christ. Ro. 11. v. 26.

:: Al gentiles elder & younger shal be conuerted to Christ.

:: Not by the couenant made with the Ievves in the Lavv of Moyses, but by the Euangelical couenant.

CHAP. XVII.

By a parable of two eagles (6. and of a vinyard) is prophecied, 9. that Sedecias being made king by Nabuchodonosor, 15. and rebelling, shal be caried captiue, and dye in Babylon: 22. with prophecie, that God wil plant, and propagate the Church of Christ.

AND

1 AND the word of our Lord was made to me, saying:
2 † Sonne of man, propose a darke speach, and tel a para-
3 ble to the house of Israel, † and thou shalt say: Thus saith
our Lord God: A great eagle with great winges, with a long
reach of members, ful of fethers, and of varietie, came to Li-
4 banus, and tooke the marow of the ceder. † He plucked
away the top of the boughes therof: and transported it into
the Land of Chanaan, in the citie of merchants he did put it.
5 † And he tooke of the sede of the land, & put it in the ground
for sede, that it might fasten the roote ouer manie waters:
6 he planted it in the ouermostpart of the earth. † And when
it had budded, it grew into a broad spredding vine of low sta-
ture, the boughes therof looking toward it: and the rootes
therof were vnder it. It became a vine then, and fructified
7 into branches, and put forth shootes. † And there was made
an other great egle, with great winges, and manie fethers:
& behold this vine as it were spredding her rootes towards it,
8 streched forth her branches to it, that she might water it from
the beds of her spring. † In a good ground vpon manie waters
it was planted, that it might bring forth branches, and beare
9 fruite, that it might be into a great vine. † Say: Thus saith
our Lord God: Shal it prosper then? shal he not plucke vp the
rootes therof, and strippe of the fruites therof, and drie vp al
the branches of the spring therof, and it shal wither: and not
in a great arme, nor in much people, to plucke it vp by the
10 roote? † Behold it is planted: shal it prosper then? shal it not
be dried when the burning winde shal touch it, and wither
11 in the beds of the spring therof? † And the word of our
12 Lord was made to me saying: † Say to the exasperating house:
Know you not what these thinges doe signifie? Say: :: Behold
the king of Babylon cometh into Ierusalem: and he shal take
the king and the princes therof, and shal bring them to him-
13 selfe into Babylon. † And he shal take of :: the sede of the
kingdom, and shal make a couenant with it, and shal take an
oath of it. Yea and he shal take away the strong of the land,
14 † that it may be a lowe kingdom, and not be eleuated, but
15 keepe his couenant, & obserue it. † Who reuolting from him
sent messengers to Ægypt, that it would geue him horses, and
much people. What, shal he prosper, or gette saluation that
hath done these thinges? and he that broke the couenant, shal
16 he escape? † Liue I, saith our Lord God: that in the place of
the king

::Nabuchodonosor like an eagle rauenous to the praye, & speedie in seazing theron, spoyled the vineyard (signifying Ierusalem) not withstanding they sought helpe of an other eagle, the king of Ægypt. v. 7. see v. 12. &c.

::The explication of the parable

:: The king of Babylon making Sedecias king of Iuda tooke of him an oath of allegeance to be vnder him, which oath Sedecias breaking was therfore iustly plaged.

the king that made him king, whose oath he made frustrate, and brake the couenant, that he had with him, :: in the middes of Babylon shal he dye. † And not in a great armie, nor in much people shal Pharao make battel agaynst him: in the casting vp of a ramper, and in the building of bulworkes, to kil manie soules. † For he had despised the oath, that he might breake the couenant, and behold he gaue his hand, and when he hath done al these thinges, he shal not escape. † Therfore thus saith our Lord God: Liue I, that the oath which he hath despised, & the couenant, that he transgressed, I wil lay on his head. † And I wil spread my nette ouer him, and he shal be taken in my nette: and I wil bring him into Babylon, and wil iudge him there in the preuerication, wherby he hath despised me. † And al his fugitiues with al their troupe shal fal by the sword: and the residue shal be dispersed into euerie wind: and you shal know that I the Lord haue spoken. † Thus saith our Lord God: And :: I wil take of the marow of the high ceder, & wil set it: of the toppe of the boughes therof the tender one I wil strippe of, and wil plant it vpon a mountaine high and eminent. † On the high mountaines of Israel wil I plant it, and it shal shoote forth into a budde, and shal yelde fruite, and it shal be into a great ceder: and al birdes, and euerie foule shal dwel vnder the shadow of the boughes therof, and shal there make their nest. † And al the trees of the countrie shal know, that I the Lord haue humbled the high tree, & exalted the low tree: and haue dried the greene tree, and haue caused the drie tree to spring. I the Lord haue spoken, and haue done it.

:: After the ruine of Ierusalem, the slaughter of his sonnes, the plucking out of his owne eyes, & manie other miseries this king at last dyed a captiue in Babylon. Iere. 32. Ezech. 12.

::Nabuchodonosor planted a kingdom vnder Sedecias, vvhich prospered not the kingdom also of Babylon was afterwards destroyed: but Gods Church planted by Christ shal neuer faile.

CHAP. XVIII.

One shal not beare the sinnes of an other, but euerie one their owne: 21. If the wicked truly repent, he shal be saued: and if the iust leaue his iustice, he shal be damned.

AND the word of our Lord was made to me, saying: † What is that among you, you turne a parable into this prouerbe in the land of Israel, saying: :: The fathers did eate a sowre grape, and the teeth of the children are set on edge? † Liue I, saith our Lord God, if this parable shal be vnto you any more for a prouerbe in Israel. † Behold al soules are mine: as the soule of the father, so also the soule of the sonne is mine: the soule that shal sinne, the same shal dye. † And a man if he shal be iust, and hath done iudgement and iustice,

:: The people suffering affliction vvould not confesse it to be for their owne sinnes, but cast the fault vpon

† hath

6 †hath not eaten on the mountaynes, and not lifted vp his eyes to the idols of the house of Israel: and hath not violated his neighbours wife, and approched not to a menstruous woman:
7 † and made no man sorowful: hath restored the pledge to the debter, taken nothing away by violence: hath geuen his bread to the hungrie, and couered the naked with a garment:
8 † hath not lent to vsurie, and not taken more: hath turned away his hand from iniquitie, and done true iudgement be-
9 twen man and man: † hath walked in my precepts, and kept my iudgements, to doe truth: this man is iust, liuing he shal
10 liue, saith our Lord God. † And if he hath begotten a sonne that is a robber shedding bloud, & he doe one of these thinges:
11 † and that doth not in dede al these thinges, but eateth on the
12 mountaynes, and defileth his neighbours wife: † that maketh the needie and poore sorowful, violently committeth robberies, restoreth not the pledge, & lifteth his eyes to idols,
13 doth abomination: † that geueth to vsurie, and taketh more: what, shal he liue? he shal not liue. Wheras he hath done al these detestable thinges, dying he shal dye, his bloud shal be
14 vpon him. † But and if he hath begotten a sonne, that seing al his fathers sinnes, which he hath done, is afrayd, and shal not
15 doe the like to them: † hath not eaten vpon the mountaines, and not lifted vp his eyes to the idols of the house of Israel,
16 and hath not violated his neighbours wife: † and hath made no man sorowful, hath not withheld the pledge, and hath not violently committed robberie, hath geuen his bread to the
17 hungrie, and couered the naked with clothing: † hath turned away his hand from iniurie of the poore, hath not taken vsurie and ouerplus, hath done my iudgements, hath walked in my preceptes: this man shal not dye in the iniquitie of his father,
18 but liuing he shal liue. † His father because he did calumniate, and did violence to his brother, and wrought euil in the middes of his people, behold he is dead in his owne iniquitie.
19 † And you say: Why hath not the sonne borne the iniquitie of his father? Verely because the sonne hath wrought iudgement and iustice, he hath kept al my precepts, and done them, liuing
20 he shal liue. † The soule that shal sinne, the same shal dye: the sonne shal not beare the iniquitie of the father, and the father shal not beare the iniquitie of the sonne: the iustice of the iust shal be vpon him, and the impietie of he impious shal
21 be vpon him. † But :: if the impious shal doe penance from

their fathers: vvhich error is here conuinced, God declaring by his prophet that not only the fathers, but also the children had sinned, & vvere therfore iustly punished, euerie one is for his owne sinnes.

:: An other general rule is

al his sinnes, which he hath wrought, and shal keepe al my precepts, and doe iudgement, and iustice: liuing he shal liue, and shal not dye. † Al his iniquities, which he hath wrought, I wil not remember them: in his iustice which he hath wrought, he shal liue. † Why, ‖ is the death of a sinner my wil, saith our Lord God, and not that he conuert from his waies, and liue? † But if the iust man shal turne away himselfe from his iustice, and doe iniquitie according to al the abominations, which the impious vseth to worke, shal he liue? al his iustices, which he had done, shal not be remembred: in the preuarication, which he hath preuaricated, and in his sinne, which he hath sinned, in them he shal dye. † And you haue said: The way of our Lord is not right. Heare ye therfore ô house of Israel: What, is not my way right, and are not rather your waies peruerse? † For, when the iust shal turne away himselfe from his iustice, & doth iniquitie, he shal dye in them: in the iniustice, that he hath wrought he shal dye. † And when the impious shal turne away himselfe from his impietie, which he hath wrought, & shal doe iudgement, and iustice: ‡ he shal *vnsustificate his soule. † For considering, & turning away himself from al his iniquities, which he hath wrought, liuing he shal liue, and not dye. † And the children of Israel say: The way of our Lord is not right. What, are not my waies right, ô house of Israel, and not rather your waies peruerse? † Therfore wil I iudge euerie mā according to his waies ô house of Israel, saith our Lord God. Conuert, ‡ and doe penance from al your iniquities: and iniquitie shal not be a ruine to you. † Cast away from you al your preuarications, wherin you haue preuaricated, and make to yourselues a new hart, and a new spirit: and why wil you dye ô house of Israel? † Because I wil not the death of him that dieth, saith our Lord God, returne ye, and liue.

here geuen that as men alter their maners from euil to good or fro good to euil; so they shal be iudged & finally rewarded or punished, according to the state wherin they end this life.

‡ As a soule in mortal sinne is spiritually dead: so truly repenting it returneth to spiritual life.

* *make his soule to liue.*

‡ Not only repentance, which is auersion from sinne, and conuersion to God, but also doing penance that is, satisfaction for sinnes past is necessarie to saluation.

ANNOTATIONS. CHAP. XVIII.

Though God conditionally would haue al men to be saued: yet manie are iustly damned.

23. *Is the death of a sinner my will?*] In manie places of holie Scripture it is clere, that Gods will is most assuredly fulfilled in al thinges, what soeuer he would: and none can resist his will: &c. Neuertheles here, and in other places it is also expresly affirmed, that God would haue al sinners to repent, and none to dye in their sinnes; which semeth to repugne with the former doctrin. For solution of which difficultie, S. Damascen, *li.* 2, *c.* 29 *de Orthodoxa fide.* and other Doctors distinguish Gods will, which is either called Antecedent, and conditional, and so God would haue al men to be saued, as appeareth by creating al to that end, by his frequent admonitions, preceptes, threates, temporal punishments, *&c.*

Psal. 113. *v.* 11. *Rom.* 9. *v.* 19. *Eccleb.* 33. *v.* 11. 1. *Tim.* 2. *v.* 4. 2. *Pet.* 3. *v.* 9.

S. Tho. p.1.q 19. a. 6.

nishmnets, and revvardes; and especially by our Saviours death, and redemption of al mankind, vvherby he merited most sufficient meanes, and offereth his sufficient grace to euerie one, that they may be saued if they vvil. Othervvise Gods wil is called Consequent and absolute; and so for iustice sake his diuine vvil is, that impenitent sinners shal be damned, and eternally punished for their sinnes. As a iust Iudge condionally, and antecedently vvould haue al men to obserue good lavves, and to liue so long as they can by nature; but absolutely & consequently finding some to be murderers, or otherwise pernicious to the commonvvelth, he punisheth them with death.

A iust Iudge vvould condemne no man yet condemneth murderers, theeues, &c.

CHAP. XIX.

The Israelites calamnitie is described by two parables, of lions, 10. and of a vine planted and plucked vp.

1 AND thou take vp lamentation vpon the princes of Is-
2 rael, † and thou shalt say: Why lay ⁂ thy mother a lio-
nesse among the lions, in the middes of young lions brought
3 vp her whelpes? † And she brought out one of her young lions,
he became a lion: and he lerned to catch prayes, and to eate
4 man. † And the Gentils heard of him, and not without their
woundes they tooke him: and they brought him in cheynes
5 into the Land of Ægypt. † Who when she saw that she was
weakened, and her expectation was lost, she tooke one of
6 her young lions, she made him a lion. † Who went among the
lions, and became a lion: and he lerned to take praye, and to
7 deuoure men. † He lerned to make widowes, and to bring
their cities into a desert: and the land was made desolate, and
8 the fulnes therof by the voice of his roaring. † And ⁂ the
Gentils came together against him on euerie side out of the
prouinces, & they spred their nette vpon him, in their wounds
9 he was taken. † And they put him into a caue, in cheynes
they brought him to the king of Babylon: and they cast him
into prison, that his voice might no more be heard vpon the
10 mountaines of Israel. † ⁂ Thy mother as it were a vine in
thy bloud is planted vpon the water: her fruit and her bran-
11 ches haue growen out of manie waters. † And there were
made to her strong roddes for the scepters of them that rule,
and her stature was exalted among the branches: and she saw
12 her height in the multitude of her branches. † And she was
plucked vp in wrath, and cast on the ground: and the burning
winde hath dried vp her fruite: the roddes of her strength are
13 withered, and dried vp: fire hath eaten her. † And now she
is transplanted into the desert, in a land not passable, and drie-

⁂ Ierusalem brought forth cruel kinges, as Ioachaz, Ioakim Iechonias, and Sedecias. 4. *Reg.* 23. & 24. of the vvhich tvvo reigned but three moneths each one, & the others but each of them eleuen yeares.

⁂ Rouers of Chaldea, of Syria, of Moab, & of Ammon. 4. *Reg.* 24. v. 2.

⁂ The kingdom of al the Israelites vvas planted and prospered vnder Dauid and Salomon, but decayed vnder other kinges: and first teane tribes, afterwardes the other two were caried into captiuitie.

† And there came forth fire from the rod of her boughes, 14
which hath eaten her fruite: and there was not in her a strong
rod, the scepter of rulers. Lamentation it is, and it shal be into
lamentation.

CHAP. XX.

God wil not answer the elders of Israel asking by the prophet, 4. but by him setteth his benefites before their eyes, and their owne heynous sinnes; 30. threatning yet greater punishments: 40. but stil mixt with mercie.

:: Ezechiel beganne to prophecie in the fifth yeare after the tranſmigration of Iechonias *ch.* 1. v. 2 after which he was silent 390. dayes, and 40. dayes (*ch.* 4. v. 8.) which make 430. that is, a yeare two monethes and fiue dayes. In the sixth yeare the sixth moneth he prophecied againe *ch.* 8. v 1. And now in the seuenth yeare fifth moneth tenth day the elders coming to demand prophecie it was reueled to him not to answer.

:: According to their deserts al should haue bene destroyed, but God for his names sake saued his people as he had promised.

AND it came to passe in :: the seuenth yeare, in the fifth, 1
the tenth of the moneth: there came men of the ancients of Israel to aske our Lord, & they sate before me. † And 2
the word of our Lord was made to me, saying: † Sonne of 3
man, speake to the ancients of Israel, & thou shalt say to them:
Thus saith our Lord God: Why, are you come to aske me?
Liue I, that I wil not answer you, saith our Lord God. † Doest 4
thou iudge them, doest thou iudge ô sonne of man? shew to
them the abominations of their fathers. † And thou shalt say 5
to them: Thus saith our Lord God: In the day that I chose Israel, & lifted vp my hand for the stocke of the house of Iacob:
and appeared to them in the Land of Ægypt, and lifted vp my
hand for them, saying; I the Lord your God: † in that day I 6
lifted vp my hand for them, that I might bring them out of the
Land of Ægypt, into a Land which I had prouided for them,
flowing with milke and honie, which is excellent among al
landes. † And I said to them, Let euerie man cast away the 7
scandals of his eyes, and in the idols of Ægypt be ye not polluted: I the Lord your God. † And they prouoked me, and 8
would not heare me: euerie one did not cast away the abominations of his eyes, neither did they leaue the idols of Ægypt:
and I said I would powre out mine indignation vpon them,
and fil my wrath in them, in the middes of the Land of Ægypt.
† And :: I did for my name sake, that it might not be violated 9
before the Gentils, in the middes of whom they were, and
among whom I appeared to them, to bring them out of the
Land of Ægypt. † I cast them out therfore of the Land of Æ- 10
gypt, and brought them forth into the desert. † And I gaue 11
them my precepts, and I shewed to them my iudgements,
which a man doing, shal liue in them. † Moreouer also my 12
sabbathes I gaue to them, to be a signe betwen me and them:
and that they might know that I am the Lord sanctifying
them.

13 them. † And the houses of Israel prouoked me in the desert;
they walked not in my precepts, and my iudgements they
reiected, which a man doing shal liue in them: and my sab-
bathes they violated exceedingly. I said therfore I would powre
out my furie vpon them in the desert, and would consume
Num. 26. 14 them. † And :: I did for my name sake, lest it should be vio- :: Asv. 9. &
Psa. 105. lated before the Gentils, from which I cast them out, in their 22 God stil
15 sight. † I therfore lifted vp my hand vpon them in the desert, conserued a
not to bring them into the Land, which I gaue them flowing succession.
16 with milke and honie, the chiefe of al landes. † Because they
reiected my iudgements, and walked not in my precepts, and
17 violated my sabbathes: for their hart went after idols. † And
mine eye was merciful on them, that I killed them not: nei-
18 ther did I consume them in the desert. † But I said to their
children in the wildernes: In the precepts of your fathers
walke not, neither keepe ye their iudgements, nor be pollu-
19 ted in their idols: † I the Lord your God: walke ye in my pre-
20 cepts, and keepe my iudgements, and doe them. † And sanc-
tifie ye my sabbathes, that they may be a signe betwen me
and you: and ye may knowe that I am the Lord your God.
21 † And the children exasperated me, in my precepts they wal-
ked not: and my iudgements they kept not, to doe them:
which when a man shal doe, he shal liue in them: and they
violated my sabbathes: and I threatned to powre out my furie
22 vpon them, and to fil my wrath in them in the desert. † But I
turned away my hand, & did for my names sake, that it might
not be violated before the Gentils, out of which I did cast
23 them forth in their eyes. † :: Againe I lifted vp my hand vpon :: God lifteth
them in the wildernes, that I might dispers them into na- vp his hand
24 tions, and scatter them into landes: † for that they had not either to deli-
done my iudgements, and had reiected my precepts, and had uer, as v. 6 & 5.
violated my sabbathes, and their eyes had bene after the idols or to threaten
25 of their fathers. † Therfore I also gaue them precepts :: not and punish as
26 good, and iudgements, in which they shal not liue. † And I here.
polluted them in their giftes, when they offered al that opened
the matrice, for their offences: and they shal know that I am
27 the Lord. † Wherfore speake to the house of Israel, ô sonne
of man: and thou shalt say to them: Thus saith our Lord God:
Yet also in this did your fathers blaspheme me, when contem-
28 ning they had despised me: † and I had brought them into
the Land, vpon which I lifted vp my hand to geue it them:

they saw euerie high hil, and euerie wooddie tree, and there they immolated their victims: and there they gaue the irritation of their oblation, and there they put the odour of their sweetnes, and offered their libations. † And I said to them: What is :: the excelse, vnto which you goe? & the name therof was called Excelse euen to this day. † Therfore say to the house of Israel: Thus saith our Lord God: Surely in the way of your fathers you are polluted, and after their scandals you doe fornicate. † And in the oblation of your giftes, when you make your children passe through the fire, you are polluted in al your idols vnto this day: and shal I answer you ô house of Israel? Liue I, saith our Lord God, that I wil not answer you † Neither shal the cogitation of your minde come to passe, saying: We wil be as the Gentils, and as the kinreds of the earth, that we may worship wood, and stones. † Liue I, saith our Lord God, that in a strong hand, & in a streched out arme, and in furie powred forth wil I reigne ouer you. † And I wil bring you out of the peoples, and I wil gather you out of the landes, in which you are dispersed, in a strong hand, and in a streched out arme and in furie powred forth wil I reigne ouer you. † And I wil bring you into the desert of peoples, and wil be iudged there with you face to face. † As I contended in iudgement against your fathers in the desert of the Land of Ægypt: so wil I iudge you, saith our Lord God. † And I wil subdue you to my scepter, & wil bring you into the bandes of couenant. † And I wil choose out of you the transgressours, and impious, and wil bring them out of the land of their seiourning, and into the land of Israel they shal not enter: and you shal know that I am the Lord. † And you ô house of Israel, Thus saith our Lord God: :: Walke you euerie one after your idols, and serue them. But and if in this also you heare me not, and shal pollute my holie name any more in your giftes, and in your idols: † in my holie mount, in the high mount of Israel, saith our Lord God, there shal al the house of Israel serue me; al I say in the land, wherin they shal please me, and there wil I require your first fruites, and the beginning of your tithes in al your sanctifications. † I wil receiue you for an odour of sweetnes, when I shal haue brought you out of the peoples, and shal haue gathered you out of the landes, into which you are dispersed, and I wil be sanctified in you in the eyes of the nations. † And you shal know that I am the Lord, when

:: By long custom of sacrificing to idols vpon the Excelleses (that is, on high places, or litle hilles) the people also called the Altar of God an *Excelse* whervpon the prophet argueth against thē that euen by the false name vsed by euil custome, they are conuinced to haue bene great idolaters. As those vvho haue bene heretikes, do cōmonly vse termes & phrases belonging to heresie. As Communion for Masse, Table for Altar, Seruice for Sacrifice.

:: God vvil rather haue idolaters to leaue him wholly then *to halt betvveen tvvo*, 3. *Reg.* 18. *neither hote nor cold, but lukevvarme Apoc.* 3.

:: For such do especially pollute Gods name. *Rom.* 2. *v.* 24.

when I shal haue brought you into the land of Israel, into the Land, for which I lifted vp my hand to geue it to your fathers.
43 † And there you shal remember your wayes, and al your wicked deedes, in which you were polluted: and you shal mislike yourselues in your owne sight, in al your malices,
44 which you haue done. † And you shal know that I am the Lord, when I shal haue done you good for my name sake, and not according to your euil wayes, nor according to your most
45 wicked deedes ô house of Israel, saith our Lord God. † And
46 the word of our Lord was made to me, saying: † Sonne of man, set thy face against the way :: of the south, and droppe toward the sotherne winde, and prophecie to the forrest of
47 the sotherne filde. † And thou shalt say to the sotherne forrest: Heare the word of our Lord: Thus saith our Lord God: Behold I wil kindle a fire in thee, and wil burne in thee euerie greene tree, and euerie drie tree: the flame of the fire shal not be quenched: and euerie face shal be burned in it, from the
48 South euen to the North. † And al flesh shal see, that I the
49 Lord kindled it, neither shal it be quenched. † And I said: A a a, ô Lord God: they say of me: :: Doth not this man speake by parables?

:: By southeren forrest is meant Ierusalem, ful of al sortes of people good and bad.

:: Much of his prophecie was so hard, that al semed to be parables.

CHAP. XXI.

Destruction of Ierusalem by sword is further described: 10. with translation of the kingdom. 28. The ruine also of the Ammonites is foreshewed. 30. And finally Babylon, the destroyer of others, shal be destroyed.

1 AND the word of our Lord was made to me, saying:
2 † Sonne of man set thy face to Ierusalem, and :: droppe to the sanctuaries, and prophecie against the ground of Israel:
3 † And thou shalt say to the land of Israel: Thus saith our Lord God: Behold I to thee, and I wil draw forth my sword out of his scabbard, and wil kil in thee :: the iust, and the im-
4 pious. † And for that I haue killed in thee the iust, and the impious, therfore shal my sword goe forth out of his scabbard
5 to al flesh, from the South euen to the North. † That al flesh may know that I the Lord haue drawen my sword out of his
6 scabbard not to be reuoked. † And thou sonne of man, mourne in contrition of the loynes, and in bitternes mourne
7 before them. † And when they shal say to thee: Why mournest thou? thou shalt say: For the bruite: because it cometh, and euerie hart shal melt, & al handes shal be dissolued, and euerie spirit

:: Cease not to instil and inculcate the punishment of the people.
:: Temporal afflictions fal also vpon the iust; not for punishment, but for their merite, and that they may escape the miseries of captiuitie, wheras the wicked

are punished both temporally and eternally. S. Ierom. in ch. 20. v. 47.

spirit shal be weakened, and waters shal runne by al knees: behold it commeth, and it shal be done, saith our Lord God.
† And the word of our Lord was made to me, saying: 8
† Sonne of man prophecie, and thou shalt say: Thus saith our 9
Lord God: Speake: The sword, the sword is sharpened, and
fourbished. † To kil victims, it is sharpened; to glitter, it is 10
fourbished: thou that moueſt the scepter :: of my sonne, hast
cut downe euerie tree. † And I gaue it to be made smooth, 11
that it may be held with the hand: this is a sharpened sword,
and this is forbished, that it may be in the hand of the slayer.
†Crie, and howle ô sonne of man, because this same is made in 12
my people, in al the captaines of Israel, that fled: they are deliuered to the sword with my people, therfore strike vpon the
thigh, † because it is proued: and that, when it shal ouerthrow 13
the scepter, it shal not be, saith our Lord God. †Thou therfore 14
ô sonne of man prophecie, & strike hand against hand, and let
the sword be dubled, & let the sword of the slaine be tripled:
this is the sword of great slaughter, that maketh them to be a-
stonied, † and to pine in hart, & multiplieth ruines. In al their 15
gates haue I geuen the truble of the sword sharpe and furbish
ed to glitter, addressed to slaughter. †Be thou sharpened, goe to 16
the right hand, or to the left, whithersoeuer the appetite of
thy face is. † Yea and I wil clappe hand to hand, and wil fil 17
mine indignation: I the Lord haue spoken. † And the word 18
of our Lord was made to me, saying: † And thou sonne of 19
man, :: put thee two wayes, that the sword of the king of Ba-
bylon may come: both shal come forth out of one land: and
he shal take coniecture with the hand, in the head of the way
of the citie shal he chooſe it. † Thou shalt make way that 20
the sword may come to Rabbath of the children of Ammon,
and to Iuda into Ierusalem most fenced. † For the king of Ba- 21
bylon stood in the high way, in the head of two wayes, seeking diuination, shufling arrowes: he asked the idols, & tooke
counsel of intralles. † On his right hand was made diuina- 22
tion vpon Ierusalem, to sette engins, to open the mouth in
slaughter, to eleuate the voice in howling, to set engins against
the gates, to cast vp a rampier, to build munitions. † And he 23
shal be as it were consulting the oracle in vaine in their eies, &
imitating the rest of sabbathes: but he shal remember the
iniquitie to take it. † Therfore thus saith our Lord God: For 24
that you haue remembred your iniquitie, and haue reueled

:: The vvhole people of Israel vvas the peculiar adopted sonne of God, called also his first begoten. Exo. 4. v. 22.

:: The Babylonians consulting the idols vvhether they should inuade the Ammonits or the Ievves, vvere directed to assault Ierusalem.

your

your preuarications, and your sinnes haue appeared in al your cogitations: for that, I say, that you remembred, you shal be
25 taken by hand. † But thou prophane, impious prince of Israel,
26 whose day prefixed cometh in the time of iniquitie: † Thus saith our Lord God: Take away the myter, take of the crowne: is not this it, that extolled the humble, and humbled the high?
27 † Iniquitie, iniquitie, iniquitie wil I put it, and this was not done, til he came to whom iudgement belongeth, and I wil
28 deliuer it to him. † And thou sonne of man prophecie, and say: Thus saith our Lord God to the children of Ammon, and :: to their reproch, and thou shalt say: Sword, sword draw out thyselfe to kil, fourbish thy selfe to slaye, and to glitter.
29 † When vaine thinges were sene for thee, and lies were diuined: that thou mightest be geuen vpon the neckes of the wounded impious, whose day prefixed cometh in the time of
30 iniquitie. † :: Returne to thy scabbard in the place, wherin thou wast created, in the land of thy natiuitie I wil iudge thee,
31 † and wil powre out vpon thee mine indignation: in the fire of my furie wil I blow vpon thee, and wil geue thee into the
32 handes of men vnwise, & framing destruction. † Thou shalt be foode for the fire, thy bloud shal be in the middes of the land, thou shalt be forgotten: because I the Lord haue spoken.

:: The Ammonites reproching the Ievves vvhen they were afflicted by the Babylonians, vvere for the same destroyed also by the Babylonians.

:: At last the like svvord, and ruine fel vpon Babylon.

CHAP. XXII.

For diuers enormious sinnes, 14. Ierusalem, and al Israel shal be plaged: 25. namely false prophets, priestes, rauening princes, and wicked people.

1 AND the woord of our Lord was made to me, saying:
2 † And thou sonne of man :: doest thou not iudge, doest
3 thou not iudge the citie of bloud? † And thou shalt shew her al her abominations, and shalt say: Thus saith our Lord God: The citie shedding bloud in the middes of it, that her time may come: and that hath made idols against herselfe,
4 that she might be polluted. † In thy bloud, which is shed by thee, thou hast offended: and in thine idols, which thou hast made, thou art polluted: and thou hast made thy dayes to approch, and hast brought the time of thy yeares: therfore haue I geuen thee a reproch to the Gentils, and a mockerie to al
5 landes. † Those that are nere, and that are far from thee, shal
6 triumph ouer thee: thou filthie one, noble, great in destruction. † Behold the princes of Israel, euerie one in his arme,
7 haue bene in thee, to shede bloud. † Father and mother they haue abused with contumelies in thee, the stranger they haue

:: VVhy dost thou cease from admonishing, and blam ng the people for their bloud sinnes?

calumniated in the middes of thee, the pupil and widow they haue made sorowful in thee. † My sanctuaries you haue 8
despised, and my sabbathes you haue polluted. † Detracting 9
men haue bene in thee to shede bloud, and vpon the mountaynes they haue eaten in thee, they haue wrought wickednes in the middes of thee. † The fathers shame they haue 10
discouered in thee, the vncleannes of the menstruous woman they haue humbled in thee. † And euerie one hath wrought 11
abomination vpon his neighbours wife, and the father in law hath polluted his daughter inlaw wickedly, the brother hath oppressed his sister the daughter of his father in thee. † They 12
haue taken giftes in thee to shede bloud: thou hast taken vsurie and ouerplus, and didst calumniate thy neighbours couetously: and thou hast forgotten me, saith our Lord God.
:: God of his part desiring the saluation of al men, signifieth here his sorow for the peoples sinnes not that god is subiect to anie such passion, but to insinuate the enormitie of sinne. as Gen. 6.7.6.
† Behold, I :: haue wrong my handes vpon thy couetousnes, 13
which thou hast done, and vpon the bloud that hath bene shed in the middes of thee. † Why, shal thy hart abide, or 14
shal thy handes preuaile in the dayes, which I shal make to thee? I the Lord haue spoken, and wil doe it. † And I wil 15
disperse thee into nations, & wil scatter thee into landes, and wil make thy vncleannes to faile from thee. † And I wil pos- 16
sesse thee in the sight of the Gentils: and thou shalt know that I am the Lord. † And the word of our Lord was made 17
to me, saying: † Sonne of man, the house of Israel is tur- 18
ned into drosse to me: al these are become brasse, and tinne, and yron, and lead, & drosse of siluer, in the middes of the fornace. † Therfore thus saith our Lord God: Because you are 19
al turned into drosse, therfore behold I wil gather you together in the middes of Ierusalem, † with the gathering of siluer, 20
and brasse, and tinne, & yron, and lead in the middes of a fornace: that I may kindle a fire in it to melt it: so wil I gather you together in my furie, and in my wrath, and wil rest: and I wil melt you. † And I wil gather you together, and wil set 21
you on fire, in the fire of my furie, and you shal be melted in the middes therof. † As siluer is melted in the middes of the 22
fornace, so shal you be in the middes therof: and you shal know that I am the Lord, when I haue powred out mine indignation vpon you. † And the word of our Lord was made to 23
me, saying: † Sonne of man, say to it: Thou art an vncleane 24
land, and not rayned vpon in the day of furie. † A conspi- 25
racie of prophets in the middes therof: as a lion roaring, and

rauening

rauening the praye, haue they deuoured soules, they haue taken the riches and the price, her widowes they haue multi-
26 plied in the middes therof. † Her priests haue contemned my law, and haue polluted my sanctuaries: betwen á holie thing and prophane they haue put no difference: and betwen the polluted and the cleane they vnderstood not: and from my sabbathes they haue turned away their eyes, and I was defiled
27 in the middes of them. † Her princes in the middes of her, as wolues rauening the praye to shede bloud, and to destroy
28 soules, and to pursew gaynes courtously. † And her prophetes dawbed them without tempering, seing vayne thinges, and diuining lies to them, saying: Thus saith our Lord God: wher-
29 as our Lord hath not spoken. † The people of the land they oppressed by calumnie, and tooke away violently: the needie and poore they afflicted, and the stranger they oppressed by
30 calumnie without iudgement. † And I sought of them a man that might enterpose an hedge, and :: stand opposite agaynst me for the land, that I might not destroy it: and I found not.
31 † And I powred out mine indignation vpon them, in the fire of my wrath I consumed them: I haue rendered their way vpon their head, saith our Lord God.

:: A meruelous force of iust mens prayers, by which God suffereth himselfe to be ouercome And it is most gratful to God when some do so oppose themselues to entreat mercie for sinners, that they may repent. *S. Iero. Epist. 12. ad Gaudentium.*

CHAP. XXIII.

By a parable of two harlottes, Oolla and Ooliba, 5. the idolatrie of the two kingdoms of Israel, 11. and of Iuda is described: 22. with threates (31. as Israel is partly afflicted already) 36. of more affliction to them both.

1 AND the word of our Lord was made to me, saying:
2 † Sonne of man, there were *a* two wemen daughters of
3 one mother. † And they fornicated in Ægypt, *b* in their youth they fornicated: there were their brestes pressed, & the pap-
4 pes of their virginitie were broken. † And their names *c* Oolla the elder and *d* Ooliba her yonger sister: and I had them, and they bare sonnes, and daughters. Moreouer their names,
5 Samaria Oolla, and Ierusalem Ooliba. † Oolla therfore fornicated ouer me, & was madde vpon her louers, vpon the Assi-
6 rians approching, † clothed with hyacinth, the princes, and the magistrates, al the youngmen of concupiscences, al the
7 horsmen, the riders of horses. † And she gaue her fornications vpon them al the chosen children of the Assirians: and in al, on whom she was madde, in their vncleannes she was polluted.
8 † Moreouer also her fornications, which she had made in

a He speaketh here as of two peoples by anticipation, for when the Israelits were in Ægypt, they were but one people, & then also they committed idolatrie.

b Though they vvere but beginning to increase.

c God called the ten tribes *Oolla*, vvhich

signifieth *their owne habitation*, because they made goddes to themselues, in Bethel and Dan; and the two tribes he called *Ooliba*, signifying *my habitation*, because the temple there was Gods habitation.

Ægypt she left not: for they also slept with her in her youth, & they brake the breasts of her virginitie, and powred out their fornication vpon her. † Therfore haue I deliuered her into the handes of her louers, into the handes of the children of Assur, vpon whose lust she was madde. † They discouered her ignominie, tooke her sonnes and daughters, & her they killed with the sword: and they were made notorious wemen, and they did iudgements in her. † Which when her sister Ooliba had seene, she was madde with lust more then she: & she gaue impudently her fornication aboue the fornication of her sister † to the children of the Assyrians, to the princes, and magistrates coming to her clothed with partie clothing, to the horsmen that were carried on horses, and to yoongmen al of goodlie beautie. † And I saw that she was polluted, both one way. † And she increased her fornications: and when she had seene men paynted in a wal, the images of the Chaldees expressed in colours, † and girded with girdles about their reynes, and died turbants on their heades, the forme of al the dukes, the similitude of the children of Babylon, and of the land of the Chaldees, wherin they were borne, † she was mad vpon them with the concupiscence of her eyes, and she sent messengers to them into Chaldee. † And when the children of Babylon were come to her vnto the bed of pappes, they polluted her with :: their fornications, and she was polluted of them, & her soule was filled of them. † She reueled also her fornications, and discouered her ignominie: and my soule departed from her, as my soule departed from her sister. † For she hath multiplied her fornications, remembring the dayes of her youth, in which she fornicated in the land of Ægypt. † And she was madde for lust vpon the lying with them, whose flesh is as the flesh of asses: and as the fluxe of horses, their fluxe. † And thou hast visited the wickednes of thy youth when thy breastes were prested in Ægypt, & the pappes of thy virginitie broken. † Therfore Ooliba, thus sayth our Lord God: Behold I wil rayse vp al thy louers against thee, of whom thy soule is filled: and I wil gather them together against thee round about, † the children of Babylon, and al the Chaldees, the nobles, and the tyrants, and princes, al the children of the Assyrians, the yongmen of goodlie beautie, al the captaynes, and magistrates, the princes of princes, and the renowned riders of horses. † And they shal come vpon thee wel appoynted with chariot, and wheele,

:: In al this & the like discourses the prophet speaketh not of carnal fornication, but of spiritual which is idolatrie, by the most frequent figure *Metaphora*.

wheele, a multitude of peoples: with brigintine, and buckler, and helmet they shal be armed against thee, on euerie side: and I wil geue iudgement before them, & they shal iudge thee by
25 their iudgements. † And I wil put my :: zele in thee, which they exercise with thee in furie: :: thy nose, and thine eares they shal cut of: and the thinges that remaine shal fal by the sword: they shal take thy sonnes, and thy daughters, and thy
26 verie last thing shal be deuoured with fire. † And they shal strippe thee of thy garments, and shal take away the vessels of
27 thy glorie. † And I wil make thy wickednes to cease out of thee, and thy fornication out of the Land of Ægypt: neither shalt thou lift vp thine eyes to them, and Ægypt thou shalt
28 remember no more. † Because thus saith our Lord God: Behold I wil deliuer thee into the handes of them, whom thou
29 hatest, into their handes, of whom thy soule is filled. † And they shal deale with thee in hatred, and they shal take away al thy labours, and shal let thee goe naked, and ful of ignominie, and the ignominie of thy fornications shal be reueled,
30 thy wicked dede, and thy fornications. † They haue done these thinges to thee, because thou hast fornicated after the Nations, among which thou wast polluted in their idols.
31 † Thou hast walked in the way of thy sister, and I wil geue
32 her cuppe in thy hand. † Thus saith our Lord God: The cuppe of thy sister thou shalt drinke deepe, and wide: thou shalt be
33 into derision and into scorne, which is most capable. † With drunckennes, and sorow thou shalt be replenished: with the cuppe of pensifenes, and sadnes, with the cuppe of thy sister
34 Samaria. † And thou shalt drinke it, and shalt drinke it vp euen to the dregges, and the fragments therof thou shalt deuoure, thou shalt rent thy breastes: because I haue spoken,
35 saith our Lord God. Therfore thus saith our Lord God: Because thou hast forgotten me, and hast cast me of behind thy bodie, thou also beare thy wickednes, and thy fornications.
36 † And our Lord spake to me, saying: Sonne of man, :: doest thou iudge Oolla, and Oolhba, and shewest thou them their
37 wicked deedes? † because they haue committed aduoutrie, and bloud is in their handes, and with their idols they haue fornicated: moreouer also their children, whom they begate
38 for me, they haue offered vnto them to be deuoured. † Yea and they haue done this to me. They polluted :: my sanctuarie
39 in that day, and profaned my :: sabbathes. † And when they

:: In that the Chaldes were the ministers of Gods wrath they are called his *zele*, as Assur is called *the* rodde of his furie. *Isa.* 10. *v.* 5.

:: By *the nose* S. Ierom vnderstandeth the king by *the eares* the Priestes and Iudges, who were not slaine but cut of from the people, and caried into captiuitie 4. *Reg.* 25. *Iere.* 52.

:: This demand is an admontion to iudge and condemne their wickednes, without intermission, as. *ch* 20. *v.* 4.

:: Circumstances of places, and :: times do aggrauate sinnes

very much: vvhich are therfore more seuerely punished.

immolated their children to their idols, and went into my sanctuarie in that day to pollute it: these thinges also they did in the middes of my house. † They sent to men comming from 40
far, to whom they had sent a messenger: therfore loe they came: to whom thou didst wash thyself, and didst annoint thine eyes about with * stibikestone, and wast adorned with * *Antimonium.*
wemens ornaments. † Thou satest in a very faire bed, and a 41
table was decked before thee: mine incense, and mine oyntment thou didst set vpon it. † And the voice of a multitude 42
reioycing was on it: and on the men, that were brought of the multitude of men, and came from the desert, they did put bracelets on their handes, and beautiful crownes on their heades. † And I said to her, that was worne in aduoutries: 43
Now wil this woman also fornicate in her fornication. † And 44
they went to her as to an harlot woman: so went they vnto Oolla, and Ooliba wicked wemen. † They therfore are iust 45
men: these shal iudge them with the iudgement of adulteresses, and with the iudgement of bloudshedders: because they are adultresses, and bloud is in their handes. † For thus 46
saith our Lord God: Bring a multitude to them, and deliuer them into tumult, and into spoile: † and let them be stoned 47
with the stones of peoples, and let them be thrust through with their swordes: they shal kil their sonnes, and daughters, and their houses they shal burne with fire. † And I wil take 48
away the wickednes out of the land, & al wemen shal learne, not to doe according to the wickednes of them. † And they 49
shal geue your wickednes vpon you, and the sinnes of your idols you shal carie: and you shal know that I am the Lord God.

CHAP. XXIIII.

Ierusalem manie wayes chasticed of God, and not amended, 11. *shal at last be melted like a brasse potte:* 15. *and shal not dare to mourne for the death of her dearest.*

:: Ieremie in Babylon saw vvhat vvas done the same time in Ierusalem, and therfore is bid, :: to write the day, v. 2. that

AND the word of our Lord was made to me, in :: the 1
ninth yeare, in the tenth moneth, the tenth day of the moneth, saying: † Sonne of man, :: write thee the name of 2
this day, wherin the king of Babylon is confirmed against Ierusalem to day. † And thou shalt speake by a prouerbe to 3
the exasperating house a parable, and shalt say to them: Thus saith our Lord God: Set thou a potte, set it, I say, and put water into

4 into it. † Heape together the peeces therof into it, euerie good part, the thigh and the shoulder, the choſen thinges and
5 ful of bones. † Take the fatteſt beaſt, and lay together pyles of bones alſo vnder it: the ſeething therof is boyling hotte, and the bones therof are throughly ſodden in the middes
6 therof. † Therfore thus ſaith our Lord God: Wo to the citie of bloud, to the potte, whoſe ruſtines is in it, and the ruſtines therof is not gone out of it: by her partes, and by her partes
7 caſt her out, there hath no lotte fallen vpon her. † For her bloud is in the middes of her, she hath shed it vpon the moſt cleare rocke: she shed it not vpon the ground, that it might
8 be couered with duſt. † That I might bring mine indignation in vpon her, and might reuenge with vengeance: I gaue her bloud vpon the moſt clere rocke, that it might not be coue-
9 red. † Therfore thus ſaith our Lord God: Wo to the citie of
10 bloud, whoſe bonefire I wil make great. † Heape together the bones, which I wil burne with fire: the flesh shal be conſumed, and al the compoſition shal be ſod, and the bones shal
11 drie away. † Set it alſo vpon hote burning coles emptie, that the braſſe therof may waxe hote, and be melted: and let the filth of it be melted in the middes therof, & let the ruſt therof
12 be conſumed. † There hath bene ſweating with much labour, and the exceding ruſt therof is not gone out, :: no not by fire.
13 † Thine vncleannes is execrable: becauſe I would clenſe thee, and thou art not clenſed from thy filthines: yea neither shalt thou be clenſed, before I make myne indignation to ceaſe in
14 thee. † I the Lord haue ſpoken: It shal come, and I wil doe it: I wil not paſſe, nor ſpare, nor be pacified: according to thy wayes, and according to thine inuentions wil I iudge thee,
15 ſaith our Lord. † And the word of our Lord was made to
16 me, ſaying: † Sonne of man, behold I take from thee the thing that thine eyes deſire in a plague: and thou shalt not la-
17 ment, nor weepe: neither shal thy teares runne. † Sigh holding thy peace, thou shalt not make the mourning of the dead: let thy crowne be ryed round about thee, and thy shoes shal be on thy feete, neither shalt thou couer thy face with a
18 cloth, neither shalt thou eate the meates of mourners. † I ſpake therfore to the people in the morning, and :: my wife
19 me. † And the people ſayd to me: Why doeſt thou not tel vs
20 what theſe thinges ſignifie, that thou doeſt? † And I ſayd to them:

therby the certaintie of his prophecie may appeare. For the verie ſame day Nabuchodonoſor layde ſiege to Ieruſalem. 4 *Reg.* 25. v. 1.

:: VVhen ſinners are not amended by fire of tribulation; God after that they are parted frō this vvorld, puniſheth them euerlaſtingly.

:. The ſuddaine death of nere freindes cauſeth more ſorow, then if

it were feared before: yet the prophet was commanded not to shew sorow for the suddaine death of his wife, to signifie that the great calamitie of euerie one would take away the particular griefe for the losse of priuate freindes.

them: The word of our Lord was made to me, saying: † Speake 21
to the house of Israel: Thus sayth our Lord God: Behold I wil pollute my sanctuarie, the pride of your empire, and the thing that your eyes desire, and vpon which your soule quaketh for feare: your sonnes, and your daughters, which you haue left, shal fal by the sword. † And you shal doe as I haue done: 22
your faces with a clothe you shal not couer, and the meates of mourners you shal not eate. † You shal haue crownes on your 23
heades, & shoes on your feete: you shal not lament nor weepe, but you shal pine away in your iniquities, and euerie one shal groane toward his brother. † And Ezechiel shal be vnto you 24
for a portending signe: according to al thinges, that he hath done, shal you doe when this shal come: and you shal know that I am the Lord God. † And thou sonne of man, behold in 25
the day, wherin I wil take away from them their strength, and the ioy of dignitie, and the desire of their eyes, whervpon their soules rest, their sonnes and daughters. † In that day 26
when one fleing shal come to thee, to tel thee: † in that day, I 27
say, shal thy mouth be opened with him that fleeth, and thou shalt speake, and shalt be silent no more: and thou shalt be vnto them for a portending signe, and you shal know that I am the Lord.

CHAP. XXV.

The Ammonites, 8. Moabites, 12. Idumeans, 15. and Philistians (for their malice against the Israelites) shal be ouerthrowne.

The 3. pare. The destruction of diuers other nations, besides the Iewes.

AND the word of our Lord was made to me, saying: 1
† Sonne of man, set thy face against the children of Am- 2
mon, and thou shalt prophecie of them. † And thou shalt say 5
to the children of Ammon: Heare ye the word of our Lord God: Thus saith our Lord God :: For that thou hast sayd: Ha, ha, vpon my sanctuarie, because it is polluted: and vpon the Land of Israel, because it is made desolate: and vpon the house of Iuda, because they are led into captiuitie: † Therfore wil 4
I deliuer thee to the children :: of the east for an inheritance, and they shal place their shepecotes in thee, and shal set their tents in thee: they shal eate thy fruites: and they shal drinke thy milke. † And I wil geue Rabbath to be an habitation of 5
camels, and the children of Ammon to be a lying place for beastes: and you shal know that I am the Lord. † Because thus 6
saith our Lord God: For that thou hast clapped with the hand,

:: Amongst other heathen nations, especially the Ammonites reioyced at the miseries of the Iewes, and were therfore plaged.

:: The Chaldees, or rather the Armenians or Agarens (who are more direct eastward, and

and

and striken with the foote, and hast bene glad withal thy af-
7 fection vpon the land of Israel: † therfore behold I wil stretch
forth my hand vpon thee, and wil deliuer thee into the spoile
of the Gentils, and wil kil thee out of the peoples, and destroy
thee out of the landes, and breake thee: and thou shalt know
8 that I am the Lord. † Thus saith our Lord God: For that Moab,
and Seir haue sayd: Behold as al the Gentils, so is the house of
9 Iuda: † therfore behold :: I wil open the shoulder of Moab
of his cities, of his cities I say, and of his borders the noble
cities of the land Bethiesimoth, and Beelmeon, and Cari-
10 athaim, † to the children of the East with the children of Am-
mon, and I wil geue it for an inheritance: that there may be
memorie no more of the children of Ammon among the
11 Gentils. † And in Moab I wil do Iudgements: and they shal
12 know that I am the Lord. † Thus saith our Lord God: For that
Idumea hath made reuenge to reuenge herself of the children
of Iuda, and hath sinned offending, and hath sought reuenge
13 of them; † therfore thus sayth our Lord God: I wil stretch
forth my hand vpon Idumea, and wil take away out of it man,
and beast, and wil make it desert from the South: and they that
14 are in Dedan, shal fal by the sword. † And I wil geue my re-
uenge vpon Idumea by the hand of my people Israel: and they
shal doe in Edom according to my wrath, and my furie: and
15 they shal know my vengeance, saith our Lord God. † Thus
saith our Lord God: For that the Palesthines haue made re-
uenge, and haue reuenged themselues with al their minde,
16 killing, and accomplishing old emnities: † therfore thus saith
our Lord God: Behold I wil stretch forth my hand vpon the
Palesthines, and wil kil the killers, and wil destroy the remnant
17 of the sea cost. † and I wil make in them great reuengements
arguing in furie: and they shal know that I am the Lord, when
I shal haue geuen my vengeance vpon them.

:: I wil take away al the streingth and force of Moab, vvhich con sisteth in his strong cities.

CHAP. XXVI.

Tyre a most noble maritime citie shal be destroyed, by the king of Babylon, becaus they reioyce at the desolation of Ierusalem. 15. At the sight wherof manie shal be astonied.

:: Yeares are stil counted from the transmigration of Ioachin, as *ch.* 1. 8. 20. 24. v 1. & 29. v. 1. 17.

1 AND it came to passe in :: the eleuenth yeare, the first of
the moneth, the word of our Lord was made to me,
2 saying: † Sonne of man for that Tyre hath sayd of Ierusalem:
Ah the gates of the peoples are broken, she is turned to me:

I shal be filled, she is desert. † Therfore thus saith our Lord 3
God: Behold I vpon thee ô Tyre, and I wil make manie na-
tions come vp to thee, as the sea riseth vp swelling. † And 4
they shal dissipate the walles of Tyre, and shal destroy the
towers therof: and I wil scrape her dust from her, & wil make
her as a most cleare rocke. † :: The drying of nettes shal be 5
in the middes of the sea, because I haue spoken, saith our Lord
God: and she shal be for a spoile to the Gentils. † :: Her 6
daughters also that be in the field, shal be slaine by the sword:
and they shal know that I am the Lord. † Because thus saith 7
our Lord God: Behold I wil bring to Tyre Nabuchodonosor
the king of Babylon from the North, the king of kinges with
horses, and chariotes, and horsemen, and multitude, and a great
people. † Thy daughters that are in the field, he shal kil with 8
the sword: and he shal compasse thee with munitions, and shal
cast vp a mount round about: and he shal lift vp the buckler
against thee. † And he shal dispose ordinances, and engins 9
against thy walles, & shal destroy thy towers with his armour.
† With the inundation of his horses, the dust of them shal 10
couer thee: at the sound of the horsemen, and wheeles, and
chariotes thy walles shal be moued, when he shal goe in at thy
gates, as by the entrance of a citie destroyed. † With the hoofes 11
of his horses he shal tread downe al thy streetes: thy people
he shal kil with the sword, and thy noble statues shal fal to
the ground. † They shal waste thy riches, they shal spoile thy 12
merchandise: and they shal destroy thy walles, and shal ouer-
throw thy goodlie houses: and thy stones, and thy timber, and
thy dust they shal put in the middes of the waters. † And I wil 13
make the multitude of thy songues to cease, and the sound of
thy harpes shal be heard no more. † And I wil make thee as a 14
most cleare rocke, drying of nettes shalt thou be, neither shalt
thou be built anie more: because I haue spoken, saith our
Lord God. † Thus saith our Lord God to Tyre: Why, shal not 15
the ilands be moued at the sound of thy ruine, & the groning
of thy slaine, when they shal be killed in the middes of thee?
† And al the princes of the sea shal goe downe from their 16
seates: and take of their roabes, and cast away their brodered
garments, & be clothed with astonishment, sitte on the earth,
and being astonied meruel at thy sudden fal. † And taking 17
vpon thee a lamentation, they shal say to thee: How hast thou
perished that dwellest in the sea, ô noble citie, which hast

bene

:: Tyre which is a most frequented sea towne, shal be made desolate and to no vse but to hang nettes therin to drie.

:: Lesse cities and townes perteyning to Tyre shal likewise be destroyed.

bene strong in the sea with thine inhabitants, whom al did
18 feare? † Now shal the shippes be astonied in the day of thy
feare: and the ilands in the sea shal be trubled, for that none
19 cometh forth out of thee. † Because thus saith our Lord God:
When I shal make thee a desolate citie as the cities that are not
inhabited: and shal bring vpon thee the depth, and manie wa-
20 ters shal couer thee: † and shal plucke thee downe with those,
that descend into the lake to the euerlasting people, and shal
place thee in the :: lowest ground as old desolations, with them
that are brought downe into the lake, that thou be not inhabi-
ted: moreouer when I shal geue glorie in the land of the liuing,
21 † I wil bring thee to nothing, and thou shalt not be, & being
sought for, thou shalt not be found anie more for euer, saith
our Lord God.

:: As Tyre was exalted in pride, so it was brought to great ruine, yet was it restored, after seuentie yeares according to Isaias prophecie, *ch.* 23 *v.* 15. And our Sauiour retired sometimes into the quarters of Tyre and Sidon. *Mat.* 15. *v.* 21.

CHAP. XXVII.

The prophet lamenteth the ruine of Tyre: 3. describing her former glories 10. and traffike in al sortes of rich marchandise, with sundrie nations. 26. Al which shal be ouerthrowne by the Chaldees.

1 AND the word of our Lord was made to me, saying:
2 † Thou therfore ô sonne of man, take vp a lamentation
3 vpon Tyre: † And thou shalt say to Tyre, which dwelleth
in the entrance of the sea, being the traffike of peoples to
manie ilands: Thus saith our Lord God: ô Tyre, thou hast
4 said: :: I am of perfect beautie, † and situated in the hart of
the sea. Thy borderers, which builded thee haue accomplished
5 thy beautie: † with the firretrees of Sanir they builded thee,
with al the bordes of the sea: they tooke the cedar from Li-
6 banus, to make thee a mast. † Okes of Basan they haue hewed
for thine ores: and thy bankes they haue made thee of the
iuorie of India, and litle cabbins of the ilands of Italie.
7 † Various silke of Ægypt was wouen for thy saile, to be put
on the mast: hyacinth, and purple out of the ilands of Elisa,
8 were made thy couering. † The inhabitants of Sidon, and the
Aradians were thy rowers: thy wise men, ô Tyre, were made
9 thy gouernors. † The ancients of Gebal, and wisemen therof
had mariners to the seruice of thy diuerse stuffe: al the shippes
of the sea, and their mariners haue bene in the people of thy
10 traffike. † The Persians, and Lydians, and the Lybians were
in thine armie thy men of warre: the buckler, and helmet they
11 did hang in thee for thine ornament. † The children of Arad

:: This large description of the Tyrians glory sheweth their greater ruine.

were with thine armie vpon thy walles round about: yea and the Pygmeians, that were in thy towers, hung vp their quiuers on thy walles round about: they accomplished thy beautie.

† They of Carthage thy merchants, for the multitude of al riches, with siluer, iron, tinne, and lead did they replenish thy marts. † Greece, Thubal, and Mosoch, they were thy merchants: slaues, & vessels of brasse they brought to thy people. † From the house of Thogorma they brought horses, & horsemen, and mules to thy market. † The children of Dedan were thy merchants: manie ilands the traffike of thy hand, teeth of iuorie, and of Heben they exchanged for thy price. † The Syrian was thy merchant for the multitude of thy workes, the precious stone, and purple, and branched workes, and fine linnen, and silke, and :: chodchod they did set forth in thy market. † Iuda and the land of Israel they were thy merchants in the principal corne: balme, and honie, and oyle, and resine they did set forth in thy marts. † The Damacene was thy merchant in the multitude of thy workes, in the multitude of diuers riches, in fatte wine, in woolles of the best colour. † Dan, and Greece, & Mosel in thy marts haue set forth wrought yron: stacte, and calums were in thy merchandise. † Dedan thy merchants in tapestrie for seates. † Arabia, and al the princes of Cedar, they were the merchants of thy hand: with lambes, and rammes, and kiddes thy merchants came to thee. † The sellers of Saba, & Reema, they were thy merchants: with principal spices, and precious stone, and gold, which they did set forth in thy market. † Haran, and Chene, and Eden, thy merchants: Saba, Assur, and Chelmad thy sellers. † They were thy merchants in diuers manner, with folded peeces of hyacinth, and of embrodered clothes, and of precious riches, which were wrapped vp, and bound with cordes: cedars also they had in thy merchandise. † The shippes of the sea, thy chief in thy merchandise: and thou wast replenished, and glorified exceedingly in the hart of the sea. † In manie waters haue thy rowers brought thee: the southwinde hath broken thee in the hart of the sea. † Thy riches, and thy treasures, and thy manifold furniture, thy mariners, and thy gouerners, which hold thy stuffe, and were chiefe ouer thy people: thy men of warre also, that were in thee with al thy multitude, that is in the middes of thee: shal fal in the hart of the sea in the day of thy ruine. † At the sound of the crie of thy gouernours shal

:: S. Ierom in *Isaie. 54 v. 12.* translating this word a iasper stone, here leaueth it vntranslated, and so do also the Septuagint; neither do the Hebrew Doctors describe it in their commentaries. The Chaldee paraphrasis translateth it in general precious stones, or margarites: some in particular, thinke it to be a carbunkle, some a rubie, others a chrystal, others an adamant.

29 shal the nauies be trubled. † And al they that held ore shal
goe downe out of their shippes: the mariners, and al the go-
30 uernours of the sea shal stand on the land: † and they shal
bewaile vpon thee with a loude voice, and shal crie bitterly:
and they shal cast dust vpon their heades, and shal be sprinkled
31 with ashes. † And they shal shaue :: baldnes vpon thee, and
shal be girded with heareclothes: and they shal weepe for
32 thee in bitternes of soule with most bitter weeping. † And
they shal take vp a mournful song vpon thee, and shal lament
thee: What citie is as Tyre, which is become silēt in the middes
33 of the sea? † Which in the going forth of thy merchandise
from the sea didst fil manie peoples: in the multitude of thy
riches, and of thy peoples hast inriched the kinges of the earth.
34 † Now thou art destroyed by the sea, thy riches are in the
bottome of the waters, and al the multitude, that was in the
35 middes of thee, are fallen. † Al the inhabitants of the ilands
are astonied vpon thee: and al the kinges of the same being
36 striken with tempest haue changed their lookes. † The mer-
chants of peoples haue hissed vpon thee: thou art brought to
nothing, and thou shalt not be euen for euer.

:: With these Gentiles, cutting or shauing of their heare was a signe of sorovv, vvhich the Ievves vvere commanded not to imitate. *Deut.* 14. to shevv difference from other nations: yet they also did cut their heare in great calamities. *Isa.* 22. 7. 12.

CHAP. XXVIII.

For most insolent pride Tyre shal be vtterly destroyed. 20. *Sidon likewise ouerthrowne.* 24. *And the people of Israel at last restored.*

1 AND the word of our Lord was made to me, saying:
2 † Sonne of man say to the prince of Tyre: Thus saith
our Lord God: For that thy hart is eleuated, & thou hast sayd:
I am God, and I haue sitten in the chaire of God in the hart of
the sea: wheras thou art a man, and not God: and hast geuen
3 thy hart as the hart of God. † Loe thou :: art wiser then Da-
4 niel: euerie secret is not hid from thee. † In thy wisedom and
thy prudence thou hast made thee strength: and hast gotten
5 gold, and siluer in thy treasures. † In the multitude of thy
wisedome, & in thy merchandise thou hast multiplied strength
6 to thee: and thy hart is eleuated in thy strength. † Therfore
thus saith our Lord God: For that thy hart is eleuated as the
7 hart of God: † therfore behold I wil bring vpon thee stran-
gers the strongest of the Gentils: and they shal draw their
swordes vpon the beautie of thy wisedome, and shal pollute
8 thy comelines. † They shal kil, and plucke thee downe: and
thou shalt dye in the death of the slaine in the hart of the sea.

:: Daniel was so famous for vvisdom, that therof came a prouerbe in Chaldea, to compare wisemen vvith Daniel; and to reproch those that arrogated more wisdom then they had, that they semed vainely to themselues. *vviser then Daniel.*

† Why, shalt thou speake saying: I am God, before them that kil thee: wheras thou art a man, and not God, in the hand of them that slay thee? † By the death of the vncircumcised shalt thou dye in the hand of strangers: because I haue spoken, saith our Lord God. † And the word of our Lord was made to me, saying: Sonne of man lift vp a lamentation vpon the king of Tyre: † and thou shalt say to him: Thus saith our Lord God: Thou the signet of similitude, ful of wisedom, and perfect of beautie, † thou wast in the delicacies of the paradise of God: euerie precious stone thy couering: sardius, topatius, and the iasper, chrysolithus, and onyx, and berillus, the sapphire, and the carbuncle, and the emerald: gold the worke of thy beautie: and thy * pipes were prepared in the day, that thou wast created. † Thou Cherub streched out, and protecting, and I sette thee in the holie mount of God, in the middes of fyrie stones thou hast walked. † Perfect in thy wayes from the day of thy creation, :: vntil iniquitie was found in thee. † In the multitude of thy merchandise, thyne inner partes were filled with iniquitie, and thou didst sinne: and I cast thee out from the mount of God, and destroyed thee ô Cherub protecting, out of the middes of the fyrie stones. † And thy hart was eleuated in thy beautie: thou hast lost thy wisedome in thy beautie, I haue cast thee to the earth: before the face of kinges I haue geuen thee, that they might behold thee. † In the multitude of thine iniquities, & in the iniquitie of thy merchandise, thou hast polluted thy sanctification: I wil therfore bring forth a fyre out of the middes of thee, to eate thee, and I wil make thee as ashes vpon the earth in the sight of al that see thee. † Al that shal see thee in the Gentils, shal be astonied vpon thee: thou art become a thing of naught, and thou shalt not be for euer † And the word of our Lord was made to me, saying: † Sonne of man, set thy face :: against Sidon: and thou shalt prophecie of it, † and shalt say: Thus saith our Lord God: Behold I to thee Sidon, and I wil be glorified in the middes of thee: and they shal know that I am the Lord, when I shal doe iudgements in it, and shal be sanctified in it. † And I wil send into it pestilence, and bloud in the streetes therof: & the slaine shal fal in the middes therof by the sword round about: and they shal know that I am the Lord. † And there shal be no more scandal of bitternes to the house of Israel, and thorne causing payne on euerie side round about them, that

9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24

* *Foramina, places taking breath.*

:: Tyre had much iniquity long before, but when the king thought himself to be God. v. 2. this iniquity could not be longer tolerated.

:: As Sidon was nere in situation to Tyre, so it was made like in ruine for their like pride.

that are against them: and they shal know that I am the Lord
25 God. † Thus saith our Lord God: :: When I shal haue gathered together the house of Israel out of the peoples, in which they are dispersed: I wil be sanctified in them before the Gentils: and they shal dwel in their land, which I gaue to my seruant
26 Iacob. † And they shal dwel therin secure, and they shal build houses, and shal plant vineyards, and shal dwel confidently, when I shal haue done iudgements in al, that are their enemies round about: & they shal know that I am the Lord their God.

:: Al nations wil praise God when they see that he iustly punisheth his owne people, & afterwards restoreth them to their former state.

CHAP. XXIX.

The king of Ægypt shal be ouerthrowne: 9. and the kingdom wasted fourtie yeares: 13. It shal be repared to a meane state. 17. And shal be geuen to the king of Babylon, for his seruice in destroying Tyre.

1 IN :: the tenth yeare, the tenth moneth, the eleuenth day of the moneth, the word of our Lord was made to me, saying:
2 † Sonne of man, set thy face against Pharao the king of Ægypt: and thou shalt prophecie of him, and of al Ægypt.
3 † Speake, and thou shalt say: Thus saith our Lord God: Behold I to thee Pharao king of Ægypt, thou great dragon, which lyest in the middes of thy riuers, and sayest: The riuer is mine,
4 and I made it my selfe. † And I wil put a bridle in thy iawes: and I wil fasten the fishes of thy riuers to thy scales: and I wil draw thee out of the middes of thy riuers, and al thy fishes
5 shal sticke to thy scales. † And I wil cast thee forth into the desert, and al the fishes of thy riuer: thou shalt fal vpon the face of the earth, thou shalt not be collected, nor gathered together: to the beasts of the earth, and to the foules of the
6 heauen haue I geuen thee to be deuoured. † And al the inhabitants of Ægypt shal know that I am the Lord: for that thou
7 hast bene a staffe of reede to the house of Israel. † When they tooke thee with the hand, and thou wast broken, and didst rent al their shoulder: and they leaning vpon thee, thou wast
8 broken, and didst dissolue al their reines. † Therfore thus saith our Lord God: Behold I wil bring vpon thee the sword:
9 and wil kil out of thee man, and beast. † And the Land of Ægypt shal be into a desert, and into a wildernes: and they shal know that I am the Lord: for that thou hast sayd: The riuer
10 is mine, and I made it. † Therfore behold I to thee, and to thy riuers: and I wil geue the Land of Ægypt into desolations, destroyed with the sword, from the tower of Syene, euen to the

:: Prophetes do not write their prophecies in order of time as they were reueled; for in former chapters he wrote that which he saw in the eleuenth yeare: *ch. 26. v. 1.* but that which was sooner fulfilled: or becauſe Tyre & Sidon were nerer in situation to Ierusalem then Ægypt he writte that prophecie before this.

the borders of Æthiopia. † The foote of man shal not passe through it, neither shal the foote of beast goe in it: and it shal not be inhabited fourtie yeares. † And I wil make the Land of Ægypt desert in the middes of desert lands, & the cities therof in the middes of cities ouerthrowen, and they shal be desolate fourtie yeares: and I wil disperse the Ægyptians into nationes, and wil scatter them into the landes. † Because thus saith our Lord God: After the end of fourtie years I wil gather Ægypt out of the peoples in which they had bene dispersed. † And I wil bring backe the captiuitie of Ægypt, and wil place them in the land of Phatures, in the land of their natiuitie, and they shal be there as a low kingdom: † among other kingdoms it shal be lowest, and it shal no more be eleuated ouer the nations, and I wil diminish them that they rule not ouer the Gentils. † And they shl no more be to the house of Israel in confidence, teaching iniquitie, that they may flee, and folow them: and they shal know thar I am the Lord God. † And it came to passe in :: the seuen and twenteth yeare, in the first, in the first of the moneth: the word of our Lord was made to me, saying: † Sonne of man, Nabuchodnosor the king of Babylon hath made his armie to serue with great seruice agaynst Tyre: euerie head made bald, and euerie shoulder hath the heare plucked of: and :: there hath bene no reward rendred him, nor his armie concerning Tyre, for the seruice that he serued me agaynst it. † Therfore thus sayth our Lord God: Behold I wil geue Nabuchodonsor the king of Babylon in the Land of Ægypt: and he shal take the multitude therof, and take the booties therof for a praye, and rifle the spoiles therof: and it shal be :: a reward for his armie, † and for the worke, that he serued me agaynst it: I haue geuen him the Land of Ægypt, for that they haue labored for me, sayth our Lord God. † In that day there shal a horne spring to the house of Israel, and I wil geue thee an open mouth in the middes of them: and they shal know that I am the Lord.

11 12 13 14 15 16 17 18 19 20 21

:: This vision against Ægypt is in confirmation of the former 17. yeares before. 7. 1.

:: Of this place S. Ierom proueth tha. God rewardeth also Infidels for their moral good woorkes temporally, though they cannot merite an eternal reward as the iust doe.

CHAP. XXX.

Ægypt shal be so wasted, 5. that Æthiopia, and other neighboures shal tremble; 9. seing the cities and countrie destroyed. 20. All which is confirmed againe by an other vision.

AND the word of our Lord was made to me, saying: † Sonne of man prophecie, & say: Thus sayth our Lord God: Howle ye, wo, wo to the day: † because the day is nere, and :: the

1 2 3

and :: the day of our Lord approcheth: the day of a cloude, the
4 :: time of the Gentiles shal be. † And the sword shal come into
Ægypt: & there shal be feare in Æthiopia, when the woonded
shal fal in Ægypt, and the multitude therof shal be taken
5 away, and the fundations therof be destroyed. † Æthiopia,
and Libia, and the Lydians, and al the rest of the common peo-
ple, and Chub, and the children of the land of couenant, shal
6 fal with them by the sword. † Thus sayth our Lord God:
And they shal fal that vnderproppe Ægypt, and the pride of
the empire therof shal be destroyed: from the towre of Siena
shal they fal in it by the sword, sayth our Lord the God of
7 hostes. † And they shal be dissipated in the middes of desolate
landes, and the cities therof shal be in the middes of desert
8 cities. † And they shal know that I am the Lord: when I shal
haue geuen fyre in Ægypt, and al the ayders therof shal be
9 broken. † In that day shal messengers goe forth from my
face in gallies to terrifie the confidence of Æthiopia, and there
shal be feare among them in the day of Ægypt: because it shal
10 come without doubt. † Thus sayth our Lord God: I wil make
the multitude of Ægypt to cease in the hand of Nabuchodo-
11 nosor the king of Babylon. † He and his people with him the
strongest of the Gentiles shal be brought to destroy the land:
and they shal draw their swordes vpon Ægypt: and shal fil the
12 land with the slaine. † And I wil make the channels of the
riuers drie, and wil deliuer the land into the handes of the
most wicked: and wil dissipate the land and the fulnes ther-
13 of in the handes of aliens, I the Lord haue spoken. † Thus
sayth our Lord God: And I wil destroy the idols, and I wil
make the idols to cease out of Memphis: and duke of the
land of Ægypt there shal be no more: and I wil geue terrour
14 in the land of Ægypt. † And I wil destroy the land of Pha-
thures, and wil geue fire in Taphnis, and wil do iudgements
15 in Alexandria. † And I wil powre out mine indignation vpon
Pelusium the strength of Ægypt, and wil kil the multitude of
16 Alexandria, † And wil geue fyre in Ægypt: as a woman
in trauel shal Pelusium sorow, & Alexandria shal be dissipated,
17 and in Memphis daylie distresses. † The youngmen of Helio-
polis, and of Bubasti shal fal by the sword, and themselues
18 shal be led captiue. † And in Taphnis the day shal waxe black,
when I shal haue broken there the scepters of Ægypt, and
the pride of the might therof shal faile in it: the cloude shal

:: The day of iust punish-ment is called the day of our Lord. As the Apostle cal-leth the day of general iudge-ment the day of our Lord. 1. Cor. 5. 2. Cor. 1. & 1. Thes. 5.

:: The time vvhen the Chaldees, the most potent nation shal conquer, and triumph ouer Ægypt.

couer her, & her daughters shal be led into captiuitie. † And I 19
wil doe iudgements in Ægypt: & they shal know that I am the
Lord. † And it came to passe in the eleuenth yeare, in the first 20
moneth, in the seuenth of the moneth, the word of our Lord
:: Part of the kingdom of Ægypt was subdued before this time by the king of Babylon. 4. Reg. 24. 7. was made to me, saying: † Sonne of man, I :: haue broken 21
the arme of Pharao king of Ægypt: and behold it is not wound
vp, that health might be restored to it, that it might be bound
with clothes, and swadled with linnen cloutes, that recouering
strength it might hold the sword. † Therfore thus saith our 22
Lord God: Behold I to Pharao king of Ægypt, & I wil breake
into peeces his strong arme, already broken: and I wil cast
downe the sword out of his hand: † and wil disperse Ægypt 23
among the Gentils, and wil scatter them in the landes. † And 24
I wil strengthen the armes of the king of Babylon, and wil
geue my sword in his hand: and I wil breake the armes of Pha-
rao, and the slaine before his face shal grone with groninges.
† And I wil strengthen the armes of the king of Babylon, and 25
the armes of Pharao shal fal: and they shal know that I am
the Lord, when I shal geue my sword into the hand of the
king of Babylon, and he shal haue streched it forth vpon the
Land of Ægypt. † And I wil disperse Ægypt into nations, 26
and wil scatter them into landes, and they shal know that I
am the Lord.

CHAP. XXXI.

The glorie of Assirians excelling al other kingdomes, 10. *was ouerthrowne, God so ordayning, by the Chaldees:* 18. *much lesse shal Ægypt escape.*

AND it came to passe in the eleuenth yeare, the third mo- 1
neth, the first of the moneth, the word of our Lord was
made to me, saying: † Sonne of man, say to Pharao the king 2
:: Thou that semest to thy-self inuincible yet art thou not equal to the king of Assirians, who already is ouer-throwne; and so shalt thou likewise be. of Ægypt, and to his people: :: To whom art thou made like
in thy greatnes? † Behold Assur as it were a ceder in Libanus, 3
fayre of boughes, and thicke of leaues, and high of height, and
the toppe therof is eleuated among the thicke boughes. † The 4
waters haue nourished him, the depth hath exalted him, the
riuers therof ranne out round about the rootes therof, and
he sent forth her riuers to al the trees of the countrie. † Ther- 5
fore was his height eleuated aboue al the trees of the countrie:
and his groues were multiplied, and his boughes were eleua-
ted because of manie waters. † And when he had spred forth 6
his shadow, in his boughes al the foules of the heauen

made

made nests, and vnder his leaues al beasts of the forrests engendred, and vnder his shadow dwelt the assemblie of verie
7 manie nations. † And he was most faire in his greatnes, and in the enlarging of his groues: for his roote was nere manie
8 waters. † The ceders were not higher then he in the paradise of God, the firretrees matched not his toppe, and the plane-trees were not equal to his boughes: no tree of the paradise
9 of God was likened to him, and to his beautie. † Because I made him beautiful, and with manie & thicke boughes: and al the trees of pleasure, that were in the paradise of God, did
10 emulate him. † Therfore thus saith our Lord God: For that he is extolled in height, and hath geuen his toppe greene and
11 thicke, and his hart is eleuated in his height: † I haue deliuered him into the handes of the strongest of the nations, doing he shal doe to him: according to his impietie I haue cast
12 him out. † And aliens, and the most cruel of the nations shal cut him downe, and shal throw him forth vpon the mountaines, and in al valleis his boughes shal fal, and his groues shal be broken on al rockes of the land: and al the peoples of the
13 earth shal depart from his shadow, and shal leaue him. † In his ruine dwelt al the foules of heauen, and in his boughes
14 were al the beasts of the fielde. † For which cause there shal not be eleuated in their height al the trees of the waters, neither shal they put their highnes among the wooddie and thicke ones, neither shal they stand in their height, al that are watered with waters: because they are al deliuered into death to the lowest earth in the middes of the children of men, to
15 them that goe downe into the lake. † Thus saith our Lord God: In the day that he went downe to hel, I brought in mourning, I couered him with the depth: and I stayed his riuers, and kept in manie waters: Libanus was made sad vpon
16 him, and al the trees of the filde were shaken. † At the sound of his ruine I moued the Gentils, when I brought him downe to hel with them, that descended into the lake: and al the trees of pleasure goodlie and glorious in Libanus, al that were wa-
17 tered with waters, were comfourted in the lowest earth. † For they also shal goe downe with him to hel to the slaine by the sword: and the arme of euerie one shal sitte vnder his shadow
18 in the middes of the nations. † :: To whom art thou likened ô thou noble and loftie among the trees of pleasure? Behold thou art brought downe with the trees of pleasure to the

:: Although ô Ægypt thou art like to the most potent kingdomes, yet as the Assirians & others so thou also shalt be rutned.

lowest earth: in the middes of the vncircumcised shalt thou sleepe, with them that are slaine by the sword, the same is Pharao, and al his multitude, saith our Lord God.

CHAP. XXXII.

The Prophet lamenteth the destruction of Ægypt. 11. *prosecuting his prophecie of the most lamentable destruction therof.* 17. *foreshewing that the more it is exalted in strength and glorie, so much more miserable shal be the fal therof.*

:: Here it is manifest that this prophet counteth the yeares by the time of transmigration of king Iechenias, for it is clere that Sedecias reigned only eleuen yeares. 4. *Reg.* 24. & 25. *Iere.* 39. & 52.

AND it came to passe, :: the twelth yeare, in the twelth moneth, in the first of the moneth, the word of our Lord was made to me, saying: † Sonne of man, take vp a lamentation vpon Pharao the king of Ægypt, & thou shalt say to him: Thou art likened to the Lion of the Gentils, and the dragon, that is in the sea: and thou didst strike with the horne in thy riuers, and didst truble the waters with thy fete, and didst conculcate their streames. † Therfore thus saith our Lord God: I wil spred my nette vpon thee in the multitude of manie peoples, and I wil draw thee out in my nette. † And I wil throw thee forth on the ground, vpon the face of the filde wil I cast thee away: and I wil make al the foules of heauen to dwel vpon thee, and I wil fil of thee the beastes of al the earth. † And I wil geue thy flesh vpon the moutaines, and wil fil the litle hilles with thy corruption. † And I wil water the earth with the stinche of thy bloud vpon the mountaines, and the valleis shal be filled of thee. † And I wil couer the heauens, when thou shalt be extinguished, and I wil make the starres therof to waxe blacke: the sunne I wil couer with a cloude, and the moone shal not geue her light. † I wil make :: al the lightes of heauen to mourne vpon thee: & I wil geue darkenes vpon thy land, saith our Lord God, when thy wounded shal fal in the middes of the land, saith our Lord God. † And I shal prouoke to anger the hart of manie peoples, when I shal haue brought in thy destruction in the Gentils vpon the landes, which thou knowest not. † And I wil make manie peoples to be astonied vpon thee, and their kinges, with exceding horrour shal be afraid vpon thee, when my sword shal beginne to flie vpon their faces: and they shal be astonied sodenly, euerie one for his life, in the day of thy ruine. † Becausе thus saith our Lord God: † The sword of the king of Babylon shal come to thee, in the swordes of the valients wil I ouerthrow thy multitude: inuincible

:: This hyperbolical speach describeth the former glorie of Ægypt, as if al lightes were much diminished, when this kingdom was darkned.

ſnuincible are al theſe Gentils: and they shal waſte the pride
13 of Ægypt, and the multitude therof shal be diſſipated. † And
I wil deſtroy al the beaſts therof, that were vpon verie manie
waters: and the foote of man shal truble them no more, nei-
14 ther shal the hoofe of beaſts truble them. † Then wil I make
their waters moſt pure, and their riuers I wil bring as oile, ſaith
15 our Lord God. † When I shal haue made the Land of Ægypt
deſolate: and the land shal be made deſert of her fulnes, when
I shal haue ſtrooken al the inhabitãts therof: & they shal know
16 that I am the Lord. † It is lamentation, and they shal lament
it, the daughters of the Gentils shal lament it, vpon Ægypt, and
vpon the multitude therof they shal lament it, ſaith our Lord
17 God. † And it came to paſſe in the twelfth yeare, in the fifteenth
of the moneth, the word of our Lord was made to me, ſaying:
18 † Sonne of man, ſing a mourning ſong vpon the multitude of
Ægypt: and plucke her downe, herſelf, and the daughters of
the ſtrong nations to the loweſt earth with them, that goe
19 downe into the lake. † Fayrer then whom art thou? Deſcend,
20 and ſleepe with the vncircumciſed. † In the middes of the
ſlaine by the ſword they shal fal: the ſword is geuen, they haue
21 drawen her, and al her peoples. † The moſt mightie of the
ſtrong shal ſpeake to him from the middes of hel, which went
downe with his helpers, and ſlept vncircumciſed, ſlaine by the
22 ſword. † There Aſſur, and al his multitude: round about him
their graues, al the ſlaine, and they that fel by the ſword.
23 † Whoſe graues were made in the loweſt lakes: and his mul-
titude was made round about his graue: al the ſlaine, and
they that fel by the ſword, which ſometime had geuen feare
24 in the land of the liuing. † There Ælam, and al the multi-
tude therof round about her graue. al theſe ſlaine, and falling
by the ſword: that went downe vncircumciſed to the loweſt
earth: which did put their terrour in the land of the liuing,
and they haue borne their ignominie with them, that goe
25 downe into the lake. † In the middes of their ſlaine they haue
ſet :: her couche among al her peoples: round about :: him
their graue: al theſe vncircumciſed, and ſlaine by the ſword,
for they gaue their terrour in the land of the liuing, and haue
borne their ignominie with them, that deſcend into the lake:
26 they are layde in the middes of the ſlaine. † There Moſoch,
and Thubal, and al their multitude: round about him their
graues: al theſe vncircumciſed, and ſlaine, and falling by the

:: The countrie of the Ælamites:
:: and the king of Ælamites ſhal alſo periſh with Aſſirians, Ægyptians, & other infidels.

sword: becauſe they gaue their feare in the land of the liuing:
† And they shal not ſleepe with the valients, and them that fel, 27
and the vncircumciſed, that went downe to hel with their weapons, and put their ſwordes vnder their heades, and their iniquities were in their bones: becauſe they were made the terrour of the valients in the land of the liuing. † And thou therfore shalt be deſtroyed in the middes of the vncircumciſed, and 28
shalt ſleepe with the ſlaine by the ſword. † There Idumea, 29
and her kinges, & al her princes, which were geuen with their hoſt with the ſlaine by the ſword: and which ſlept with the vncircumciſed, and with them that goe downe into the lake.
† There al the princes of the North, and al the hunters: which 30
were brought downe with the ſlaine, fearing, and in their ſtrength confounded: which ſlept vncircumciſed with the ſlaine by the ſword, and haue borne their ignominie with them, that goe downe into the lake. † Pharao ſaw them, and 31
he was comforted vpon al his multitude, which was ſlaine by the ſword, Pharao, and al his hoſt, ſaith our Lord God: † be- 32
cauſe I gaue his terrour in the land of the liuing, & he ſlept in the middes of the vncircumciſed with the ſlaine by the ſword: Pharao and al his multitude: ſaith our Lord God.

CHAP. XXXIII.

By example of a watchman, 7. God chargeth the prophet to declare whatſoeuer dangers he ſeeth imminent to the people. 10. Sinners repenting shal be ſaued, and if the iuſt leaue their iuſtice they shal be damned 21. The promiſe made to Abraham maketh not the Iewes ſecure: 23. but for their enormious ſinnes they shal be caried out captiues. 33. Then they shal know that the prophet ſaid the truth.

AND the word of our Lord was made to me, ſaying: 1
† Sonne of man, ſpeake to the children of thy people, 2
and thou shalt ſay to them: The land when I shal bring the ſword in vpon it, and the people of the land take a man, one of their meaneſt, & make him ⁂ a watchman ouer them: † and 3
he shal ſee the ſword coming vpon the land, and ſound with the trumpet, & tel the people: † and he that heareth the ſound 4
of the trumpet, whoſoeuer he be, and doth not looke to himſelfe, and the ſword come, and take him: his bloud shal be vpon his head. † He heard the ſound of the trumpet, and did 5
not looke to himſelf, his bloud shal be on himſelf: but if he shal looke to himſelf, he shal ſaue his life. † And if the watch- 6
man

⁂ Paſtors are not excuſed, omitting to admoniſh their flocke either for feare of danger, or for deſpare of the ſinners amendment.

man see the sword coming, and found not with the trumpet: and the people looke not to them selues, and the sword come, and take a soule from among them: he certes is caught in his iniquitie, but his bloud I wil require of the hand of the watch-
7 man. † And thou sonne of man, I haue made thee a watch-man to the house of Israel: hearing therfore the word from
8 my mouth, thou shalt tel them from me. † If when I say to the impious O thou impious, dying thou shalt dye: thou speake not that the impious may keepe himself from his way: the impious himself shal dye in his iniquitie, but his bloud I
9 wil require at thy hand. But if thou telling the impious, that he conuert from his wayes, he conuert not from his way: he shal dye in his iniquitie: but thou hast deliuered thy soule.
10 † Thou therfore ô sonne of man say to the house of Israel: Thus you haue spoken, saying: Our iniquities, and our sinnes are vpon vs, & in them we fade away: how then can we liue?
11 † Say to them: Liue I, sayeth our Lord God: :: I wil not the death of the impious, but that the impious conuert from his way, and liue. Conuert, conuert ye from your most euil wayes:
12 and :: why wil you dye ô house of Israel? † Thou therfore sonne of man say to the children of thy people: The iustice of the iust shal not deliuer him, in what day soeuer he shal sinne: and the impietie of the impious shal not hurt him, in what day soeuer he shal conuert from his impietie: and the iust can
13 not liue in his iustice, in what day soeuer he shal sinne. † Yea if I shal say to the iust that liuing he shal liue, and he trusting in his iustice doe iniquitie: al his iustices shal be forgotten, and in his iniquitie, which he hath wrought, in the same shal he
14 dye. † And if I shal say to the impious: Dying thou shalt dye: and he do penance from his sinne & do iudgement and iustice,
15 † and the same impious restore pledge, and render robberie, walke in the commandments of life, and doe not anie vniust
16 thing: liuing he shal liue, & shal not dye. † Al his sinnes, which he hath sinned, shal not be imputed to him: he hath done iudg-
17 ment and iustice, liuing he shal liue. † And the children of thy people, haue said: The way of our Lord is not of equal weight,
18 & their owne way is vniust. † For when the iust shal depart frō
19 his iustice, and doe iniquities, he shal dye in them. † And when the impious shal depart from his impietie, and shal doe iudge-
20 ments, and iustice: he shal liue in them. † And you say: The way of our Lord is not right, euery one according to his wayes

For euerie one shal be iudged as he discergeth or negleceth his owne office. *S. Iero.*

:: Gods absolute or consequent wil is alwayes fulfilled: but not his conditional or an eccedent. As is noted *ch.* 18. v. 23.

:: God being alwayes ready to shew mercie, knocking at the dore of our hart *Apoc.* 3. v. 20. it is of mens owne vvilfulnes that they are not saued: according to that general Axiome *Man doing that in him lieth God is not vvanting of his part to saue al. S. Tho.* 1. 2. *q.* 109. *a.* 6. & *q.* 112. *a.* 3.

wil I

wil I iudge of you, ô houſe of Iſrael. † And it came to paſſe 21
in :: the twelfth yeare, in the tenth moneth, in the fifth of the
moneth of our tranſmigration, there came to me one that was
fled from Ieruſalem, ſaying: The citie is made waſte. † And 22
the hand of our Lord had bene made to me in the euening,
before he came that was fled: and he opened my mouth til he
came to me in the morning, and my mouth being opened I
was ſilent no more. † And the word of our Lord was made 23
to me, ſaying: † Sonne of man: They that dwel in theſe 24
ruinous places, vpon the ground of Iſrael, ſpeaking doe ſay:
Abraham was one, and by inheritance he poſſeſſed the land:
but we be manie, the land is geuen vs in poſſeſſion. † Therfore 25
thou shalt ſay to them: Thus ſaith our Lord God: Ye that eate
in bloud, & lift vp your eyes to your vncleanes, & shed bloud:
what shal you poſſeſſe the land by inheritance? † You ſtood 26
on your ſwords, you haue done abominations, and euerie one
hath polluted his neighbours wife: and you wil poſſeſſe the
land by inheritance? † Thus thou shalt ſay to them: Thus 27
ſaith our Lord God: Liue I, that they which dwel in the ruinous
places, shal fal by the ſword: and he that is in the filde,
shal be deliuered to beaſtes to be deuoured: and they that are
in holdes, and caues, shal dye of the peſtilence. † And I wil 28
geue the land into a wildernes, & into a deſert, and the proude
ſtrength therof shal faile, and the mountaines of Iſrael shal be
deſolate, becauſe there is none to paſſe by them. † And they 29
shal know that I am the Lord, when I shal geue their land deſolate
and deſert for al their abominations, which they haue
wrought. † And thou ſonne of man: the children of thy 30
people, which ſpeake of thee by the walles, and in the doores
of houſes, and one ſaith to an other, a man to his neighbour,
ſpeaking: Come, and let vs heare what is the word that procedeth
from our Lord. † And they come to thee, as if a people 31
should goe in, and my people ſitte before thee: and they heare
thy wordes, and doe them not: becauſe they turne them into
a ſong of their mouth, and their hart foloweth their auarice.
† And thou art vnto them as a muſical ſong which is ſung with 32
ſwete and pleaſant ſound: and they heare thy wordes, and
doe them not. † And when it shal come to paſſe which was 33
told before (for behold it cometh) then shal they know that
there was a prophet among them.

:: As he prophecied ch. 24. v. 2 the very day vvhen the ſiege begane: ſo he foreſhewed alſo. v. 26. that one flying avvay ſhould tel of the taking and ſpoyling of the citie three yeares after.

CHAP.

Chap. XXXIIII.

A commination to euil pastors: 11. and a prophecie of the coming of Christ, the true Pastor; who wil gather his flocke from al partes of the earth. 25. and conserue it for euer.

1 And the word of our Lord was made to me, saying:
2 † Sonne of man prophecie of the pastours of Israel: prophecie, and thou shalt say to the pastours: Thus sayth our Lord God: Wo to the pastours of Israel, which fed themselues: are not the flockes fed of the pastours? † You did eate the
3 milke, and were couered with the wool, and that which was
4 fatte ye killed: but my flocke you fed not. † That which was weake, you strengthened not: and that which was sicke, you healed not: that which was broken, you bound not vp: and that which was cast away, you brought not againe: and that which was lost, you sought not: but with austeritie you did
5 rule ouer them, and with might. † And my sheepe were dispersed, because there was :: no pastour: and they came to be deuoured of al the beasts of the filde, and were dispersed.
6 † My flockes haue wandered in al mountaines, and in euerie high hil: and vpon al the face of the earth were my flockes dispersed, and there was none that sought them, there was
7 none, I say, that sought them. † Therfore ye sheepheards
8 heare the word of our Lord: † Liue I, saith our Lord God: that for as much as my flockes haue bene made a spoile: & my sheepe to be deuoured of al the beasts of the filde, because there was no pastour (for my pastours did not seeke my flocke but the pastours fed themselues, & my flockes they fed not:)
9 † therfore ye pastours heare the word of our Lord: † Thus
10 sayth our Lord God: Behold I my self vpon the shepheards, I wil require my flocke of their hand, and I wil make them cease, that they fede my flocke no more, and that the pastours feede no more themselues: and I wil deliuer my flocke out of
11 their mouth, and it shal no more be meate for them. † Because thus saith our Lord God: Behold I my self wil seeke my
12 sheepe, and wil visite them. † As the pastour visiteth his flocke in the day when he shal be in the middes of his sheepe which were scattered: so wil I visite my sheepe, and wil deliuer them out of al places, wherein they had bene dispersed in the day of the cloude and of darkenes. † And I wil
13 bring them out of the peoples, and wil gather them out of

:: Pastors do lawfully eate of the milke of their flock. 1. *Cor.* 9. v. 7. but they ought not to take the wool, nor flesh to themselues, which belong to their master.

:: He that hath spiritual charge of soules, and seeketh his owne temporal profite, not the spiritual good of his flocke, is in dede no pastor, but a hyreling, or if he also teach false doctrine, he is a woolf. *Ioan.* 10.

the landes, and wil bring them into their owne land: and I wil
feede them in the mountaines of Israel, in the riuers, and in
al the seates of the land. † In the most plentiful pastures wil I 14
feede them, and in the high mountaines of Israel shal be their
pastures: there shal they rest on the greene grasse, and in fatte
pastures they shal be fed vpon the mountaines of Israel. † I 15
wil fede my sheepe: & I wil make them lie, saith our Lord God.
†:That which was lost, I wil seke: & that which was cast away, 16
I wil bring againe: and that which was broken I wil binde vp:
and that which was weake, I wil strengthen: and that which
was fatte & strong, I wil kepe: & wil feede them in iudgment.
† And you my flockes, thus saith our Lord God: Behold I iudge 17
betwen beast and beast, of rammes, and of bucke goates.
† Was it not ynough for you to feede vpon good pastures? 18
you haue besides also troden downe with your fete the residue
of your pastures: and when you dranke most pure water, the
rest you trubled with your feete. † And my sheepe were fed 19
with those thinges, which were troden with your feete: and
what your feete had trubled, that did they drinke. † Therfore 20
thus saith our Lord God to you: Behold, I myself doe iudge
betwen the fat beast and the leane. † For that you with sides 21
and shoulders did thrust, and with your hornes stroke al the
weake beastes, til they were dispersed abrode: † I wil saue my 22
flocke, & it shal be no more into spoile, & I wil iudge betwen
beast and beast. † AND I WIL RAISE VP OVER THEM ONE 23 Ioa. 10.
PASTOVR: who shal fede them, my seruant :: Dauid: he shal
fede them, and he shal be their Pastour. † And I the Lord 24
wil be their God: & my seruant Dauid the prince in the middes
of them: I the Lord haue spoken. † And I wil make a coue- 25
nant of peace with them, and wil make the most cruel beastes
to cease out of the land: and they that dwel in the desert, shal
sleepe secure in the forrests. † And I wil put them round a- 26
bout my hil a blessing: and I wil bring downe the showere
in his time, there shal be raynes of blessing. † And the tree 27
of the filde shal geue his fruite, and the earth shal geue her
spring, and they shal be in their land without feare: and they
shal know that I am the Lord, when I shal haue broken the
cheynes of their yoke, and shal haue deliuered them out of the
hand of those that rule ouer them. † And they shal be no more 28
for a spoile in the Gentiles, neither shal the beastes of the earth
deuoure them: but they shal dwel confidently without any
terrour.

:: Not only Christ himself but also others shal doe these right Offices of true pastors in the new Testament. as S. Paul conformably teacheth. *Ephe. 4.* that God geueth *Apostles, Prophets Euangelistes, Pastors and doctors to the consummation: of Saincles, til we mete al into the vnitie of faith &c.*

:: No Iewe is so obstinate, nor heretike so blind, but al confesse that Messias Christ is here called by the name of Dauid. For king Dauid was now dead long before this prophet liued. See the same *ch. 37. v. 24. 25.* and in manie places of holie Scripture.

29 terrour. † And I wil raise vp vnto them a bud of name: and
they shal be no more diminished for famine in the land, nei-
ther shal they beare anie more the reproch of the Gentiles.
30 † And they shal know that I the Lord their God with them,
and they my people the house of Israel: saith our Lord God.
31 † And you my flockes, the flockes of my pasture are men:
and I the Lord your God, saith our Lord God.

CHAP. XXXV.

An other prophecie against the Idumeans, 5. because they afflicted the Israelites.

1 AND the word of our Lord was made to me, saying:
2 † Sonne of man :: set thy face against mount Seir, and
3 thou shalt prophecie of it, and shalt say to it: † Thus saith
our Lord God: Behold I to thee mount Seir, and I wil stretch
forth my hand vpon thee, and wil make thee desolate and
4 desert. † Thy cities I wil destroy, and thou shalt be desert:
5 and thou shalt know that I am the Lord. † :: For that thou
hast bene an euerlasting enemie, and hast shut vp the children
of Israel into the handes of the sword in the time of their affli-
6 ction, in the time of extreme iniquitie.† Therfore liue I, saith
our Lord God, that I wil deliuer thee vnto bloud, & bloud shal
persecute thee: & wheras thou hast hated bloud, bloud shal per-
7 secute thee. † And I wil make mount Seir desolate and desert:
8 and I wil take from it the comer, and goer. † And I wil fil his
mountaines with his slaine: in thy hilles, and in thy valleis, and
9 in the torrents shal the slaine with the sword fal. † Into euer-
lasting desolations wil I deliuer thee, and thy cities shal not be
10 inhabited: and thou shalt know that I am the Lord God. † For
that thou hast said: The two nations, and the two landes shal
be mine, and I wil possesse them by inheritance: wheras our
11 Lord was there. † Therfore liue I, saith our Lord God, that
I wil doe according to thy wrath, and according to thy zele,
which thou hast vsed hating them: and I wil be made knowne
12 by them, when I shal haue iudged thee. † And thou shalt
know that I the Lord haue heard al thy reproches, that thou
hast spoken of the montaines of Israel, saying: They are desert,
13 they are geuen vnto vs to deuoure. † And you rose vp vpon
me with your mouth, & haue derogated your wordes against
14 me: I heard it. † Thus saith our Lord God: Al the earth re-
15 ioycing, I wil bring thee into a wildernes † As thou hast

:: This frequent phrase here and in other places signifieth, *turne thy speach* to speake of such and such people: or, *speake boldly and freely* fearing no man.

:: God accounteth al iniuries done against his Church, as done against himself. So our Sauiour charged Saul persecuting the Church, as persecuting himself. *Act. 9. v. 4.*

reioyced vpon the inheritance of the house of Israel, because it was dissipated, so wil I doe to thee: Thou shalt be dissipated mount Seir, and al Idumea: and they shal know that I am the Lord.

CHAP. XXXVI.

The 4. part. The reduction of the Iewes from captiuitie: and the Redemption of mankind by Christ.

The Iewes shal be reduced from captiuitie, 13. their maners amended. 16. which are enormious, 22. by special grace of God, for the glorie of his name: 25. fulfilled by Christs baptisme.

AND thou sonne of man, prophecie concerning the mountainnes of Israel, and thou shalt say: Mountainnes of Israel heare ye the word of our Lord: † Thus saith our Lord God: For that the enemie hath sayd of you: Aha, the euerlasting heightes are geuen to vs for an inheritante: † therfore prophecie, & say: Thus saith our Lord God: For that you haue bene desolate, and troden downe round about, and made an inheritance to the rest of the Gentils, and haue ascended :: vpon the lippe of the tongue, & the reproche of the people: † therfore ye mountaines of Israel heare the word of our Lord God: Thus sayth our Lord God to the mountaines, and hilles, to the torrents, and valleis, & the deserts, and broken walleis, & to the cities forsaken which are spoiled, & scotned of the rest of the Nations round about. † Therfore thus saith our Lord God: Because in fyre of my zele I haue spoken of the rest of the nations, and of al Iduma, which haue geuen my land to themselues for an inheritance with ioy, and with al their hart, and with the minde: and haue cast it forth to waste it: † therfore prophecie concerning the ground of Israel, and thou shalt say to the montaines, & hilles, to the hiltoppes, and valleis: Thus saith our Lord God: Behold I haue spoken in my zele, & in my furie because you haue susteyned the confusion of the Gentiles. † Therfore thus sayth our Lord God: I haue lifted my hand, that the Gentiles which are round about you, they may beare their confusion. † But you ô mountaines of Israel may shoote forth your boughes, and bring forth your fruite to my people of Israel: for he is at hand to come. † Because loe I to you, and I wil turne to you, and you shal be ploughed, and shal take seede. † And I wil multiplie in you men, & al the house of Israel: and the cities shal be inhabited, and the ruinous places shal be repayred. † And I wil replenish you with men, and with beasts: and they shal be multiplied

1 2 3 4 5 6 7 8 9 10 11

i Your captiuitie and distressed state hath geuen occasion to al nations to speake & discourse of you. As Ieremie prophecied. *ch. 24. v. 9. I wil geue them into reproch, & to be a parable and a prouerb. &c.*

plied, and increase: and I wil make you dwel as from the beginning, and wil endewe you with greater giftes, then you haue had from the beginning: and you shal know that I am
12 the Lord. † And I wil bring men vpon you, my people Israel, and they shal possesse thee by inheritance: and thou shalt be for an inheritance to them, and thou shalt adde no more to be
13 without them. † Thus saith our Lord God: For that they say of you: A deuourer of men thou art, and one that doest suffo-
14 cate thy nation. † Therfore thou shalt eate men no more, and
15 thy nation thou shalt kil no more, saith our Lord God: † neither wil I make the confusion of the Gentils, to be heard in thee anie more, and the reproch of the people thou shalt not beare, and thy nation thou shalt lose no more, saith our Lord
16 God. † And the word of our Lord was made to me, saying:
17 † Sonne of man, the house of Israel dwelt in their ground, and polluted it in their wayes, and in their studies according to the vncleanes of a menstruous woman was their way made
18 before me. † And I haue powred out mine indignation vpon them for the bloud, which they haue shed vpon the land, and
19 in their idols haue polluted it. † And I haue dispersed them into the Gentils, and they are scattered into the landes: according to their wayes, and their inuentions haue I iudged
20 them. † And they went in to the Nations, vnto which they entered, and :: haue polluted my holie name, when it was said of them: This is the people of the Lord, and out of his land
21 they are come forth. † And I haue spared my holie name, which the house of Israel polluted among the Gentiles, to
22 which they entered in. † Therfore thou shalt say to the house of Israel: Thus saith our Lord God, not for your sake wil I doe it, ô house of Israel, but for my holie name which you haue
23 polluted in the Nations to which you entered. † And I wil sanctifie my great name, that is polluted among the Gentiles, which you haue polluted in the middes of them: that the Gentils may know that I am the Lord, saith our Lord of hostes,
24 when I shal be sanctified in you before them. † For I wil take you out of the Gentils, and wil gather you together out of al
25 the landes, and wil bring you into your land. † And I wil powre out vpon you :: cleane water, and you shal be clensed from al your contaminations, & from al your idols wil I clense
26 you. † And I wil geue you a new hart, and wil put a new spirit in the middes of you: and wil take away the stonie hart out of

:: Iewes by their sinnes prouoking God to punish them with captiuitie, gaue occasion that other nations said: God could not defend his people: blaspheming against his powre, when he exercised iustice.

:: Rabbi Dauid & the Chaldee Paraphrasis expound this place of remission of sinne. And al Christian Doctors vnderstand it of Baptisme, which in dede is in water clensing sinnes. *Ephes. 5. v.* 26. *Tit. 3. v. 5.*

your flesh, and wil geue you a fleshie hart. † And I wil put 27
my spirite in the middes of you: and I :: wil make that you
walke in my precepts, & keepe my iudgements, and doe them.
† And you shal dwel in the land which I gaue to your fathers, 28
and you shal be my people, and I wil be your God. † And I 29
wil saue you from al your contaminations: and I wil cal for
corne, and wil multiplie it, and wil not put famine vpon you.
† And I wil multiplie the fruite of the tree, and the ofsprings 30
of the filde, that you beare no more the reproch of famine
among the Gentils. † And you shal remember your most 31
wicked wayes, and your studies not good: and your iniquities,
and your wicked deedes shal displease you. † Not for you wil 32
I doe it, saith our Lord God, be it knowne to you: be ye con-
founded, and ashamed vpon your wayes, ô house of Israel.
† Thus saith our Lord God: In the day that I shal clense you 33
from al your iniquities, and shal make the cities to be inhabi-
ted, and shal repayre the ruinous places, † and the desert 34
land shal be tilled, which once was desolate in the eyes of
euerie wayfaringman, † they shal say: This land vntilled is 35
become as a garden of pleasure: and the desert cities, and de-
stitute and vndermined, haue sitten fenced. † And the Nations 36
whatsoeuer shal be left round about you, shal know that I the
Lord haue builded the destroyed thinges, and planted the vn-
tilled places, that I the Lord haue spoken, and done it. † Thus 37
saith our Lord God: As yet in this shal the house of Israel finde
me, that I wil doe for them: I wil multiplie them as a flocke of
men, † as a holie flocke, as the flocke of Ierusalem in the so- 38
lemnities therof: So shal the desert cities be ful of flockes of
men: and they shal know that I am the Lord.

:: An euident text, that by Gods grace some men do kepe the commandments.

CHAP. XXXVII.

By dead bones rising to life (which also signifieth the general resurrection) 11. is prophecied the reduction of the Iewes from captiuitie: 15. the kingdoms of Iuda, and Israel shalbe reduced into one kingdom: 23. in figure that al Nations shal be vnited in Christ.

THE hand of our Lord was made vpon me, and brought 1
me forth in the spirite of our Lord: and left me in the
middes of a filde, that was ful of bones. † And he led me 2
about through them on euerie side: & there were verie manie
vpon the face of the filde, and exceeding drie. † And he sayd 3
to me: Sonne of man, thinkest thou these bones shal liue?

And

4 And I sayd,: Lord God, thou knowest. † And he sayd to me:
Prophecie of these bones: and thou shalt say to them: Drie
5 bones heare ye the word of our Lord. † Thus saith our Lord
God to these bones: Behold :: I wil put spirite into you, and
6 you shal liue. † And I wil geue sinowes vpon you, and wil
make flesh to grow vp ouer you, and wil strech a skine on you:
and I wil geue you spirite, and you shal liue, & you shal know
7 that I am the Lord. † And I prophecied as he had commanded
me: and there was made a sound when I prophecied, and
behold a commotion: and bones came to bones, euerie one to
8 his iuncture. † And I saw, and behold vpon them sinowes,
and flesh was growen vp: and a skinne was strerched out in
9 them aboue, and they had noe spirite. † And he sayd to me:
Prophecie to the spirite, prophecie sonne of man, & thou shalt
say to the spirite: Thus saith our Lord God: Come spirite from
the foure windes, and blow vpon these slaine, and let them be
10 reuiued. † And I prophecied as he had commanded me: & spirit
entered into them, & they liued: & they stood vpon their feete,
11 an armie passing great. † And he sayd to me: Sonne of man:
Al these bones, are the house of Israel: They say: our *a* bones
are withered, *b* our hope is perished, and we *c* are cut of.
12 † Therfore prophecie, and thou shalt say to them: Thus sayth
our Lord God: *d* Behold I wil open your graues, and wil bring
you out of your sepulchers ô my people: and wil bring you
13 into the land of Israel. † And you shal know that I am the
Lord, when I shal haue opened your sepulchres, and shal haue
14 brought you out of your graues ô my people: † and shal haue
geuen my spirite in you, and you shal liue, and I shal make you
rest vpon your ground: & you shal know that I the Lord haue
15 spoken, and done it, saith our Lord God: † And the word of
16 our Lord was made to me, saying: † And thou sonne of man,
take thee one peece of wood: and write vpon it: Of Iuda,
and of the children of Israel his felowes: and take an other
peece of wood, and write vpon it: Of Ioseph the wood of
Ephraim, and of al the house of Israel, and of his felowes.
17 † And *e* ioyne them, one to the other for thee into one peece
18 of wood, and they shal be into an vnion in thy hand. † And
when the children of thy people shal say to thee speaking:
Doest thou not declare vnto vs what thou meanest by these?
19 † Thou shalt speake to them: Thus saith our Lord God: Be-
hold I wil take the peece of wood of Ioseph, which is in the
hand

:: A duble prophecie of two great benefits, the reduction of the Iewes from captiuitie; and of the Gentiles from idolatrie to Christ, wherein also is included the mysterie of resurrection.

a One cause of distrust that the people of Israel should not be restored from captiuitie, was because they were like to drie bones.

b Secondly they had al generally lost their hope of restitution.

c Thirdly they semed like to trees or plantes cut of at the very roor.

d Yet God by his powre and goodnes restored them.

e Before Christ ioyned the Gentils to his Church he first vnited the two kingdoms of

Iuda & Israel: signifying that Catholiques which labour for conuersion of heretikes (as now in England) must first agree amongst themselues, & then shal their endeuoures be more effectual. For so al shal sooner be made one fold vnder one shepheard.

hand of Ephraim, and the tribes of Israel, that are adioyned to him: and I wil geue them together with the peece of wood of Iuda, and wil make them into one peece of wood: and they shal be one in his hand. † And the peeces of wood wherupon thou shalt write, in thy hand, shal be before their eyes. † And thou shalt say to them: Thus saith our Lord God: Behold I wil take the children of Israel out of the middes of the nations, to which they are gone: and I wil gather them together on euerie side, and wil bring them to their ground. † And I wil make them into one nation in the land on the mountaines of Israel, & there shal be one king ruling ouer them al: and they shal no more be two nations, neither shal they be diuided any more into two kingdoms. † Neither shal they be polluted any more in their idols, & their abominations, and al their iniquities: and I wil saue them out of al the seates, in which they haue sinned, & I wil clense them: and they shal be my people, and I wil be their God. † And my seruant Dauid king ouer them, and there shal be :: one pastour of them al, they shal walke in my iudgements, and shal keepe my commandments, and shal doe them. † And they shal dwel vpon the land, which I gaue to my seruant Iacob, wherin your fathers dwelt, and they shal dwel vpon it, themselues, and their children, and their childrens children, euen for euer: and Dauid my seruant their prince for euer, † And I wil make a league of peace to them an euerlasting couenat shal be to them: and I wil found them, and wil multiplie them, and wil geue my sanctification in the middes of them for euer. † And my tabernacle shal be in them: and I wil be their God, and they shal be my people. † And the Gentils shal know that I am the Lord the sanctifier of Israel, when my sanctification shal be in the middes of them for euer.

:: Fulfilled by Christ the good Pastor, who bringeth al nations into one folde vnder one pastor. *Ioan. 10. v. 16.*

CHAP. XXXVIII.

Gog and Magog most tyrannically persecuting the Church, 17. as other prophetes haue also foretold, 20. shal be mightyly ouerthrowne.

AND the word of our Lord was made to me, saying: † Sonne of man, set thy face" against :: Gog, & the Land of :: Magog, the prince of the head of Mosoch, and Thubal: and prophecie of him and thou shalt say to him: Thus saith our Lord God: Behold I to thee Gog prince of the head of Mosoch and Thubal. † And I wil turne thee about, and wil

:: Gog, signifying *hid* or *couered*, was the common surname of the Scithian kinges.
:: Magog, *out of the hid*, were

put

put a bitte in thy iawes: and wil bring forth thee, and al thyne
4 armie, the horſes and horſmen clothed with brigantines, † a
great multitude, of them that take ſpeare and buckler and
5 ſword. † The Perſians, Æthiopians, and Lybians with them,
6 al with shildes and helmets. † Gomer, and al her troupes, the
houſes of Thogorma the ſides of the North, & al his ſtrength,
7 and manie peoples with them. † Prepare and make readie
thy ſelfe, and al thy multitude, that is gathered to thee in hea-
8 pes: and be thou as a precept to them. † After manie dayes
thou shalt be viſited: in the later end of yeares thou shalt come
to the land, that is returned from the ſword, and is gathered
together out of manie peoples, to the mountaines of Iſrael,
that were deſert continually: this ſame is brought forth out
9 of the peoples, and they shal al dwel in it confidently. † And
going vp as a tempeſt thou shalt come, and as it were a clowde
that thou maiſt couer the land, thou & thy troupes, and manie
10 peoples with thee. † Thus ſayth our Lord God: In that day
shal wordes aſcend vpon thy hart, & thou shalt thinke a moſt
11 wicked thought. † And shalt ſay: I wil goe vp to the land
without wal: I wil come to them that reſt, and dwel ſecurely:
al theſe dwel without wal, there are no barres nor gates to
12 them: † That thou mayſt take the ſpoiles, and inuade the
praye, that thou maiſt lay thy hand vpon them, that :: had bene
deſert, and afterward reſtored, and vpon the people that is ga-
thered together out of the Gentils, which hath begune to
13 poſſeſſe, and to be inhabitant of the nauel of the earth. † Saba,
and Dedan, and the merchants of Tharſis, and al the lions ther-
of shal ſay to thee: What comeſt thou to take ſpoiles? behold
thou haſt gathered thy multitude to take the praye, that thou
maiſt take ſiluer, and gold, and maiſt take away ſtuffe and ſub-
14 ſtance, & ſpoile infinite booties. † Therfore prophecie thou
ſonne of man, and thou shalt ſay to Gog: Thus ſaith our Lord
God: Why shalt thou not know in that day, when my people
15 of Iſrael shal dwel confidently? † And thou shalt come out
of thy place from the ſides of the North, thou and manie
peoples with thee, al riders of horſes, a great companie, and
16 a vehement armie. † And thou shalt aſcend vpon my people
of Iſrael as a clowde, that thou couer the earth. :: In the later
dayes shalt thou be, and I wil bring thee vpon my land: that
the Gentils may know me, when I shal be ſanctified in thee
17 before their eyes ô Gog. † Thus ſayth our Lord God: Thou

the people and adherents of Gog perſecuting the faithful.

:: Alluding to thoſe that endeuoured to ſpoyle and oppreſſe the Iewes after their relaxation from captiuitie, he propheciеth of Antichriſt, and al heretikes, that ſeeke to peruert, or to ſuppreſſe Catholique Chriſtians, who are deliuered from the bondage of the diuel, by Baptiſme and other Sacraments of Chriſt.

:: Antichriſt ſignified by Gog ſhal perſecute the

Church nere the end of the vvorld.

then art he, of whom I spake in the dayes of old, in the hand of my seruants the prophets of Israel, which prophecied in the dayes of those times, that I would bring in thee vpon them. † And it shal be in that day, in the day of the coming 18 of Gog vpon the land of Israel, saith our Lord God, myne indignation shal ascend in my furie. † And in my zele, and in 19 the fire of my wrath I haue spoken: That in that day shal be a great commotion vpon the land of Israel: † and at my pre- 20 sence shal the fishes of the sea be moued, and the foules of heauen, and the beastes of the fild, and euerie creeping thing, that moueth vpon the ground & al men that are vpon the face of the earth: and the mountaines shal be ouerthrowen, and the hedges shal fal, and euerie wal shal fal on the ground.

* In euerie part of the vniuersal Church God wil at last destroy Antichrists powre confounding him, and al his adherentes.

† And I wil cal in against him * in al my moūtaines the sword, 21 saith our Lord God: euerie mans sword shal be directed against his brother. † And I wil iudge him with pestilence, and bloud, 22 and vehement showre, & mightie great stones: fire, and brimstone wil I raine vpon him, and vpon his armie, and vpon the manie peoples that are with him. † And I wil be magnified, 23 and I wil be sanctified: and I wil be knowen in the eyes of manie nations: and they shal know that I am the Lord.

ANNOTATIONS. CHAP. XXXVIII.

Gog and Magog, the king and kingdom of Scithia.

2. *Against Gog, and the Land of Magog.*] Gog and Magog, according to the most common opinion, were the king, and people of Scithia, in the North part of the vvorld, a barbarous, sauage, and cruel nation, the ofspring of Magog sonne of Iapheth, whereto the prophet alluding describeth here, as S. Ierom in this place, S. Augustin. *li.* 20. *c.* 11. *de ciuit.* and other Fathers expound it, al persecuters of the Church; most especially Antichrist, and his complices. Of whom likewise, by the same mystical names, S. John prophecieth. *Apoc.* 20 *v.* 7. that Satan shal be loosed out of his prison, and shal goe forth, and seduce the nations, that are vpon the foure corners of the earth, Gog, and Magog, and shal gather them into battel, whose number is as the sand of the sea. For the Church being spred on al the earth (as S Augustin noteth in the same place) her enimies also spred euerie where, shal most vehemently persecute her. But the holie Propheres, namely Ezechiel here. *v.* 21. *&c.* and S. Iohn. *v.* 11. foreshew, that Christ our Lord wil destroy them al. *Gen.* 10. *Psal.* 2. *Isa* 11. *Dan.* 12.

Signifying al persecuters of the Church, especially Antichrist.

VVho shal be destroyed.

CHAP. XXXIX.

Our Lord permitting Gog, most vehemently to afflict the Church, 3. after a while wil destroy him, with al this troupes: 9. their weapons shal be burned, 11. their sepulchres infamous, the earth not fully clensed of their carcases in seuen monethes. 17. Gods people shal reioyce; 22. and al men shal know that their sinnes were the cause of their captiuitie.

BVT

1 BVT thou sonne of man, prophecie against Gog, and thou
shalt say: Thus saith our Lord God: Behold I vpon thee
2 Gog, the prince of the head of Mosoch and Thubal. † And I
wil turne thee about, and wil reduce thee, and wil make thee
ascend from the sides of the North: and wil bring thee vpon
3 the mountaines of Israel. † And I wil strike thy bow in thy
left hand, and thine arrowes I wil cast downe out of thy right
4 hand. † Vpon :: the mountaines of Israel shalt thou fal, and
al thy troupes, and thy peoples that are with thee: to the wilde
beastes, to the birdes, and to euerie foule, and to the beastes
5 of the earth haue I geuen thee to be deuoured. † Thou shalt
fal vpon the face of the fielde: becausé I haue spoken, saith
6 our Lord God. † And I wil send in fire vpon Magog, and on
them that dwel in the ilandes confidently: and they shal
7 know that I am the Lord. † And my holie name wil I make
knowen in the middes of my people Israel, and I wil pollute
my holie name no more: and the Gentils shal know that I am
8 the Lord the holie one of Israel. † Behold it cometh, and it
is done, saith our Lord God: this is the day, wherof I haue
9 spoken. † And the inhabitants shal goe forth of the cities of
Israel, and shal set on fire and burne weapons, buckler, and
speares, bow and arrowes, and handstaues, and polaxes: and
10 they shal burne them with fire seuen yeares. † And they shal
not carie trees out of the countries, nor cut downe out of the
forests: becausé they shal burne the weapons with fire, and
shal make praye of them, to whom they had bene a praye, and
11 they shal spoile their spoilers, saith our Lord God. † And it
shal be in that day: I wil geue Gog a renowmed place for a se-
pulcher in Israel: the valley of wayfaring men on the East of
the sea, which shal make them that passe by, to be astonied:
and they shal there :: burne Gog, and al his multitude, and it
12 shal be called the valley of the multitude of Gog. † And the
house of Israel shal burie them, that they may clense the land
13 seuen monethes. † And al the people of the land shal burie
him, and it shal be vnto them a renowmed day, wherin I was
14 glorified, saith our Lord God. † And they shal appoint men
continually going about the land, to burie and to seeke them,
that were remayning vpon the face of the earth, that they may
clense it: and after seuen monthes they shal begin to seeke.
15 † And they that trauel through the land shal goe about: and
when they shal see the bone of a man, they shal set vp a signe

:: Antichrist persecuting the Church in al partes of the world, shal be resisted by some in euerie place, and at last vanquished.

:: Not with material fire but with zele and feruour Catholiques shal resist him and finally ouercome him.

beside it, til the buriers burie it in the valley of the multitude of Gog. † And the name of the citie Amona, and they shal clense the land. † Thou therfore ô sonne of man, saith our Lord God: Say to euerie foule, and to al birdes, and to al the beastes of the filde: Come together, make hast, runne together on euerie side to my victime, which I immolate for you, the great victime vpon the mountaines of Israel: that you may eate the flesh, and drinke the bloud. † The flesh of the strong shal you eate, and the bloud of the princes of the earth shal you drinke: of rammes, of lambes, and of buckgoates, and bulles, and of fed wares, and of al fat thinges. † And you shal eate the fatte your fil, and shal drinke bloud til you be drunke of the victime, which I shal immolate for you. † And you shal be filled vpon my table of horse, and strong horsemen, and of al the men of warre, saith our Lord God. † and I wil put my glorie in the Gentils: and al nations shal see my iudgement, that I haue done, and my hand, that I haue put vpon them. † And the house of Israel shal know that I am the Lord their God from that day and so forward. † And the Gentils shal know that the house of Israel :: was taken in their iniquitie, for that they forsooke me, and I hid my face from them: and deliuered them into the handes of the enemies, and they fel al by the sword. † According to their vncleannes, and wickednes haue I done to them, and haue hid my face from them. † Therfore thus saith our Lord God: Now wil I bring backe the captiuitie of Iacob, & wil haue mercie on al the house of Israel: and I wil take on me zele for my holie name. † And they shal beare their confusion, and al the preuarication wherwith they preuaricated against me, when they shal dwel in their land confidently fearing no man: † and I shal haue brought them backe out of the peoples, and shal haue gathered them together out of the landes of their enemies, and shal be sanctified in them, in the eyes of manie nations. † And they shal know that I am the Lord their God, for that I transported them into the nations; and haue gathered them together vpon their owne land, and haue not left any of them there. † And I wil hide my face no more from them, because I haue powred out my spirite vpon al the house of Israel, saith our Lord God.

16 17 18 19 20 21 22 23 24 25 26 27 28 29

:: Gods people vvere not made captiues by the povvre of their enimies, as if God could not defend them, but by his permission for punishment of their sinnes.

Annotations vpon Ezechiels last vision: Written in the nine last chapters.

Of the

Of the true sense of this obscure vision there be foure opinions: two of the Iewish Rabbins, and other two of Christian Catholique Doctors. The more ancient Iewes vnderstand this vision vvholly & only of the temple and citie of Ierusalem, reedified by Zorobabel and Nehemias vvith others, after their captiuitie in Babylon, assisted by the Persian kinges. But this opinion can not consist with the holie text, *ch.* 42. *v.* 16. describing the vtter vval of the temple in length on euerie side (being foure square. *v.* 20) fiue hundred reedes, euerie rede conteyning six sacred cubits (*ch.* 40. *v.* 5.) which are aboue tenne foote, or two passes, & so. 500. reedes making a thousand passes, or a myle, the whole wal was foure myles in compasse. Likevvise the citie is described (*ch.* 48. *v.* 16.) to haue in length on the north quarter, foure thousand fiue hundred reedes, vvith the same length on the vvest quarter, and consequently on the east, and south, that is, nine thousand passes, or nine myles on euerie side: in al the circuite thirtie six myles. Of vvhich greatnes it is certaine the temple and citie neuer were. No nor after the temple vvas augmented by Herod Ascolonites, vvherof Iosephus writeth *li.* 15. *c.* 14. *Antiq. Iudaicarum.* Neither vvere there anie such waters issuing from the material temple, nor such trees on the bankes therof, bringing forth fruites euerie moneth, as are described, *ch.* 47. *v.* 1. & 12. Al vvhich, vvith other like dissonances considered, the later Iewes confessing that this prophecie is not hitherto fulfilled, say that their Messias, whom they expect, shal builde such a terrestrial citie, and temple, with al the appertinances, as are shewed in this vision. Reiecting therfore these Iewish errors, and ridiculous imaginations. Richardus de Sancto Victore, Hugo Cardinalis, Nicolaus Lyranus, and some other Christian Doctors, suppose that God in dede conditionally, according to his antecedent wil, promised al these thinges, euen as the letter soundeth, to the Iewes, if after their deliuerie from captiuitie, they should sincerely serue him, vvalke rightly in his wayes, and perfectly kepe his commandmentes. And that besides this supposed literal sense, al the same should more excellently be performed in the mystical temple and citie of God, our Sauiour Christ, and his Church. But for so much (say these Doctors) as the Iewes performed not that which vvas required of their part, in perfect life and due seruice of God, this vision was not fulfilled, but only in some part, according to the vertues, and merites of the better sorte of that people, by the restauration of the citie, temple and other thinges, as in the bookes of Esdras: & that lastly for their general reuolt from Christ persecuting him to death, their temple and citie were againe destroyed, the people slaine, dispersed, & reiected, except only the few reliques conuerted to Christ. In vvhom, with the multitude of Gentiles, the vvhole vision hath ful effect. This opinion albeit grounded in probabilitie, yet semeth not so certaine, nor in dede so probable, as the iudgement of S. Ierom, & S. Theodoret in their commentaries, as also of S. Gregorie in his homiles vpon Ezechiel, and of manie others, both ancient and late writers. VVho not finding hovv to applie this vision in al partes to the state of the old testament, neither that promise of such a huge great temple, and citie with the rest vvere agreable to Gods vvisdome, do only expound this vision to perteine in some partes to the Iewes reduced from temporal captiuitie, as in figure of al mankind redemed by Christ, and of his Church gathered of al nations, enriched and adorned vvith al spiritual graces, vertues, and powre. Neither yet expounding al of the militant Church, but some part of the triumphant only, as surpassing the perfectest state of this tranfitorie life. Vve therfore out of their large discourses shal abridge a fevv, and brief marginal notes, for some light of vnderstanding the text, and entrance into the spiritual sense, principally intended by the Holie Ghost.

ch. 18 *v.* 23.
ch. 33. *v.* 11.

Foure expositions of this vision.

1. Of the temple and citie reedified after the captiuitie.

2. That Messias shal build a material temple and citie.

3. That this prophetical vision was conditional.

4. That it cannot al be expounded according to the historie but only mystically.

The fift part. Restauration of the temple, vvith thinges perteyning therto: more especially the glorie of the Church militant & triumphant.

CHAP. XL.

In a vision the prophet seeth the reedification of Ierusalem. 5. With the measures of diuers partes therof; 47. and of the court, and entrie of the temple.

IN the fiue and twentith yeare of our transmigration, in the beginning of the yeare, the tenth of the moneth, the fourteenth yeare, after the citie was strooken: in this self same day the hand of our Lord was made vpon me, and he brought me :: thither. † In the visions of God he brought me into the Land of Israel, and left me vpon :: a mountaine :: exceding high: vpon which there was as it were the building of a citie bending toward the south. † And he brought me in thither: and behold a man, whose forme was as the forme of brasse, and a linen corde in his hand, and a reede of measure in his hand: & he stood in the gate. † And the same man spake to me: Sonne of man, see with thine eyes, and heare with thine eares, and set thy hart on al thinges, which I wil shew thee: for thou art brought hither that they may be shewed to thee: declare al thinges that thou seest, to the house of Israel. † And behold a wal on the out side round about the house, and in the mans hand a reede of measure of six cubits :: & a palme: & he measured the breadth of the building with one reede, the height also with one reede. † And he came to the gate, that looked to the way of the east, & he ascended by the steppes therof: & he measured the threshold of the gate with one reede the bredth, that is, one threshold with one reede in bredth: † and a chamber with one reede in length, and one reede in bredth: and betwen the chambers fiue cubites: † and the threshold of the gate by entrie of the gate within, with one reede. † And he measured the entrie of the gate of eight cubites, and the front therof of two cubites: and the entrie of the gate was within. † Moreouer the chambers of the gate to the way of the East, three on this side, and three on that side: one measure of the three, and one measure of the fronts, on both partes. † And he measured the bredth of the threshold of the gate of tenne cubits: and the length of the gate of thirtene cubits: † and the border before the chambers of one cubite: and one cubite the end on both sides, and the chambers were of six cubites, on this side and that side. † And he measured the gate from the roofe of the chamber, euen to the roofe therof, the bredth of fiue

and

:: Into the destroyed citie of Ierusalem.

:: Mount Sion:

:: called exceding hiegh mystically, in that it signifieth the Church of Christ: for historically Sion vvas not so exceding hiegh.

:: In the Hebrew text in the Chaldee Paraphrasis, & in the 70. Interpreters, it is thus, *of six cubites, in a cubite and a palme*, to signifie that these cubites vsed in measuring sacred thinges conteyned six palmes, vvheras the ordinarie cubite conteineth but fiue palmes. See *ch.* 43. *v.* 13.

14 and twentie cubits: doore against doore. † And he made fronts
by sixtie cubits: & to the front the court of the gate on euerie
15 side round about. † And before the face of the gate, which
raught euen to the face of the entrie of the inner gate, fiftie
16 cubits. † And :: oblique windowes in the chambers, and in
their fronts, which were within the gate on euerie side round
about: and in like maner there were also in the entries win-
dowes round about within, and before the fronts the picture
17 of palme trees grauen. † And he brought me out to the vtter
court, and behold celles, and the pauement paued with stone
in the court round about: thirtie celles in the compas of the
18 pauement. † And the pauement in the front of the gates ac-
19 cording to the length of the gates was beneath. † And he
measured the bredth from the face of the lower gate euen to
the front of the inner court without, an hundred cubits to the
20 East, and to the North. † The gate also that looked to the way
of the North of the vtter court, he measured as wel in length
21 as in bredth. † And the chambers therof three on this side,
and three on that side: and the front therof, and the entrie
therof according to the measure of the former gate, of fiftie
cubits the length therof, and the bredth of fiue and twentie
22 cubits. † And the windowes therof, and the entrie, and the
grauings according to the measure of the gate, that looked to
the East, and the ascent therof was of seuen steppes, and an
23 entrie before it. † And the gate of the inner court against the
gate of the North, and the East gate: and he measured from
24 gate euen to gate an hundred cubits. † And he brought me
out to the way of the South, and behold the gate, that looked
to the South: and he measured the front therof, and the entrie
25 therof according to the former measures. † And the windowes
therof, and the entries round about, as the other windowes:
of fiftie cubits in length, and in bredth of fiue and twentie
26 cubits. † And on :: seuen steppes was the ascent to it: and an
entrie before the doores therof: and there were grauen palme
trees, one on this side, and an other on that side in the front
27 therof. † And the gate of the inner court in the way of the
South: and he measured from gate euen to gate in the way of
28 the South, an hundred cubits. † And he brought me into the
inner court to the South gate: and he measured the gate accor-
29 ding to the former measures. † The chamber therof, and the
front therof, and the entrie therof with the same measures:
and

:: Larger within then without, to spread the light within the place, & to auoide the danger of hurt from abrode: as the windowes of Salomons temple. 3. Reg. 6. as also in castles, and towres is commonly vsed. In explicating this vision by reason of the obscuritie, is great varietie amongst the expositors, but al agree that God here reueled to the propher, that he vvil reward the good, tevvitte, in the old Testament temporally, & in the nevv spiritually, first vvith grace in this life, and with eternal glorie in life euerlasting.

:: To the gates of the vtter vval vvas ascent of seuen steppes, but of the inner vval (v.31.) of eight steppes, to signifie that more

perfection is required in the new Testament then was in the old, for which more grace is geuen and better reward. S. Greg.

and the windowes therof, and entrie therof round about fiftie cubits of length, & of bredth fiue and twentie cubits. † And the entrie round about in length of fiue and twentie cubits, and in bredth of fiue cubits. † And the entrie therof to the vtter court, and the palmetrees therof in the front: and there were eight steppes, on which the ascent was through it. † And he brought me in into the inner court by the way of the east: and he measured the gate according to the former measures. † The chamber therof, and the front therof, and the entrie therof as before: and the windowes therof, and the entries therof round about, in length of fiftie cubits, and in bredth of fiue and twentie cubits. † And the entrie therof, that is, of the vtter court: and the grauen palmetrees in the front therof on this side and on that side: & on eight steppes the ascent therof. † And he brought me into the gate, that looked to the North: and he measured according to the former measures. † The chamber therof, and the front therof, and the entrie therof, and the windowes therof round about, in length of fiftie cubits, and bredth of fiue and twentie cubits. † And the entrie therof looked to the vtter court: and the grauing of palmetrees in the front therof on this side and on that side: and vpon eight steppes the ascent therof. † And at euerie chamber a doore in the forefronts of the gates: there they washed the holocaust. † And in the entrie of the gate, two tables on this side, and two tables on that side: that there might be immolated vpon them holocaust, and for sinne, and for offence. † And on the vtter side, which goeth vp to the doore of the gate, that goeth on toward the North, two tables: and at the other side before the entrie of the gate, two tables. † Foure tables on this side, and foure tables on that side: at the sides of the gate were eight tables, wherupon they did immolate. † And the foure tables for holocaust, were made of square stones: in length of one cubite and an halfe, and in bredth of one cubite and an halfe, and in height of one cubite: vpon which they shal put the vessels, wherin is immolated the holocaust, and the victime. † And the brimmes of them of one palme, bowed backe within round about: and vpon the tables, the flesh of the oblation. † And without the inner gate the celles of the singing men in the inner court, which was on the side of the gate that looketh to the North: and the faces of them against the way of the South, one at the side of the East gate, which looked

30 31 32 33 34 35 36 37 38 39 40 41 42 43 44

45 looked to the way of the North. † And he said to me: This
is the chamber, which looketh to the way of the South, it shal
be for the priests, that watche in the wardes of the temple.
46 †Moreouer the chamber that looketh to the way of the North
shal be for the priests, that watche vpon the ministerie of the
altar. These are the children of Sadoc, which of the children
47 of Leui approch to our Lord, to minister vnto him. † And he
measured the court in length of an hundred cubits, and in
bredth of an hundred cubits square: and the altar before the
48 face of the temple. † And he brought me into the entrie of
the temple: and he measured fiue cubits on this side, and fiue
cubits on that side: and the bredth of the gate of three cubits
49 on this side, and of three cubits on that side. † And the length
of the entrie of twentie cubits: and the bredth of eleuen cu-
bits, and by eight steppes was the ascent to it. And there were
:: pillers in the fronts: one on this side, & an other on that side.

:: For that the pillers are not measured, it semeth they were of the same heighe and bignes, as the former vvere built by Salomon. 3. Reg. 7. v. 15.

CHAP. XLI.

A description of the temple to be reedified, and al the partes therof.

1 AND he brought me into :: the temple, and he measured
the frontes six cubits of bredth on this side, and six
cubits of breth on that side, the bredth of the tabernacle.
2 † And the bredth of the gate, was of ten cubits: and the sides
of the gate of fiue cubits on this side, and of fiue cubits on
that side: and he measured the length therof of fourtie cubits,
3 and the bredth of twentie cubits. † And being enrered within
he measured in the front of the gate, two cubits: and the
gate of six cubits: and the bredth of the gate of seuen cubits.
4 † And he measured the length therof of twentie cubits, and
the bredth of twentie cubits, before the face of the temple:
and he said to me: This is Sanctum Sanctorum. † And he
5 measured the wal of the house of six cubits: and the bredth
of a side, of foure cubits on euerie side round about the
6 house. † And the sides, side to side, were twise thirtie three:
and they were eminent, which might enter in through the
wal of the house, in the sides round about, to hold in, and
7 not to touch the wal of the temple. † And there was a broad
alley made round, ascending vp by winding stares, and it led
into the vpper chamber of the temple round about: therfore
was the temple broder in the higher partes: and so from the
lower partes they mounted to the higher vnto the middes.

:: This description of the temple & order of priesthood, vvith the partition and fertilitie of the land is much more excellent, then was in Salomons time: & the new temple reedified by Zorobabel, was much meaner then Salomons, and therfore this prophecie (as likevvise the prophecies of Aggeus & Zacharias) can not be vnderstood of the

temple in Ierusalem but of the Church of Christ. S. Ierom. *in ch.* 40 *Exec. S. Aug. lo* 18 *c.* 45. *cinit.*

† And I saw in the house the height round about, the sides & 8
founded by the measure of a reede the space of six cubits:
† and the bredth through the wal of the side without of 9
fiue cubits: and there was an inner house in the sides of the
house. † And betwen the celles the bredth of twentie cubits 10
round about the house on euerie side, † and the doore of the 11
side for prayer: one doore to the way of the North, and one
doore to the way of the South: and the bredth of the place
for prayer, of fiue cubits round about. † And the building, 12
that was seperated, and turned to the way that looketh toward
the sea, of the bredth of seuentie cubits: and the wal of the
building, of fiue cubits in bredth round about: and the length
therof of ninetie cubits. † And he measured the length of the 13
house, of an hundred cubits: and the building that was sepera-
ted, and the walles therof, of the length of an hundred cubits.
† And the bredth before the face of the house, and of that 14
which was seperated against the East, of an hundred cubits.
† And he measured the length of the building against the face 15
of that, which was seperated at the backe: the etheckes on
both sides of an hundred cubits: and the inner temple, and the
entries of the court. † The thresholdes, & oblique windowes, 16
and the etheckes round about by three partes, against the
threshold of euerie one, and paued with wood round about
the circuite: and earth euen to the windowes, and the win-
dowes shut ouer the doores. † And euen to the inner house, 17
and without by euerie wal round about within and without,
by measure. † And :: Cherubs and palmetrees wrought, and a 18
palmetree betwen Cherub and Cherub, & a Cherub had :: two
faces. † The face of a man by the palmetree on this side, and 19
the face of a lion by the palmetree on the other side: expressed
through al the house round about. † From the ground euen 20
to the vpper partes of the gate, were Cherubs, and palmetrees
grauen in the wal of the temple. † The threshold foure 21
square, and the face of the sanctuarie, sight to sight. † The 22
height of the woden altar, of three cubits: and the length
therof, of two cubits: and the corners therof, and the length
therof, and the walles therof of wood. And he spake to me:
This is the table before our Lord. † And there were two 23
doores in the temple, and in the sanctuarie. † And in the two 24
doores on both sides were two litle doores, which were folded
within each other: for there were two wickets on both sides
of the

:: In the vval of the temple vvere interchangeably painted a Cherub signifying knovvlege, & a palmetree signifying victorie, representing to men that they must be instructed in diuine knowlege, & so fight for victorie.

:: Signifying our Sauiour, vvho in his humanitie suffered miseries but as a lion ouercame al enimies.

25 of the doores. † And there were Cherubs also grauen in the same doores of the temple, and the grauing of palmetrees, as they were expressed in the walles: for which cause also there was thicker timber in the front of the entrie without. †Vpon
26 which were the oblique windowes, & the similitude of palmetrees on this side and on that side in braces of the entrie: according to the sides of the house, and the bredth of the walles.

CHAP. XLII.

Description of the courtes, chambers, & other places pertening to the temple.

1 AND he brought me out into the vtter court by the way that leadeth to the North, and he brought me into the celle, that was against the seperated building, and against the
2 house bending to the North. † In the face of the length, an hundred cubits of the North doore: and the bredth fiftie cu-
3 bits, † against the twentie cubits of the inner court, & against the pauement paued with stone of the vtter court, where was
4 a porche ioyned to a triple porche. † And before the celles a walke of ten cubits in bredth, looking to the inner partes of the way of one cubite. And their doores toward the North:
5 †Where were chambers in the vpper partes more low: because they bare vp the porches, which appeared aboue out of them from the neather partes, and from the middes of the building.
6 † For they were triple loftes, and had not pillers, as the pillers of the courtes: therfore did they appeare aboue out of the neather places, and out of the midle places, from the ground
7 fiftie cubits. † And an vtter closure according to the celles, which were in the way of the vtter court before the celles:
8 the length therof of fiftie cubits. † Because the length of the celles of the vtter court was of fiftie cubits: and the length be-
9 fore the face of the temple, of an hundred cubits. † And there was vnder these celles an entrance from the East, going into
10 them out of the vtter court. † In the bredth of the closure of the court, that was against the way of the East, toward the face of the seperated building, and there were celles before the
11 building. † And the way before the face of them according to the similitude of the celles, which were in the way of the North: according to the length of them, so also was their bredth: and al the entrance of them, and similitudes, and their
12 doores. † According to the doores of the celles that were in the way looking to the South: a doore in the head of the way,

* S. Ierom finding the Hebrew text and the 70. interpreters, and others to differ not only in wordes but also in the sense, explicating as semed to him most probable auoucheth with al that saying of Socrates: *Scio quòd nescio.* I *know, that I do not know* anie thing perfectly. *For it is a part of knowledge* (saith he) *to know that thou art ignorant.*

which way was before the entrie seperated by the way of the East going in. † And he said to me: The celles of the North, 13
and the celles of the South, which are before the seperated building: these are the holie celles, wherin the priests do eate, which approch to our Lord into Sancta Sanctorum, there shal they lay the holies of holies, and the oblation for sinne, and for offence: for it is a holie place. † And when the priests 14
shal be entered, they shal not goe forth out of the holie places into the vtter court: and there they shal lay their vestiments, wherin they minister, because they are holie: and they shal be clothed with other vestments, & so they shal goe forth to the people. † And when he had accomplished the measures of the 15
inner house, he brought me out by the way of the gate, that looked to the way of the East: & he measured it on euerie side round about. † And he measured against the East winde with 16
the reede of measure, fiue hundred reedes in reede of measure round about. † And he measured against the North winde fiue 17
hundred reedes in reede of measure round about. † And to the 18
South wind he measured fiue hundred reedes, in reede of measure round about. † And to the West wind he measured fiue 19
hundred reedes, in reede of measure. † By the foure windes he 20
measured the wal therof on euery side round about, the length and bredth of fiue hundred reedes, diuiding betwen the sanctuarie and the place of the common people.

CHAP. XLIII.

The glorie of God returneth to the new temple, 7. The prophet heareth, that the Israelites wil no more pollute Gods name with idolatrie: 10. is commanded to shew them the measure, and forme of the temple, 13. and of the altar: 18. with sacrifices to be offered seuen dayes.

:: Al the world is lightned by the preaching of Christs Apostles, and their successors: and the triumphant Church shal perfectlyshine *when that which is sowne in corruption shal rise in incorruption* 1. Cor. 15.

AND he brought me to the gate that looked to the way 1
of the East. † And behold the glorie of the God of Israel 2
went by the East gate: and he had a voice as the voice of manie waters, &:: the earth shined at his maiestie. † And I saw a vision 3
according to the forme which I had seene, when he came to *ch. 9.*
destroy the citie: and the shape according to the sight, which I had seene by the riuer Chobar: and I fel vpon my face. † And 4
the maiestie of our Lord went into the temple by the way of *ch. 1.*
the gate that looked to the East. † And the spirite lifted me vp, 5
and brought me into the inner court: and behold the house was filled with the glorie of our Lord. † And I heard one 6
speaking

7 speaking to me out of the house, & a man stood by me, † said to me: Sonne of man, the place of my throne, and the place of the steppes of my feete, where I dwel in the middes of the children of Israel :: for euer: and the house of Israel shal no more pollute my holie name, they, and their kinges in their fornications, and in the ruines of their kinges, and in the ex-
8 celses. † Who haue built their threshold by my threshold, and their posts by my posts: and there was a wal betwen me and them: and they polluted my holie name in the abominations, which they did: for the which thing I consumed them in
9 my wrath. † Now therfore let them repel their fornication, and ruins of their kinges far from me: and I wil dwel in the
10 middes of them alwayes. † But thou sonne of man, shew to the house of Israel the temple, and let them be confounded
11 at their iniquities, and let them measure the frame: † and be ashamed of al thinges that they haue done. The figure of the house, and of the frame therof, the goings out, & the comings in, and al the description therof, and al the precepts therof, and al the order therof, and al the lawes therof shew to them, and thou shalt write in their eyes: that they may keepe al the descriptions therof, and the preceptes therof, and let them doe
12 them. † This is the law of the house in the toppe of the mount: Al the border therof round about is holie of holies:
13 this then is the law of the house. † And these are the measures of the altar by the most true cubite,:: which had a cubite and a palme: in the bosome therof was a cubit, & a cubite in bredth: and the limite therof euen to the brimme therof, and round
14 about, one palme. this also was the trenchof the altar. † And from the bosome of the ground to the lowest brimme two cubits, and the bredth of one cubite: & from the lesser brimme vnto the greater brimme foure cubits, and the bredth of one
15 cubite. † And :: Ariel it self of foure cubits: and from Ariel
16 vpward foure hornes. † And Ariel of twelue cubits in length
17 by twelue cubits of bredth, four square with equal sides. † And the brimme of fourtene cubits of length by fourtene cubits of bredth in the foure corners therof: and the crowne round about it of halfe a cubite, and the bosome therof of one cubite
18 round about: and the steppes therof turned to the East. † And he said to me: Sonne of man, thus saith out Lord God: These are the rites of the altar, in what day soeuer it shal be made: that holocaust may be offered vpon it, and bloud powred out.

S. Ierom. S. Thomas also expounedeth this place of the B. virgin conceiuing the Sonne of God. p. 3. q. 27. a 3.

:: God hath left the house of the Ievves desolate. *Mat.* 23. v. 38 but remaineth vvith the Church of Christ *al dayes to the end of the vvorld.* *Mat.* 28 v. 20.

:: And the perfect impolluted Church, *vvithout spot or vvrincle* (*Eph.* 5 v. 27.) is only the triumphant Church.

:: The sacred cubite or cubite vsed in sacred thinges was longer then the common cubite by one palme.

:: The altar is called *Ariel, the lion of God*. because fire sometimes descending from God vpon the altar consumed the sacrifice, as a lion consumeth his praye *S. Ierom.*

† And thou shalt geue to the Priestes, and Leuites, that are of the seede of Sadoc, that approch to me, saith our Lord God, that they offer to me a calfe of the heard for sinne. † And taking of his bloud, thou shalt put it vpon the foure hornes therof, and vpon the foure corners of the brimme, and vpon the crowne round about: and thou shalt clense, and expiate it. † And thou shalt take the calfe, that is offered for sinne: and thou shalt burne him in a seperate place of the house without the sanctuarie. † And in the second day thou shalt offer a bucke of goates vnspotted for sinne: and they shal expiate the altar, as they did expiate in the calfe. † And when thou shalt haue accomplished expiating it, thou shalt offer a calfe of the heard vnspotted, and a ramme of the flocke vnspotted. † And thou shalt offer them in the sight of our Lord: and the priests shal cast salt vpon them, and shal offer them an holocaust to our Lord. † Seuen dayes shalt thou make a bucke goate for sinne dayly: and a calfe of the heard, and a ramme of the cattel vnspotted shal they offer. † Seuen dayes shal they expiate the altar, and shal clense it: and they shal fil his hand. † And the dayes being expired, in the eight day & so forth, the priests shal make your holocausts vpon the altar, and those which they offer for peace: and I wil be pacified toward you, saith our Lord God.

19 20 21 22 23 24 25 26 27

CHAP. XLIIII.

The East gate of the Sanctuarie shal be alwayes shut. 5. The incircumcised shal not enter into the sanctuarie: 10. nor the Leuites, that haue serued idols: but shal do other seruice belonging to sacrifices: 15. and the children of Sadoc shal do the priestlie functions: 17. obseruing the prescribed rites therof.

AND he turned me to the way of the vtter sanctuarie, which looked toward the East: and it was shut. † And our Lord said to me: This gate shal be shut: it [a] shal not be opened, and man shal not passe through it: Because our Lord the God of Israel is entered in through it, and it shal be shut † for the prince. The prince himself shal sit in it, to eate bread before our Lord: by the way of the gate of the entrie shal he enter in, & by the way therof he shal go out. † And he brought me by the way of the North gate in the sight of the house: and I saw, and behold the glorie of our Lord filled the house of our Lord: and I [b] fel on my face. † And our Lord said to me: Sonne of man [c] set thy hart, and see with thine eyes, & heare with

1 2 3 4 5

[a] S. Ierom expoundeth this of the hardnes of scripture, which no man vnderstandeth fully but the sonne of God. Mat. 11. v. 27. Likewise of our B. Ladie a perpetual

with thine eares al thinges, that I speake to thee concerning al the ceremonies of the house of our Lord and concerning al
5 the lawes therof: and thou shalt set thy hart in the wayes of
6 the temple, by al the goings out of the sanctuarie. † And thou shalt say to the house of Israel that exasperateth me: Thus saith our Lord God: Let al your wicked deedes suffice you ô
7 house of Israel: † because you bring in strange children vncircumcised in hart, and vncircumcised in flesh, to be in my sanctuarie, and to pollute my house, & you offer my breades, the fatte, and the bloud: and you dissolue my couenant in al your
8 wicked abominations. † And you haue not kept the precepts of my sanctuarie: and you haue set keepers of my obseruances
9 in my sanctuarie to your owne selues. † Thus saith our Lord God: Euerie stranger vncircumcised in hart, & vncircumcised in flesh, shal not enter into my sanctuarie, euerie strange child
10 that is in the middes of the children of Israel. † Yea and the Leuites that haue reuolted farre from me in the errour of the children of Israel, & haue erred from me after their idols, and
11 haue borne their iniquitie: † they shal be officers in my sanctuarie, and porters of the gates of the house, and ministers of the house: they shal kil the holocausts, and the victimes of the
12 people: and they shal stand in their sight, to serue them. † For that they haue serued them in the sight of their idols, and were made to the house of Israel a scandal of iniquitie: therfore haue I lifted vp mine hand vpon them, saith our Lord God, and
13 they shal beare their iniquitie: † and they shal not approch to me, to doe the function of priesthood vnto me, neither shal they approche to al my sanctuarie by Sancta Sanctorum: but they shal beare their confusion, and their wicked abomi-
14 nations which they haue done. † And I wil make them porters of the house, in al the ministerie therof, and in al thinges
15 that shal be done therin. † But the priests, & Leuits, the sonnes of Sadoc, which kept the ceremonies of my sanctuarie, when the children of Israel erred from me, they shal approch to me, to minister vnto me: & they shal stand in my sight, to offer me
16 the fatte, and the bloud, saith our Lord God. † They shal enter into my sanctuarie, and they shal approch to my table, to mini-
17 ster vnto me, and to keepe my ceremonies. † And when they shal enter into the gates of the inner court, they shal be clothed with linnen garments: neither shal anie wollen thing come vpon them, when they minister in the gates of the inner

court

virgin, also after the birth of Christ. The same doth. S. Augustin, *Ier. 6. & 18 de temp. S. Amb. ep. 81. S. Chrys. lib. de Io Bapt.*

b This astonishment, and reuerence of the prophet,

c and the great attention which he is admonished to haue, import the great mysteries of Christ and his Church, and not only the temple & rites of the old law which were but figures of the new.

court & within. † There shal be linnen mitres on their heades, 18
and there shal be linnen breeches on their loynes, and they shal
not be girded in swette. † And when they shal goe out to the 19
vtter court vnto the people, they shal put of from them their
vestiments, wherin they had ministered, and shal lay them vp
in the vesterie of the sanctuarie, & they shal cloth themselues
with other garments: & they :: shal not sanctifie the people in
their vestures. † And they shal not shaue their head, nor nou- 20
rish their heare: but powling they shal powle their heades.
† And no priest shal drinke wine when he is to enter into the 21 *Leuit.*
inner court. † And widow, and her that is diuorced they shal 22 10. 7. 9.
not take for wiues, but virgins of the seede of the house of
Israel: but a widow also, which hath bene the widow of a
priest, they shal take. † And they shal teach my people what 23
is betwen a holie thing and polluted, and betwen cleane and
vncleane they shal shew to them. † And when there shal be a 24
controuersie, they shal stand in my iudgements, & shal iudge:
my lawes, & my preceptes in al my solemnities shal they keepe,
and my sabbathes they shal sanctifie. † And to a dead man they 25
shal not enter in, lest they be polluted, but to father and mo-
ther, & sonne and daughter, and brother and sister, which hath
not had an other husband: in which they shal be contamina-
ted. † And after that he is clensed, seuen daies shal be numbred 26
to him. † And in the day of his entering into the sanctuarie to 27
the inner court to minister vnto me in the sanctuarie, he shal
offer for his sinne, sayth our Lord God. † And there shal not 28
be inheritance to them, I am their inheritance: and possession *Deut.* 18.
you shal not geue them in Israel, for I am their possession.
† The victime both for sinne and for offence they shal eate: 29
and euerie vowed thing in Israel shal be theirs. † And the first 30
fruits of al the first borne, & al the libaments of al thinges that
are offered, shal be the priests: & the first fruits of your meates
you shal geue to the prieſt, that he may lay vp a blessing for thy
house. † Al carren, and thing taken by a beast of birdes, and 31
of cattel the priests shal not eate.

:: Holy thinges are ordinarily to be done in holie places; and therfore sacred vestures (by touching vvherof men vvere sanctified. *Exo.* 29. *v.* 37.) must not be vsed out of the temple.

CHAP. XLV.

In distribution of the land (after the captiuitie) seueral portions are assigned for the Priestes, the Leuites, the Citie, and the Prince: the rest was for the people. 9. Rulers are admonished to obserue iust measures: 15. and to offer due sacrifices.

AND

1 AND when you shal begin to diuide the land by lot, seperate ye first fruits to our Lord, :: a peece * sanctified of the land, in length twentie fiue thousand, and in bredth tenne thousand: it shal be sanctified in al the border therof round about. 2 † And it shal be sanctified on euerie side by fiue hundred and fiue hundred, foure square round about: and of fiftie 3 cubits for the suburbs therof round about. † And from this measure thou shalt measure the length, of fiue and twentie thousand, and the bredth of tenne thousand, & in it shal be the 4 temple, and sanctum sanctorum. † The sanctified peece of the land shal be for the priests the ministers of the sanctuarie, which approch to the ministerie of our Lord: and it shal be a place to them for houses, and for the sanctuarie of holines. 5 † And fiue and twentie thousand of length, & tenne thousand of bredth shal be for the Leuits, which minister in the house: 6 they shal possesse twentie celles. † And the possession of the citie you shal geue fiue thousand of bredth, and of length fiue and twentie thousand, according to the seperation of the san- 7 ctuarie, to al the house of Israel. † To :: the prince also on this side and on that side, according to the separation of the sanctuarie, and according to the possession of the citie, against the face of the seperation of the sanctuarie, and against the face of the possession of the citie: from the side of the Sea euen to the Sea, and from the side of the East euen to the East. And the length according to euerie part from the West border to the 8 East border. † Of the land shal he haue possession in Israel: and the princes shal no more spoile my people: but the land they shal geue to the house of Israel according to their tribes. 9 † Thus saith our Lord God: Let it suffice you ô princes of Israel: intermitte ye iniquitie and robberies, and doe iudgement and iustice, seperate your confines from my people, saith our 10 Lord God. † Iust balance, and a iust ephi, and a iust bat shal be 11 to you. † The :: ephi, and the bat shal be equal, and of one measure: that the bat may take the tenth part of a core, & the ephi the tenth part of a core: according to the measure of a 12 core shal be the equal balasting of them. † And a sicle hath twentie obolos. Moreouer twentie sicles, & fiue and twentie 13 sicles, and fiftene sicles make Mnam. † And these are the first fruits, which you shal take: the sixth part of an ephi of a core of wheate, and the sixth part of an ephi of a core of barley. 14 † The measure of oyle also, a bat of oyle is the tenth part of a

* *sanctificatum.*

:: The land that was assigned to holie vses, vvas called sanctified, and could not be alienated to priuate men nor other purposes.

:: The princes portion of land vvas round about the clergies portion, that he might defend them, and the peoples part round about the princes, that they might defend him.

:: These measures vvere of equal capacitie, but the ephi serued for drie thinges, & the bat for liquid, as appeareth v. 13. & 14.

core: and ten battes make a core: becauſe ten battes fil a core.
† And one ramme of a flocke of two hundred, of thoſe thinges 15
that Iſrael nourisheth for ſacrifice, and for holocauſt, and for
pacifiques, to expiate for them, ſaith our Lord God. † Al :: the 16
people of the land shal be bound to theſe firſt fruits for the
prince in Iſrael. † And :: vpon the prince shal the holocauſt be, 17
and the ſacrifice, and the libaments in the ſolemnities, and
in the Calends, and in the Sabbathes, & in al the ſolemnities of
the houſe of Iſrael: he shal make the ſacrifice for ſinne, & the
holocauſt, and the pacifiques to expiate for the houſe of Iſ-
rael. † Thus ſaith our Lord God. In the firſt moneth, the firſt of 18
the moneth, thou shalt take a calfe of the heard vnſpotted, and
thou shalt expiate the ſanctuarie. † And the prieſt shal take of 19
the bloud that shal be for ſinne: and he shal put it on the poſts
of the houſe, and on the foure corners of the brimme of the
altar, and on the poſts of the gate of the inner court. † And ſo 20
shalt thou do in the ſeuenth of the moneth for euerie one, that
hath bene ignorant, and was deceiued by errour, and you shal
expiate for the houſe. † In the firſt moneth, the fourteenth day 21
of the moneth shal be with you the ſolemnitie of paſch: ſeuen
dayes shal Azymes be eaten. † And the prince in that day shal 22
make for himſelf, and for al the people of the land, a calfe for
ſinne. † And in the ſolemnitie of the ſeuen dayes he shal make 23
holocauſt to our Lord ſeuen calues, & ſeuen rammes vnſpot-
ted dayly ſeuen dayes: and for ſinne a bucke of goates dayly.
† And he shal make the ſacrifice an ephi to a calfe, and an 24
ephi to a ramme: and of oyle an hin to euerie ephi. † In the ſe- 25
uenth moneth the fifteenth day of the moneth, in the ſolem-
nitie he shal make as are before ſaid for ſeuen dayes: as wel for
ſinne, as for holocauſt, and in ſacrifice, and in oyle.

:: As the people were bond to pay certaine firſt fruites to their temporal prince: :: ſo he was mutually bond to pay the charges of publique ſacrifices for al the people. S. Ierom alſo expoundeth this mutual obligation to conſiſt betwen the people and hiegh prieſt.

CHAP. XLVI.

A preſcription at which gate, and what ſacrifices shal be offered for the prince, euerie ſabbath, and firſt day of the moneth. 16. The prince may geue perpetual inheritance to his ſonnes, but to his ſeruantes only til the yeare of Iubiley. 19. With deſcription of the places, where ſacrifices shal be prepared.

THVS ſaith our Lord God: The gate of the inner court, 1
which looketh to the Eaſt, shal be shut the ſix dayes, in
which worke is done: but in the Sabbath day it shal be opened
yea and in the day of the Calends it shal be opened. † And 2

:: the

:: the prince shal enter in by the way of the entrie of the gate from without, and he shal stand in the threshold of the gate: and the priests shal make his holocaust, and his pacifiques: and he shal adore vpon the threshold of the gate, and shal goe out:
3 but the gate shal not be shut til euening. † And the people of
the land shal adore at the doore of that gate in the Sabbaths,
4 and in the Calends before our Lord. † And this holocaust shal
the prince offer to our Lord: in the Sabbath day six lambes vn-
5 spotted, and a ramme vnspotted. † And sacrifice an ephi for a
ramme: but in the lambes the sacrifice that his hand shal geue:
6 and of oyle an hin for euerie ephi. † And in the day of the
Calends a calfe of the heard vnspotted: and the six lambes, and
7 the rammes shal be vnspotted. † And an ephi for a calfe, an
ephi also for a ramme shal he make sacrifice: but the lambs, as
8 his hand shal finde: and of oyle an hin, for euerie ephi. † And
when the prince is to goe in, let him goe in by the way of the
9 entrie of the gate, and by the same way let him goe out. † And
when the people of the land shal enter in the sight of our Lord
in the solemnities: he that goeth in by the North gate to adore,
let him goe out by the way of the South gate: moreouer he
that goeth in by the way of the South gate, let him goe out by
the way of the North gate: he shal not returne by the way of
the gate, wherby he entered, but at that ouer against it he shal
10 goe out. † And the prince in the middes of them with the
11 goers in shal goe in, and with the goers out shal goe out. † And
in the fayres, and in the solemnities there shal be sacrifice an
ephi for a calfe, and an ephi for a ramme: but of the lambes,
there shal be sacrifice as his hand shal finde: and of oyle an hin
12 for euerie ephi. † But when the prince shal make a voluntarie
holocaust, or voluntarie pacifiques to our Lord: to him the
gate shal be opened, that looketh to the East, and he shal make
his holocaust, & his pacifiques, as it is wont to be done in the
Sabbath day: and he shal goe out, & the gate shal be shut after
13 that he is gone forth. † And a lambe of the same yeare vnspot-
ted, shal he make for holocaust dayly to our Lord: alwayes in
14 the morning shal he make it. † And he shal make sacrifice vpon
it morning by morning the sixt part of an ephi: and of oyle the
third part of an hin, that it may be mingled with the floure: a
sacrifice to our Lord by ordinance, continual and euerlasting.
15 † He shal make the lambe, & the sacrifice, and the oyle mor-
16 ning by morning: an euerlasting holocaust. † Thus saith our

:: After the captiuitie albeit king Dauids progenie continued in Salathiel, Zorobabel and others, yet they had not the state of kinges or temporal princes; and therfore not only Christian Doctors, but also Rabbi Dauid & other Hebrewes vnderstand this prophecie of Christ the true Messias, and of the sacrifices & rites of his Church: the letter neuertheles alluding to the forme of the old lavv.

Lord God: If the prince shal geue a gift to anie :: of his sonnes: his inheritance shal be to his sonnes, they shal possesse it by inheritance. † But if he geue a legacie of his inheritance to one :: of his seruants, it shal be his vntil the yeare of remission, and it shal returne to the prince: and his inheritance shal be to his sonnes. † And the prince shal not take of the peoples inheritance by violence, and of their possession: & of his owne possession he shal geue the inheritance to his sonnes: that my people be not dispersed euerie one from his possession. † And he brought me in by the entrie, that was on the side of the gate, into the celles of the sanctuarie to the priests, which looked to the North. And there was a place bending to the West. † And he said to me: This is the place where the priests shal seeth that for sinne, and that for offence: where they shal dresse the sacrifice, that they bring it not out into the vtter court, and the people be sanctified. † And he brought me into the vtter court, and he led me about by the foure corners of the court: and behold there was a litle court in the corner of the court, to euerie corner of the court a litle court. † In the foure corners of the court were litle courts disposed, of fourtie cubits in length, and thirtie in bredth: the foure were of one measure. † And a wal round about compassing the foure litle courts: and there were kichins builded vnder the porches round about. † And he said to me: This is the house of kichins wherin the ministers of the house of our Lord shal seeth the victimes of the people.

:: Al vvorkes done by the true children of God, that is to say, done in the state of grace, do merite eternal reward.

:: But other moral good vvorkes done in state of mortal sinne are only revvarded temporally in this vvorld, and not in life euerlasting.

CHAP. XLVII.

The prophet seeth waters issuing from vnder the Temple: 4. increasing to an vnpassible torrent: 9. wherto come al sortes of fishes: 12. with trees on the bankes bringing forth fruite euerie moneth. 13. And the land is geuen in portions to the twelue tribes.

AND he turned me to the gate of the house, and behold :: waters issued forth vnder the threshold of the house toward the East: for the face of the house looked to the East: but the waters descended into the right side of the temple to the South part of the altar. † And he ledde me out by the way of the North gate, and he turned me to the way without the vtter gate, the way that looked to the East: and behold waters flowing on the right side. † When the man went out toward the East, that had the cord in his hand, he measured a thousand cubits:

Ezecha. 36. v. 23.

:: There is no historie, nor probabilitie that vvaters issued out of the temple, vvhich vvas reedified by Zorobabel.

:: Neither did al sortes of fishes liue in

cubits: and he brought me through the water euen to the
4 ankles. † And againe he measured a thousand, & he brought
5 me through the water euen to the knees: † and he measured a thousand, and he brought me through the water euen to the reynes. And he measured a thousand, a torrent, which I could not passe ouer because the waters were risen of the deepe tor-
6 rent, which can not be passed ouer. † And he sayd to me: Certes thou hast sene ô sonne of man. And he brought me out, and he
7 turned me to the banke of the torrent. † And when I had turned my self, behold in the banke of the torrent exceding manie
8 trees on both sides. † And he sayd to me: These waters, that issue forth toward the heapes of the sand in the East, and descend to the plaines of the desert, shal goe into the sea, & shal
9 goe out, & the waters shal be healed. † And euerie liuing soule, that creepeth, whither soeuer the torrent cometh shal liue: and there shal be fishes very manie after these waters are come thither, & they shal be healed, & al thinges shal liue, to which
10 the torrent shal come. † And fishers shal stand ouer them, from Engaddi euen to Engallim shal be drying of nettes: there shal be very manie sortes of fishes therof, as the fishes of the
11 great sea, of a passing great multitude: † but in the shore therof, and in the fennie places they shal not be healed, because they
12 shal be turned into salt pits. † And :: ouer the torrent shal rise in the bankes therof on both sides euerie tree bearing fruit: the leafe shal not fal from it, & the fruit therof shal not faile: euerie moneth shal it bring forth first fruits, because the waters therof shal issue out of the sanctuarie: & the fruits therof shal
13 be for meate, & the leaues therof for medicine. † Thus sayth our Lord God: This is the border, in which you shal possesse the land in the twelue tribes of Israel: :: because Ioseph hath
14 a duble cord. † and you shal possesse it euerie man in like maner as his brother: vpon which I lifted vp my hand to geue it to your fathers: and this land shal fal vnto you for a possession.
15 † And this is the border of the land: toward the North quarter, from the great sea by the way of Hethalon, as they come
16 to Sedada, † Emath, Berotha, Sabarim, which is betwen the border of Damascus and the confine of Emath, the house of
17 Tichon, which is by the border of Auran. † And the border from the Sea euen to the court of Enon, shal be the border of Damascus, and from the North to the North, the border of
18 Emath the North quarter. † Moreouer the East quarter from

anie such vvater nere the temple as are mentioned. v. 9. And therfore this prophecie hath an hiegher and truer sense, of the Church of Christ and the vvater of Baptisme.

:: S. Iohn savv *this riuer of liuing vvater as clere as chrystal, proceedmg from the seat of God, & of the lambe. And the tree of life yelding tvvelue fruites rendring his fruste euerie moneth, &c. Apoc. 22.*

:: Iosephs two sonnes had each one a vvhole portion, and so there vvere twelue tribes besides the Leuites, who had other better meanes then the rest.

the middes of Auran, and from the middes of Damascus, and rom the middes of Galaad, and from the middes of the land of Israel, Iordan making the bound to the East sea, you shal measure also the East quarter. † And the South quarter toward the South from Thamar euen to the waters of coutradiction of Cades: & the torrent euen to the great sea: and this is the South quarter toward the South. † And the quarter of the Sea, the great sea from the confine directly, til thou come to Emath: this is the quarter of the Sea. † And you shal diuide this land vnto you by the tribes of Israel: † and you shal cast it for an inheritance to you, and to the strangers, that shal come to you, that haue begotten children in the middes of you: and they shal be vnto you as the same countriemen borne among the children of Israel: they shal diuide the possession with you in the middes of the tribes of Israel. † And in what tribe soeuer the stranger shal be, there shal you geue him possession, sayth our Lord God.

CHAP. XLVIII.

Further description of euerie tribes part of the land: 8. likewise of the portions of Priestes, 13. Leuites. 15. Citie, 21. and Prince. 31. with twelue gates named of the twelue tribes.

AND these are :: the names of the tribes from the borders of the North, by the way of Hethalon, as they goe to Emath, the court of Enan the border of Damascus toward the North, by the way of Emath. And the East quarter therof to the sea shal be for Dan one. † And to the border of Dan, from the East quarter euen to the quarter of the Sea, for Aser one: † & vpon the border of Aser, from the East quarter euen to the quarter of the Sea, for Nephthali one. † And vpon the border of Nephthali, from the East quarter euen to the quarter of the Sea, for Manasses one. † And vpon the border of Manasses, from the East quarter euen to the quarter of the Sea, for Ephraim one. † And vpon the border of Ephraim, from the East quarter euen to the quarter of the Sea, for Ruben one. † And vpon the border of Ruben, from the East quarter euen to the quarter of the Sea, for Iuda one. † And vpon the border of Iuda, from the East quarter euen to the quarter of the Sea, shal be the :: first fruites, which you shal seperate, fiue and twentie thousand of bredth & of length, as euery portion from the East quarter to the quarter of the Sea: and the sanctuarie shal be in the

:: By the twelue tribes of Israel S. Ierom vnderstandeth the vniuersal multitude of al glorified Saincts, noting that no mention is here made of the cities of refuge (as in the bookes of Numeri, and Iosue) because in the glorious habitation of Saincts, there can be no nede of refuge, where al are perfect al secure.

:: As the first borne of liuing thinges,

9 the middes therof. † The first fruits, which you shal seperate
to our Lord: the length of fiue and twentie thousand, and the
10 bredth of ten thousand. † And these shal be the first fruits of
of the sanctuarie of the priests: toward the North of length
fiue and twentie thousand, and toward the Sea of bredth ten
thousand. Yea and toward the East of bredth ten thousand,
and toward the South of length fiue and twentie thousand:
and the sanctuarie of our Lord shal be in the middes therof.
11 † The sanctuarie shal be for the priests of the sonnes of Sadoc,
which kept my ceremonies, and erred not when the children
12 of Israel erred, as the Leuites also erred. † And for them shal
be the first fruits of the first fruits of the land holie of holies,
13 by the border of the Leuites. † Yea and to the Leuites in like
maner by the borders of the priests fiue and twentie thousand
of length, and of bredth tenne thousand. Al the length of fiue
14 and twentie thousand, & the bredth of tenne thousand. † And
they shal not sel therof, nor change, neither shal the first fruits
of the land be transported, because they are sanctified to our
15 Lord. † But the fiue thousand, that remaine in the bredth a-
gainst the fiue & twentie thousand, shal be the profane partes
of the citie for habitation, and for the suburbs: and the citie
16 shal be in the middes therof. † And these are the measures ther-
of: to :: the North quarter fiue hundred and foure thousand:
and to the South quarter fiue hundred and foure thousand:
and to the East quarter fiue hundred and foure thousand: and
17 to the West quarter, fiue hundred and foure thousand. † And
the suburbs of the citie shal be, to the North two hundred
fiftie, and to the South two hundred fiftie, and to the East two
18 hundred fiftie, and to the Sea two hundred fiftie. † And
that which shal be residue in length according to the first
fruits of the sanctuarie, ten thousand toward the East, and
ten thousand toward the West, shal be as the first fruits of the
sanctuarie: and the fruits therof shal be for bread to them, that
19 serue the citie. † And they that serue the citie, shal worke of
20 al the tribes of Israel. † Al the first fruits, of fiue and twentie
thousand, answering to fiue & twentie thousand foure square,
shal be seperated according to the first fruits of the sanctuarie,
21 and to the possession of the citie. † And that which shal be left,
shal be the princes of euerie part of the first fruits of the san-
ctuarie, and of the possession of the citie ouer against the fiue
and twentie thousand of the first fruits vnto the East border:

& first fruites of al thinges springing, so the first portion of land alloted to Gods seruice is called the first fruites.

:: The North side of the citie being in length 4500. reedes, of six sacred cubites, euerie rede, the vvest side also, and consequently the other two sides east and south, in al 18000. reedes which make 36. milles, of 1000. passes euerie mile, it is certaine that this description agreeth not to the terrestrial citie of Ierusalem, which was nothing nere so large.

Yea

Yea and to the sea ouer against the fiue and twentie thousand, vnto the border of the Sea, likewise it shal be in the portions of the prince: and the first fruits of the sanctuarie, and the sanctuarie of the temple shal be in the middes therof. † And of the possession of the Leuites, and of the possession of the citie in the middes of the princes portions: shal be to the border of Iuda, and to the border of Beniamin, shal also perteine to the prince. † And to the rest of the tribes: from the East quarter to the West quarter, for Beniamin one. † And against the border of Beniamin, from the East quarter to the West quarter, for Simeon one. † And vpon the border of Simeon from the East quarter to the West quarter, for Issachar one. † And vpon the border of Issachar, from the East quarter to the West quarter, for Zabulon one. † And vpon the border of Zabulon, from the East quarter to the quarter of the Sea, for Gad one. † And vpon the border of Gad, to the South quarter toward the South: and the border shal be from Thamar, euen to the waters of contradiction of Cades, the inheritance against the great sea. † :: This is the land, which you shal diuide by lot to the tribes of Israel: and these are the portions of them, saith our Lord God. † And these are the goings out of the citie: from the North quarter thou shalt measure fiue hundred and foure thousand. † And the gates of the citie according to the names of the tribes of Israel, three gates on the North side, the gate of Ruben one, the gate of Iuda one, the gate of Leui one. † And to the East quarter, fiue hundred and foure thousand: and three gates, the gate of Ioseph one, the gate of Beniamin one, the gate of Dan one. † And to the South quarter, thou shalt measure fiue hundred & foure thousand: and three gates, the gate of Simeon one, the gate of Issachar one, the gate of Zabulon one. † And to the West quarter, fiue hundred and foure thousand, and their gates three, the gate of Gad one, the gate of Aser one, the gate of Nephthali one. † Round about eightene thousand: and the name of the citie from that day, :: Our Lord there.

And therfore the later Iewish Rabins hold opinion, that when their Messias commeth the citie of Ierusalem shal be built so great. But al Catholique Doctors vnderstand it mystically of the Church of Christ.

:: S. Iohn the Apostle had the same vision of this new Ierusalem Christs triumphant Church. *Apoc.21.& 22.*

:: The Synagog of the Ievves being left desert. *Mat.23. v.38.* Christ is vvith his militant Church al dayes euen to the consummation of the world. *Mat.vlt.* and vvith his Church triumphant illuminating and glorifying it for euer and euer. *Apoc.22. v 5.*

THE ARGVMENT OF DANIELS PROPHECIE.

Daniel of the royal bloud.

a *ch.* 1. *v.* 6. b *ch.* 1. *v.* 3 & 4. *Reg.* 20. *v.* 18. c *ch.* 1. *v.* 1. d *ch.* 9. *v* 23. e *Ezech.* 14. & 28. f *ch.* 6. *v.* 5.

DANIEL *of the tribe* a *of* Iuda, *&* b royal bloud, *about the age of tenne yeares, was caried into Babylon with other children for hostage, when Nabuchodonosor inuaded the kingdom of Iuda, in* c *the third yeare of king Ioakim. His whole life (in al about an hundred and tenne yeares) was most pious, with such zele of Gods honour, and common good of his countrie, that he was called by an Angel,* d VIR desideriorũ, *the man of (godlie) desires:* e *whom also Ezechiel, elder in yeares, prophecying part of the same time, ioyned with Noe and Iob for example of holie men; recounting him also the most renowmed of his time for wisdom. VVhose loyal fidelitie towards the king of Babylon, was so clere, that his malignant enimies said expresly of him:* f *We shal not find against this Daniel, anie occasion, vnles perhaps in the law of his God.*

He vvas most holie:

most wise: and most loyal.

His booke as wel in respect of various important narrations of thinges done: as of most hiegh diuine Mysteries is very excellent: but withal very obscure, for that manie thinges here inserted, seme hardly to agree with other authentical histories; some thinges also are intricate in themselues; nor placed in order of time as they happened; and manie thinges so briefly related, that they can not be vnderstood, without the knowlege of prophane histories. As S. Ierom affirmeth Epist. 103. *But as for an other difficultie which some make, denying the Prayer of Azarias, with the Hymne folowing, & the histories of Susanna, Bel, and the Dragon, to be Canonical Scripture, it is partly solued already, in the Annotations before the Booke of Tobie: where is shewed, that it is no iust exception against these, and other partes of holie Scripture of the old Testament, because they are not in the Hebrew Edition, being otherwise accepted for Canonical by the Catholique Church. And further it is very probable that these parcels were sometimes either in the Hebrew or Chaldee tongue, in which two languages (part in one, part in the other) the rest of this booke was written. For from whence els could the Septuagint Interpreters, Theodotion, Symmachus, and Aquila translate them? In whose Editions S. Ierom found the same. But S. Ierom, some wil say, calleth these histories fables, and so did not account them Canonical Scripture. First we answer, that he reporting the Iewes opinion vseth their termes, not explicating his owne iudgement, intending only to deliuer sincerely that which he found in the Hebrew: Yet would he not omite to insert the rest, aduertising withal that he had it in Theodotions translation. Which answer is clerly iustified by his owne testimonie (li. 2. c. 9. aduersus Ruffinum) in these wordes:*

His booke is excellent: but hard to be vnderstood.

Certaine partes of this booke are denied by the Ievves, and some others.

It is probable that these partes were some times in the Hebrew, or the Chaldee.

Obiection out of S. Ierom.

First solution.

wordes: Wheras I relate (sayth he) what the Hebrewes say against the historie of Susanna, and the Hymne of the three children, he that for this reputeth me a foole, proueth himself a sycophant. For I did not explicate what myself iudged, but what they are wont to say against me. Second solution, *Secondly we answer, that if S. Ierom did not thinke these partes to be Canonical, yet seing so manie other ancient Fathers, and now the whole Church hold them for Canonical, we so beleue them to be. For albeit the ancient Councels, and others that recite catalogues of holie Scriptures, do not expresly say, as the councel of Trent lastly doth (Sess. 4.) that al the partes of bookes by them recited, are Canonical; yet they do not except anie partes of this Booke: and therfore speaking indefinitly, do in dede include al, and not exclude anie parcels vsually read in the Church as these are. Moreouer very manie ancient Fathers do expresly alleage these partes as Diuine Canonical Scriptures. Of manie we shal cite some.*

They are proued to be Canonical by the Councels, and other Fathers.

The prayer of Azarias. The prayer of Azarias *is alleaged as diuine Scripture by* S. Cyprian, *Ser. de lapsis. by* holie Ephrem, *li. de humilitate comparanda. ca. 9. by* S. Chrysostom, *ho. de tribus pueris.* Leontius Cyptius, *apud Eutym. par. 1. Panopliæ, tit. 8.* Patianus, *Pareneſi in Pœnitentiam.* S. Augustin, *Epist. 122. & li. de natura boni. c. 16.* S. Fulgentius, *ad Venatiam de pœnitentia. c. 16. Likewise* the Hymne of the three children *is alleaged by most of the same, and by diuers others. As by* S. Ierom *himself, in c. 3. ad Galatas, & Epist. 49. de muliere septies icta:* S. Ambrose, *Præfat. in Psalmos; & li. 6. in Lucanum, c. 2.* Concilium Toletanum, *c. 13.*

The Hymne of the three children.

The histore of Susanna. *In like maner the historie of Susanna is cited as holie Scripture by* S. Ignatius, *Epist. ad Magnesianos.* Tertullian, *li. de corona militis.* S. Cyprian *li. 1. Epist. ep. 8. & 40.* S. Chrysostom. *Ho. 1. in fine, hath a whole sermon of Susanna, as vpon holie Scripture.* S. Ambrose, *li. 1. de Officijs, c. 18. li. 3. c. 14. & li. 3. de Spiritu Sancto. c. 7.* S. Augustin, *Tract. 36. in Ioan. & Ser. 118. & 242.*

The histories of Bel, and the Dragon. *Finally the histories of Bel, and of the Dragon are iudged Diuine Scripture by* S. Cyprian, *li. 1. Ep. ep. 4. & li. 3. ep. 1. & li. 4. ep. 6.* S. Basil, *ho. in diuites auaros.* S. Athanasius, *in Synopsi briefly explicating the argument of this whole booke, maketh expresse mention of the Hymne of the three children; and of the histories of Susanna; and of Bel, and the Dragon.*

The contents in general. *To conclude therfore with whom we begane,* S. *Ierom speaking of this whole Booke, saith: Daniel temporum conscius, & totius mundi philosophor, lapidem præcisum de monte sine manibus, & regna omnia subuertentem, claro sermone pronuntiat.* Daniel skilful of times, a studious historiographer, in cleare speach sheweth the stone cut out of the mountaine without handes, which ouerthroweth al kingdomes. *Signifying the principal contents of this booke to be, that al other kingdomes* (*Epist. ad Paulin.*

namely

(namely for example sake, the foure great Monarchies, the first of the Chaldees, the second of the Medes and Persians, the third of the Grecians, and the fourth of the Romanes) should be ouerthrowne, one after an other; and only the kingdom of Christ our Sauiour, borne of a perpetual virgin, shal be permanent for euer. More particularly this Booke may be diuided into three partes. In the first six chapters especially are declared (for most part in maner of historie) certaine actes of Daniel, with the other three Hebrew children, and of the kinges of Babylon. In other six chapters is more directly prophecied of Christ; and of Antichrist; of the perpetual glorie of Christs kingdom, and vtter destruction of the others; with the end of world, and general iudgement. In the two last chapters are conteyned the histories of holie Susanna; and of the idols Bel, and the Dragon.

In particular.

Diuided into three partes.

THE PROPHECIE OF DANIEL.

CHAP. I.

The king of Babylon by force entring into Ierusalem, spoyleth the temple: 6. amongst others carieth captiue Daniel, Ananias, Misael, and Azarias: 8. who abstayning from the kings meates, 15. are fayrer then other children. 17. and wiser (Daniel also vnderstanding dreames) then al the magicians of Chaldee.

The first part. Actes of Daniel with the other three Hebrew children; and of the kinges of Babylon.

4. Reg. 24. v. 1.

1 IN THE third yeare of the kingdom of Ioakim king
of Iuda, came Nabuchodonosor king of Babylon
2 into Ierusalem, and besieged it. † And our Lord
deliuered into his hand Ioakim the king of Iuda,
and part of the vessels of the house of God: and he caried
:: them away into the land of Sennaar, into the house of his
god, & the vessels he brought into the house of the treasure of
3 his god. † And the king spake to Asphenez the gouernour of
the Eunuches, that he should bring in of the children of Is-
4 rael, and of the kings, & the tyrants seede, † children in whom
was no spot, beautiful of forme, and instructed in al wisedom,
cunning in knowlege, and taught in discipline, and that might
stand in the kings palace, that he might teach them the lear-
5 ning, and the tongue of the Chaldees. † And the king ap-
poynted them a certaine prouision for euerie day, of his
meates, & of the wine wherof he dranke himself, that being
nourished three yeares, afterward they might stand in the

:: Part of the holie vessels & some especial persons vvere caried away, but the king was released at this time: for he reigned in Ierusalem eight yeares more, eleuen in al. 2 Par. 36. v. 5.

kings sight. † There were therfore among them of the chil- 6
dren of Iuda, Daniel, Ananias, Misael, and Azarias. † And the 7
gouernour of the enuches gaue them names: to Daniel, Baltas-
sar: to Ananias, Sidrach, to Misael, Misach: & to Azarias, Abden-
ago. † But a Daniel purposed in his hart, that he would not 8
be polluted of the kings table, nor of the wine of his drinke:
& he requested the gouernour of the eunuches, that he might
not be contaminated. † And God gaue vnto Daniel grace and 9
mercie in the sight of the prince of the eunuches. † And the 10
prince of the enuches said to Daniel: I feare my Lord the king,
who hath appoynted for you meate and drinke: who if he
shal see your faces leaner then the other youthes your equals,
you shal condemne my head to the king. † And Daniel sayd 11
to Malasar whom the prince of the eunuches appoynted ouer
Daniel, Ananias, Misael, and Azarias: † b Proue I beseech thee, 12
thy seruants for tenne dayes, & let * pulse be geuen vs to eate,
& water to drinke: † and looke vpon our faces, and the faces 13
of the children that eate of the kings meate: and as thou shalt
see, thou shalt doe with thy sernants. † Who hearing that ma- 14
ner of speach, proued them for tenne dayes. † And after tenne 15
daies their faces appeared better & more corpulent then al the
children, that did eate of the kings meate. † Moreouer Mala- 16
sar tooke away the meates, and the wine of their drinke: and
he gaue them pulse. † And to these children God gaue know- 17
lege, and discipline in euerie booke, and wisedom: but to Da-
niel the vnderstanding of al visions and dreames. † The dayes 18
therfore being accomplished, after which the king had sayd,
that they should be brought in; the gouernour of the eunu-
ches brought them in the sight of Nabuchodonosor. † And 19
when the king had spoken to them, there were not fond such
of them al, as Daniel, Ananias, Misael, and Azarias: and they
stood in the kings sight. † And euerie word of wisedom and 20
vnderstanding, that the king demanded of them, he found in
them more by ten fold aboue al the southsayers, & magicians,
that were in al his kingdom. † And Daniel was euen to c the
first yeare of Cyrus the king.

a Daniel as chief vvas an example to the other three children in their maner of life, vvherby is also probable that they being al of the tribe of Iuda. v. 6. he was nerer of the royal bloud: of which some vvere taken into the kings court. v. 3,

b Three causes moued them to abstayne frō the kings meates: lest they might eate any thing offered to idols, or forbid by the lavv of Moyses, & because such delicate diet might prouok to glutonie; or in time when they should be elder, so other sinnes. *Theod.*

* *beanes pease. &c.*

c By mention of the first yeare of Cyrus is sufficiently signified that Daniel liued al the time of the captiuitie. And ch. 10. it is further clere that he liued in the third yeare: & very like, longer.

CHAP. II.

Nabuchodonosor dreameth, and forgeteth his dreame, 4. which the magicians not able to tel, 12. are adiudged to dye. 14. But Daniel *(praying with his three felowes) by reuelation, 24. telleth, 36. and interpreteth the dreame: 46. the king adoreth him confessing his God to be the onlie true God, and aduanceth him & his felowes.*

IN

1 1 In :: the second yeare of the kingdom of Nabuchodonosor, :: Nabuchodonosor had this dreame the second yeare after his great conquest of the Moabites, Ammonites, Syrians, & Ægyptians, making his kingdom a great monarchie: so it vvas in the 25 yeare of his reigne: vvhen Daniel vvas about the age of 35. yeares.

Nabuchodonosor saw a dreame, and his spirit was terrified,
2 and his dreame was fled from him. † But the king commanded,
that the southsayers should be called together, and the magi-
cians, and the sorcerers, and the * Chaldees: to declare vnto the
king his dreames: who when they were come, stood before
3 the king. † And the king sayd to them: I saw a dreame: & being
4 confounded in minde I know not what I saw. † And the Chal-
dees answered the king in Syriach, King for euer liue: tel the
dreame to thy seruants, and we wil declare the interpretation
5 therof. † And the king answering sayd to the Chaldees. The
word is departed from me: vnles you tel me the dreame, and
the coniecture therof, you shal perish, and your houses shal be
6 confiscate. † But if you tel the dreame, & the coniecture therof,
you shal receiue of me rewards, & gifts, and much honour: the
dreame therfore, and the interpretation therof tel you me.
7 † They answered the second time, & sayd: Let the king tel his
seruants the dreame, & we wil declare the interpretation ther-
8 of. † The king answered, & sayd: Surely I know that you re-
9 deme time, knowing that the word is departed from me. † If
therfore you shew me not the dreame, there is one sentence of
you, that you haue also framed a guilful interpretation, and ful
of deceite, to speake vnto me til the time passe away. Tel me
therfore the dreame, that I may know :: that you speake a true :: It is in dede more easie to tel by the diuels helpe, what one hath dreamed; because dreames being past might either procede from the diuel, or by some external figures be knowne vnto him: but to declare the signification which is to come, and vncertaine, is aboue the diuels or mans powre; who
10 interpretation also therof. † The Chaldees therfore answering
before the king, sayd: There is no man vpon the earth, that
can accomplish thy word, ô king, yea neither anie king great
and mighty, demandeth such a word of anie southsayer, & ma-
11 gician, and Chaldee. † For the word that thou askest, ô king, is
weightie: neither shal there be found any, that can shew it in
sight of the king, except the goddes, whose conuersation is not
12 with men. † Which thing being heard, the king in furie, and
in great wrath commanded that al the wisemen of Babylon
13 should perish. † And the sentence being gone forth, wisemen
were slaine: & Daniel and his felowes were sougth for, to pe-
14 rish. † Then Daniel inquired concerning the law, and the sen-
tence, of Arioch the prince of the kings warfar, who was gone
15 forth to kil the wisemen of Babylon. † And he asked him, that
had receiued the powre of the king, for what cause so cruel a
sentence was gone forth from the face of the king. When A-
16 rioch therfore had shewed the matter to Daniel, † Daniel

* professors of Astrologie.

can only coniecture what is probable, & doe often erre therin. See the Annotations. *Gen.* 40.

going in desired the king, that he would geue him a time to tel the solution to the king. † And he went into his house, and he told the matter vnto Ananias,& Misael,& Azarias his felowes: † that they should aske mercie at the face of the God of heauen vpon this sacrament, & Daniel and his felowes might not perish, with the rest of the wisemen of Babylon. † Then was the mysterie reueled to Daniel by a vision in the night: and Daniel blessed the God of heauen, † and speaking sayd: The name of our Lord be blessed from euerlasting & for euer more: becausse wisedom and strength are his. † And he changeth times, and ages: transporteth kingdoms & establisheth them: geueth wisedom to the wise, and knowlege to them that vnderstand discipline: †he reueleth profound,& hidden thinges, and knoweth the thinges that are done in darkenes: and light is with him. † To thee ô God of our fathers I confesse, and I prayse thee: becausse thou hast geuen me wisedom,& strength: and now thou hast shewed me the thinges that we desired of thee, becausse the kings word thou hast opened to vs. † After thesse thinges Daniel being entered in to Arioch, whom the king had appoynted to destroy the wisemen of Babylon,spake thus vnto him: Destroy not the wisemen of Babylon: bring me in before the presence of the king, & I wil tel the solution to the king. † Then Arioch in hast brought in Daniel to the king, and said to him: I haue found a man of the children of the transmigration of Iuda, that can tel the solution to the king. † The king answered, and said to Daniel, whose name was Baltassar: Thinkest thou in very dede thou canst tel me the dreame, that I saw, and the interpretation therof? † And Daniel answering before the king,sayd: The mysterie, that the king demandeth, the wisemen, the Magicians, and the southsayers, and the inchanters can not declare vnto the king. † But there is a God in heauen that reueleth mysteries, who hath shewed vnto thee, king Nabuchodonosor, what thinges are to come in the later times. Thy dreame, and the visions of thy head in thy bed, are thesse. † :: Thou ô king beganst to thinke in thy bed,what should be hereafter: and he that reueleth mysteries, shewed thee what thinges are to come. † To me also not in the wisedom, that is in me more then in al men aliue, is this sacrament reueled: but that the interpretation might be made manifest to the king, and thou mightest know the cogitations of thy minde. † Thou ô king didst see, and behold :: as it were

:: By shewing the kings former cogitation before his dreame, he gaue great assurance of the true spirite of prophecie, that the king might securely beleue the interpretation of the dreame.

:: The foure kingdoms of the Chaldees Persians, Grecians, and Romanes signified by the

it were one great ſtatua: that ſtatua, great and high of ſtature ſtood ouer againſt thee, and the ſight therof was terrible.
32 † :: The head of this ſtatua was of the beſt gold, but the breaſt
and the armes of ſiluer, moreouer the bellie, and the thighes
33 of braſſe: † and the legges of yron, of the feete a certaine
34 part was of yron, and a certaine of earth. † Thou ſaweſt ſo, til a ſtone was cut out of a mountaine without handes: and it ſtroke the ſtatua on the yron, & earthen feete therof, & brake
35 them in peeces. † Then were the yron, the clay, the braſſe, the ſiluer, and gold broken together, and brought as it were into the duſt of a ſummers floore, that are taken violently with the winde: and there was no place found for them: but the ſtone that ſtroke the ſtatua, was made a great mountaine,
36 and it filled al the earth. † This is the dreame: the interpreta-
37 tion alſo therof we wil tel before thee, ô king. † Thou art the king of kings: and the God of heauen hath geuen thee king-
38 dom, and ſtrength, and empire, and glorie: † and al thinges, wherin the children of men, and the beaſts of the filde doe inhabite, the foules alſo of the heauen he hath geuen in thy hand, and vnder thy dominion he hath appoynted al thinges: thou therfore art the golden head. † And after thee shal ryſe
39 vp an other kingdom leſſe then thou of ſiluer: and an other third kingdom of braſſe, which shal rule ouer al the world.
40 † And the fourth kingdom shal be as it were yron. As yron breaketh into peeces, & tameth al thinges, ſo shal that breake,
41 and deſtroy al theſe. † Moreouer becauſe thou ſaweſt part of the feete, and of the toes of the potters clay, and part of yron: the kindom shal be diuided, which notwithſtanding shal riſe of the ground of yron, according as thou ſaweſt the yron
42 mingled with the earth of clay. † And the toes in part of yron, and in part of earth: in part the kingdom shal be whole, and
43 in part broken. † And that thou ſaweſt the yron mingled with the earth of clay, they shal be mingled in dede together with mans ſeede, but they shal not ſticke faſt one to an other, as
44 yron can not be mingled with earth. † But in the dayes of thoſe kingdoms the God of heauen wil rayſe vp :: a kingdom, that shal not be diſſipated for euer, and his kingdom shal not be deliuered to an other people: and it shal breake in peeces, and shal conſume al theſe kingdoms: and itſelf shal ſtand for euer.
45 † According as thou ſaweſt, that the ſtone was cut out of the mountaine without handes, and brake the earth in peeces, and

foure partes of this ſtatua, conſiſting of diuers metals or mater, did ſucceede in order of time: :: not ech one meaner, or baſer then the former, as gold is beſt & yron & earth the vvorſt, for the laſt rather excelled the former; but vvhen this viſion appeared the kingdom of the Chaldees vvas the greateſt, and moſt excellent & that being deſtroyed the Medes & Perſians became greater then it had bene: againe the Grecians vnder Alexander became farre greater then anie before, and finally the Romane greateſt of al, til Chriſts kingdome, his Church vvas ſpred ouer the vvhole world.

:: The Church of Chriſt is the only kingdom that can not be deſtroyed,

and the yron, and the brasse, and the siluer, and the gold, the great God hath shwed the king what thinges are to come hereafter. & the dreame is true, & the interpretation therof faithful.

:: He thought Daniel to be a litle god; subiect to the great God. v. 47.

† Then king Nobuchodonosor fel on his face, &:: adored Daniel, & commanded to sacrifice to him hostes & incense. † The king therfore speaking said to Daniel: In very dede :: your God is the God of goddes, and Lord of kinges, and he that reueleth mysteries: because thou couldst open this * sacrament. † Then the king aduanced Daniel on high, & he gaue him manie gifts, and great: and he made him prince ouer al the prouinces of Babylon: and chiefe of the magistrates, ouer al the wisemen of Babylon. † And Daniel requested of the king, and he appointed ouer the workes of the prouince of Babylon, Sidrach, Misach, and Abdenago: but Daniel himself was in the doores of the king.

46 47 48 49

:: Notwithstanding this confession, shortly after he erected an idol to represent his owne greatnes, and to be adored therin.

* mysterie.

CHAP. III.

Nabuchodonosor setteth vp a statua, commanding al vnder paine of death to adore it: 8. which Sidrach, Misach, and Abdenago refusing to doe, 14. are cast into a burning fornace, 24. wherin they walke, defended by an Angel from burning: praying, and praysing God, 51. with an hymne, 57. inuiting al creatures to praise him. 91. which the king admiring confesseth, and proclameth, that their God is the only true God.

NABVCHODONOSOR the king made :: a statua of gold in height of sixtie cubites, in bredth of six cubits, and he set it in the fild of Dura of the prouince of Babylon. † Therfor Nabuchodonosor the king sent to cal to gether the nobles, the magistrates, and iudges, dukes, and tyrants, and rulers, and al the princes of the countries, that they should come together to the dedication of the statua, which Nabuchodonosor the king had erected. † Then were the nobles gathered together, the magistrates, and iudges, the dukes, and tyrants, & the great men that were placed in regiments, and al the princes of the countries, to come together to the dedication of the statua, which Nabuchodonosor the king had erected. And they stood in the sight of the statua, which Nabuchodonosor the king had set vp. † And the cryer cried mightely: To you peoples, and tribes, and tongues it is said: † In the houre that you shal heare the sound of the trumpet, & pipe, and harpe, of the doulcimer, and psalter, and symphonie, & al kind of musical instruments: falling adore ye the golden statua, which Nabuchodonosor the

1 2 3 4 5

:: This huge statua of ninty foot in height and nine in bredth conteined a great masse of gold. VVhich the king made to shevv his riches, to terrifie his enimies & to represent himself, that he might be adored therin as a god. *5. Ierom.*

6 the king hath set vp. † But if any man shal not adore :: prostrate,
he shal the self same houre be cast into a fornace of burning
7 fyre. † After this therfore forthwith as al the peoples heard
the sound of the trumpet, the pipe, & harpe, of the doulcimer,
and psalter, of the symphonie, and of al kind of musical instru-
ments: al the peoples, tribes, and tongues falling adored the
golden statua, which Nabuchodonosor the king had set vp.
8 † And forthwith in the very same time men of Chaldee co-
9 ming accused the Iewes, † and sayd to Nabuchodonosor the
10 king: King for euer liue: † thou, ô king hast made a decree,
that euerie man which shal heare the sound of the trumpet, of
the pipe, and harpe, of the doulcimer, and psalter, of the sym-
phonie, and of al kind of musical instrumentes, prostrate him-
11 self, and adore the golden statua: † and if any man do not pro-
strate on the grond adore, that he be cast into a fornace of bur-
12 ning fyre. † There are therfore men of Iewrie, whom thou
didst appoynte ouer the workes of the countrie of babylon,
Sidrach, Misach, and Abdenago: these men, ô king, haue con-
temned thy decree: thy goddes they worshipe not, and the
13 golden statua, which thou hast erected, they adore not. † Then
Nabuchodonosor in furie, and in wrath commanded, that Si-
drach, Misach, & Abdenago should be brought: who imme-
14 diatly were brought before the king. † And Nabuchodonosor
the king pronouncing, sayd to them: In dede Sidrach, Misach,
and Abdenago, doe not you worshipe my goddes, & the gol-
15 den statua that I haue set vp doe not you adore? † Now therfore
if you be readie, in what houre soeuer you shal heare the sound
of the trumpet, the pipe, the harpe, of the doulcimer, and
psalter, and Symphonie, and of al kind of musical instruments,
prostrate your selues, & adore the statua which I haue made:
but if you adore not, the selfe same houre you shal be cast into
the fornace of burning fyre: and what God is there, that shal
16 deliuer you out of my hand? † Sidrach, Misach, and Abdenago
answering said to king Nabuchodonosor; We must not answer
17 thee concerning this thing. † For behold our God, whom we
worshipe, :: can saue vs from the fornace of burning fyre, and
18 out of thy handes, ô king, deliuer vs. † But if he wil not, be it
knowen to thee, ô king, that we worshipe not thy goddes, &
the golden statua, which thou hast erected, we adore not.
19 † Then was Nabuchodonosor replenished with furie: and
the looke of his face was altered vpon Sidrach, Misach, and

:: Practise of this idolatrie consisted in falling prostrate on the ground before the statua; some times it consisteth in offering incense to idols; and the like: Now in England personal presence at heretical seruice or sermon is a distinctiue signe of conformitie to the protestants pretended religion; because such presence is there exacted for this purpose.

:: By this most modest & confident answer they professed their assured faith of Gods omnipotent powre, not knowing whether it was his diuine wil to deliuer them from the fire or no: resoluing to suffer with patience what soeuer he would permitte to fal vnto them.

Abdenago, and he commanded that the fornace should be heated seuen times more, then it had bene accustomed to be heated. † And commanded the strongest men of his host, 20 to binde the feete of Sidrach, Misach, and Abdenago, and to cast them into the fornace of burning fyre. † And forthwith 21 those men being bound with their breeches, * and head attire, and shoes, and garments were cast into the fornace of burning fyre. † For the commandent of the king did vrge, and the 22 fornace was heated excedingly. Moreouer the flame of the fyre slew those men, that had cast in Sidrach, Misach, and Abdenago. † But these three men, that is, Sidrach Misach, 23 and Abdenago fel in the middes of the fornace of burning fire, bound together.

* or cappes.

Though these parcels were not in the Hebrew, in S. Ieroms time, yet either had bene in the Hebrew or Chalde, or at least were Canonical scripture; as we haue proued in the argument of this booke.

That vvhich folovveth I found not in the Hebrevve volumes.

† And they walked in the middes of the flame praysing God, 24 and blessing our Lord. † And Azarias standing prayed thus, 25 and opening his mouth in the middes of the fire, he sayd:
† Blessed art thou ô Lord the God of our fathers, and laudable, 26 and glorious is thy name for euer: † because thou art iust in al 27 thinges, which thou hast done to vs, and al thy workes are true, and thy wayes right, and al thy iudgements true. † For 28 thou hast done true iudgements according to al thinges, that thou hast brought in vpon vs, and vpon the holie citie of our fathers Ierusalem: because in truth, & in iudgement thou hast brought in al these thinges for our sinnes. † For we haue 29 sinned, and done vniustly reuolting from thee: and we haue offended in al thinges; † and thy precepts we haue not heard, 30 nor obserued, nor done as thou hadst commanded vs, that it might be wel with vs. † Al thinges therfore that thou hast 31 brought in vpon vs, and al thinges that thou hast done to vs, thou hast done with true iudgement: † and thou hast deliuered 32 vs into the handes of our enemies vniust, and most wicked, and preuaricatours, & to an vniust king and most wicked aboue al the earth. † And now we can not open the mouth: we are be- 33 come a confusion, and reproch to thy seruants, & to them that worshipe thee. † Deliuer vs not for euer, we besech thee, for 34 thy name sake, and dissipate not thy testament: † neither take 35 thou away thy mercie from vs :: for Abraham thy beloued, and Isaac thy seruant, and Israel thy holie one: † to whom 36 thou hast spoken, promising that thou wouldest multiplie their

:: In the very same maner Moyses prayed, & pacified Gods wrath. *Exo.* 32.

their seede as the starres of heauen, and as the sand that is in
37 the sea shore. † Because ô Lord we are diminished more then
al nations, and are abased in al the earth this day for our sinnes.
38 † And there is not at this time :: prince, & duke, and prophet,
nor holocaust, nor sacrifice, nor oblation, nor incense, nor
39 place of first fruits before thee, † that we may finde thy mercie:
but in contrite minde, & spirit of humilitie let vs be receiued.
40 † As in holocaust of rammes, and bulles, and as in thousands
of fat lambes: so let our sacrifice be made in thy sight this day,
that it may please thee: because there is no confusion to them
41 that trust in thee. † And now we folow thee in al our hart,
42 and feare thee, and seeke thy face. † Confound vs not, but
doe with vs according to thy meekenes, and according to the
43 multitude of thy mercie. † And deliuer vs in thy meruels, and
44 geue glorie to thy name ô Lord: † and let al be confounded
that shew euils to thy seruants, let them be confunded in al thy
45 might, and let their strength be broken: † and let them know
that thou art the Lord, the onlie God, and glorious ouer the
46 round world. † And the kings seruants that had cast them in,
ceased not to heate the fornace, with * Naphtha, & tow, and
47 pitch, and drie stickes, † and the flame mounted out aboue
48 the fornace nine and fourtie cubits: † and it brake forth, and
burnt them whom it found by the fornace, of the Chaldees.
49 † But the Angel of our Lord descended with Azarias, and his
felowes into the fornace: and he shooke the flame of the fire
50 out of the fornace, † and made the middes of the fornace as
a winde of dew blowing, and the fire touched them not at al,
nor payned them, nor did them anie greuance.
51 † Then these three as out of one mouth praysed, and glorified,
and blessed God in the fornace, saying:
52 † Blessed art thou ô Lord the God of our fathers: and laudable,
and glorious, and superexalted for euer: and blessed is the holie
name of thy glorie: and laudable, and superexalted in al ages.
53 † Blessed art thou in the holie temple of thy glorie: & passing
laudable, and passing glorious for euer.
54 † Blessed art thou in the throne of thy kingdom, and passing
laudable, and superexalted for euer.
55 † Blessed art thou, that beholdest the depths, and sittest vpon
the Cherubs: and laudable, and superexalted for euer.
56 † Blessed art thou in the firmament of heauen: and laudable
and glorious for euer.

:: Sedecias being dead, and Ioachin kept in prison, there vvas none in state of a king amongst the Ievves: neither vvas there at this time anie prophet in al Ievvrie: for Daniel himself and Ezechiel vvere in Babylon: and Ieremie vvas either dead or in Ægypt.

* *chalkie clay, or lime:*

::Holy Angels do inceſſantly prayſe God, & therfore nede not to be inuited therto: ſenſible creatures do not properly prayſe God, becauſe they haue not vnderſtanding nor vvil: but the meaning of this inuitation is, to congratulate that Angels do alvvayes vvithout intermiſſion praiſe God, & to exhorte al men in conſideration of al Gods vvorkes ſpiritual & corporal, to praiſe him, as moſt worthie to be prayſed by al men.

:: Priuations of thinges haue alſo their decent courſe in the vniuerſal ſtate of creatures: Darknes prayſeth God, that is, bringeth forth praiſe in the hartes of conſideratiue men. *s. Aug. li. de natura boni c. 16.*

† Al :: workes of our Lord bleſſe ye our Lord, prayſe and ſuperexalt him for euer. 57

† Bleſſe our Lord ye Angels of our Lord: prayſe & ſuperexalt him for euer. 58

† Ye heauens bleſſe our Lord: prayſe and ſuperexalt him for euer. 59

† Al waters that are aboue the heauens, bleſſe ye our Lord: prayſe and ſuperexalt him for euer. 60

† Bleſſe our Lord al ye powers of our Lord: prayſe and ſuperexalt him for euer. 61

† Sunne and moone bleſſe ye our Lord: prayſe and ſuperexalt him for euer. 62

† Starres of heauens bleſſe ye our Lord: prayſe and ſuperexalt him for euer. 63

† Euerie shower,& dew bleſſe ye our Lord: prayſe and ſuperexalt him for euer. 64

†¦ Al ſpirits of God bleſſe ye our Lord: prayſe and ſuperexalt him for euer. 65

† Fire and heate bleſſe ye our Lord: prayſe and ſuperexalt him for euer. 66

† Colde and heate bleſſe ye our Lord: prayſe and ſuperexalt him for euer. 67

† Dewes and hore froſt bleſſe ye our Lord: prayſe and ſuperexalt him for euer. 68

† Froſt and cold bleſſe ye our Lord: prayſe and ſuperexalt him for euer. 69

† Yſe and ſnowes bleſſe ye our Lord: prayſe and ſuperexalt him for euer. 70

† Nightes and dayes bleſſe ye our Lord: prayſe and ſuperexalt him for euer. 71

Light and :: darknes bleſſe ye our Lord: prayſe and ſuperexalt him for euer. 72

† Lightenings and cloudes bleſſe ye our Lord: prayſe and ſuperexalt him for euer. 73

† Let the earth bleſſe our Lord: prayſe and ſuperexalt him for euer. 74

† Mountaines and litle hilles bleſſe ye our Lord: prayſe and ſuperexalt him for euer. 75

† Al things that ſpring in the earth bleſſe ye our Lord: prayſe and ſuperexalt him for euer. 76

† Bleſſe our Lord ye fountaines: prayſe and ſuperexalt him for euer. 77

† Seas

78 † Seas and riuers bleſſe ye our Lord: prayſe and ſuperexalt him for euer.
79 † Whales, and al things that moue in the waters, bleſſe ye our Lord: prayſe and ſuperexalt him for euer.
80 † Bleſſe our Lord al ye foules of heauen: prayſe and ſuperexalt him for euer.
81 † Al beaſts and cattel bleſſe ye our Lord: prayſe and ſuperexalt him for euer.
82 † Sonnes of men bleſſe ye our Lord: prayſe and ſuperexalt him for euer.
83 † Let Iſrael bleſſe our Lord: prayſe and ſuperexalte him for euer.
64 † Prieſts of our Lord bleſſe ye our Lord: prayſe and ſuperexalt him for euer.
85 † Seruants of our Lord bleſſe ye our Lord: prayſe and ſuperexalt him for euer.
86 † Spirits and ſoules of the iuſt bleſſe ye our Lord: prayſe and ſuperexalt him for euer.
87 † Holie and humble of hart bleſſe ye our Lord: prayſe and ſuperexalt him for euer.
88 † Ananias, Azarias, and Miſael, bleſſe ye our Lord: prayſe and ſuperexalt him for euer.
Becauſe he hath deliuered vs from hel, and ſaued vs out of the hand of death, and deliuered vs out of the middes of the burning flame, and out of the middes of the fire hath he rid vs.
89 † Confeſſe ye to our Lord, becauſe he is good: becauſe his mercie is for euer.
90 † Al religious bleſſe ye our Lord the God of goddes: prayſe and confeſſe ye to him, becauſe his mercie is vnto al worldes.

S. Ieroms wordes.

Hitherto it is not in the Hebrew: and that which we haue put, is tranſlated out of the Edition of Theodotion.

91 † Then Nabuchodonoſor the king was aſtonied, and he aroſe haſtely, & ſaid to his nobles: Did we not caſt three men :: fettered into the middes of the fire? Who anſwering the king,
92 ſaid: It is true ô king. † He anſwered, and ſaid: Behold I ſee foure men looſe, and walking in the middes of the fire, and there is no corruption in them, & the forme of :: the fourth is
93 like to the ſonne of God. † Then came Nabuchodonoſor to the doore of the fornace of burning fire, and ſaid: Sidrach, Miſach, & Abdenago ſeruants of the high God, goe ye forth,

:: The fire burned their bandes, but not their garments nor bodies: ſo God vſeth the ſeruice of his creatures to geue comforte to his ſeruantes, and not torment. S. Greg. *li. 3. c. 18. dialo.* VVhere he vvriteth the like miracle, when the Gothes vvould haue burned S. Benedict.

:: This fourth was the Angel that auerted

the force of the fire from them. v. 49. & 95.

and come. And forthwith Sidrach, Misach, and Abdenago went out of the middes of the fire. † And the nobles, and the magistrates, and iudges, and the potentates of the king being gathered together, beheld those men, that the fire had no powre on their bodies, & not a heare of their head was singed, yea their breeches were not altered, & the sent of the fire had not passed by them. † And Nabuchodonosor breaking forth, said: Blessed be the God of them, to witte, of Sidrach, Misach, and Abdenago, who hath sent his Angel, and hath deliuered his seruants that beleued in him: and they changed the kings word, & deliuered their bodies that they might not serue, and might not adore anie god, except their owne God. † By me therfore this decree is made, that euerie people, tribe, and tongue, whatsoeuer shal speake blasphemie against the God of Sidrach, Misach, and Abdenago, he perish, and his house be wasted: for there is none other God, that can so saue. † Then did the king :: promote Sidrach, Misach, and Abdenago in the prouince of Babylon. † Nabuchodonosor the king, to al peoples, nations, and tongues, that dwel in the whole earth, peace be multiplied vnto you. † The high God hath wrought signes and meruelous thinges with me. It hath pleased me therfore to publish † his signes, because they are great: and his meruels, because they are strong: and his kingdom an euerlasting kingdom, & his powre in generation and to genaration.

94 95 96 97 98 99 100

:: They were not only restored to their former auctoritie, as prefectes *ouer the wworkes. ch. 2. v. 49.* but were also more aduanced, as this place insinuateth.

CHAP. IIII.

King Nabuchodonosor hauing an other dreame, telleth it to Daniel, demanding of him the interpretation: 16. who encoreged and warrented to speake freely, sheweth that the king shal become like a beast in forme seuen yeares: 28. the same is confirmed by a voice from heauen: 30. and being fulfilled, he is at last restored to his owne forme, and state.

:: It semeth that Daniel inserted this particular historie as the king in his owne person and wordes reported it after his restauratiō It is also probable that the

I :: Nabuchodonosor was quiet in my house, and florishing in my palace. † I saw a dreame that made me sore afrayd: and my cogitations in my bed, and the visions of my head disturbed me. † And by me there was a decree setforth, that al the wisemen of Babylon should be brought into my sight, and that they should shew me the solution of the dreame. † Then came in the southsayers, magicians, Chaldees, and diuiners, and I told the dreame in their sight: & the solution therof they shewed me not: † til their collegue Daniel came into my sight, whose name is Baltassar, according to the name of my God, who

1 2 3 4 5

who hath the spirit of the holie goddes in himself: and I told
6 the dreame before him. † Baltassar prince of the south sayers,
because I know that thou hast the spirit of the holie goddes in
thee, and no secrete is impossible to thee: tel thou the visions
of my dreames, which I haue sene, and the solution of them.
7 † The vision of my head in my bed, I saw, and behold a tree
in the middes of the earth, and the height therof exceding.
8 † A great tree, and strong: and the height therof touching
the heauen: the sight therof was euen to the endes of al the
9 earth. † The leaues therof most fayre, and the fruit therof
exceding much: and the foode of al thinges in it: vnder it
dwelt cattel, and beasts, and in the boughes therof conuersed
10 the foules of heauen: and of it al flesh did eate. † I saw in the
vision of my head vpon my bed, & behold ⁂ a watchman, and
11 an holie one descended from heauen. † He cried mightely, and
thus he sayd: Cut ye downe the tree, & choppe of the boughes
therof: shake of the leaues therof, and scatter the fruits ther-
of: let the beasts flie that are vnder it, and the foules from the
12 boughes therof. † But yet leaue the spring of the rootes therof
in the earth, and let it be tyed with yron, and brasen band a-
mong the grasse, that is without, and let it be dipped with the
dew of heauen, and with wild beasts his portion in the grasse
13 of the eath. † " Let his hart be changed from humane, & let
the hart of a wild beast be geuen him: and let seuen ⁂ times be
14 changed ouer him. † In the sentence of the watchman is the
decree, and the word of saintes, and the petition, til the liuing
know, that the hiegh one ruleth in the kingdom of men; and
to whom soeuer it shal please him, he wil geue it, & the basest
15 man he wil appoint ouer it. † This dreame saw I Nabuchodo-
nosor the king: thou therfore ô Baltassar tel the interpretation
quickly: because al the wisemen of my kingdom can not de-
clare the solution vnto me: but thou canst, because the spirit
16 of holie goddes is in thee. † Then Daniel, whose name was
Baltassar, began secretely to thinke within himself as it were
for one houre: & ⁂ his cogitations trubled him. But the king
answering said: Baltassar, let not the dreame and the interpre-
tation therof truble thee. Baltassar answered, and said: My
Lord, the dreame be to them, that hate thee, and the interpre-
17 tation therof be thine enemies. † The tree which thou sawest
high and strong, whose height reacheth to the heauen, and the
18 sight therof into al the earth: † and the bough therof most
fayre,

king had this dreame about the 34. yeare of his reigne. For he reigning in al 43. yeares, liued seuen yeares among beastes into vvhich state he fel one yeare after this dreame. v. 26. and liued about a yeare more or lesse after his restauration.

⁂ Seuen times signifie seuen yeares, because al ordinarie varieties of times are in one yeare.

⁂ No meruel that the prophet vvas trubled in mind being loath to declare the calamitie which should fal vnto the king,

and yet must nedes vtter the truth.

*And therfore vvith milde wordes, wishing the king might escape the euil, which vvas decreed against him, he maketh his entrance to the true interpretation of the dreame.

fayre, and the fruit therof exceding much, and the foode of things in it, vnder it the beasts of the filde inhabiting, & in the boughes therof the foules of heauen abyding: † It is thou 19
king, which art magnified, & become mightie: & thy greatnes hath growen, and is come euen to heauen, and thy power vnto the endes of the earth. † But in that the king saw a watchman, 20
and an holie one descend fron heauen, and say: Cut ye downe the tree, and dissipate it, but leaue the spring of the rootes therof in the earth, and let it be bound with yron and brasse among the grasse without, and let it be sprinkled with the dew of heauen, and let his foder be with the wild beasts, til seauen times be changed ouer him. † This is the interpretation of the 21
sentence of the Highest, which is come vpon my Lord the king. † They shal cast thee out from men, and with beasts and 22
wilde beasts shal thy habitation be, and grasse thou shalt eate as an oze, & with the dew of heauen thou shalt be wett: seuen times also shal be chaunged ouer thee, til thou know that the High one ruleth ouer the kingdoms of men, and geueth it to whomsoeuer he wil. † But wheras he commanded, that the 23
spring of the rootes therof, that is, of the tree, should be left: thy kingdom shal remayne to thee after thou shalt haue knowen that powre is heauenly. † Wherfore ô king let me 24
counsel thee, and :: redeme thou thy sinnes with almes, & thine iniquities with the mercies of the poore: perhaps he wil forgeue thyne offences. † Al these thinges came vpon Nabucho- 25
donosor the: king. † After the end of twelue moneths he wal- 26
ked in the palace of Babylon. † And the king answered, & sayd: 27
Is not this Babylon the great citie, which I haue built to be the house of the kingdom, in the strength of my powre, and in the glorie of my beautie? † And when the word was yet in the 28
kings mouth, a voice came downe from heauen: To thee it is sayd Nabuchodonosor: Thy kingdom shal passe from thee, 29
† and from men they shal cast thee out, and with beastes and wilde beasts shal thy habitation be: grasse as an oxe shalt thou eate, and seuen times shal be changed ouer thee til thou know that the Hiegh one ruleth in the kingdom of men, & to whom soeuer he wil, he geueth it. The self same houre was the word 30
accomplished vpon Nabuchodonosor, and he was cast away from among men, & as an oxe did he eate grasse, and with the dew of heauen his bodie was imbrued: til his heares grew into the similitude of eagles, & his nailes as it were of birds. † Ther- 31

:: Gods threats being conditional that if sinners truly repent he vvil pardon al, or part of the punishment, the prophet proposeth the most soueraine remedie of almes dedes that by workes of mercie this sinful king, or anie other sinner may procure the mercie of God. As in dede this king found mercie after some pu-

fore

fore after the end of the dayes, I Nabuchodonosor lifted vp mine eyes to heauen, and my sense was restored to me: and I blessed the Highest, and praysed him that liueth for euer, and glorified him: because his powre is an euerlasting powre, and
32 his kingdom in generation and generation. † And al the inhabitants of the earth with him are reputed for nothing: for he doth according to his wil, as wel in the powers of heauen, as in the inhabitants of the earth: & there is none that can resist
33 his hand, and say to him: Why didst thou it? † In the very same time did my sense returne to me, & I came to the honour, and beautie of my kingdom: and my :: figure returned to me: and my nobles, & my magistrates sought for me, and I was restored in my kingdom: and more ample magnificence was added to
34 me. † " Now therfore I Nabuchodonosor praise, and magnifie, and glorifie the king of heauen: because al his workes are true, and his wayes iudgements, and them that walke in pride he can humble.

nishment: the prophet proposeth the soueraine remedie of almes dedes, that by vvorkes of mercie, he might procure Gods mercie.

:: Being restored to his wittes he went vp right, cut his haire & nailes, & so appeared to himself as returned to his former figure or shape.

ANNOTATIONS. CHAP. IIII.

13. *Let his hart be changed.*] In vvhat maner king Nabuchodonosor vvas changed is hard to explicate. But omitting other opinions, the most probable and common is, that he vvas not depriued of his reasonable soule, nor the forme and partes of his bodie substantially changed from the nature of a man: but he was distracted losing the vse of reason, and in his ovvne melancholie imagination and phantasie, thought that he was a beast. And therfore easily refused the conuersation of men, and consorted himself vvith beastes; vvent naked; his hayre grovving very much, and couering al his bodie; his nayles likevvise extreme long; he vvent on his handes together with his feete, like fourfooted beastes; did eate grasse as an oxe, putting his mouth to the ground, to shere
v. 13. and svvalowe it, the space of seuen yeares. Then God restoring to him the vse of reason, and inspiring him vvith grace, he lifted vp his eyes to heauen (v. 31.) and in perfect sense blessed God, the Hiegheſt, and praysed him; was againe receiued, yea sought for by his nobles and magistrates: so vvas restored to his kingdom, and had more magnificence then before.

Nabuchodonosor was not changed in substance; but became madde, and liued seuen yeares like a beast.

34. *Novv therfore I Nabuchodonosor praise, magnifie, and glorifie God*] Albeit holie Scripture doth not reporte, vvhen and hovv king Nabuchodonosor died, yet by this last thing vvritten of him, it is very like he liued not long after his great charisment: for if he had, it is probable that Daniel vvould haue vvritten more of him, & that he being so fully conuerted to God, vvould haue deliuered Ioachin king of Iuda, out of prison (vvhich his next successor Euilmerodach did. 4. Reg. 25. v. 27.) and al the Iewes from captiuitie, if God had longer spared him life, he being now vvel affected tovvards them. And that he died in state of saluation, may with great reason be supposed, seing his repentance and conuersion to God is so fully expressed in holie Scripture, and no mention that he fel againe. VVhich is also the iudgement of most learned vvriters Namely of Iosephus. *li.* 10. *Antiq.* Dorotheus *in synopsi.* S. Epiphanius, *in vita Danielis.* S. Ierom,

It is probable that he died shortly after his restauration.

And most like that he is eternally saued.

Ierom. *epist.* 7. *ad Letam.* S. Augustin *epist.* 122. *ad Victoriam. & li de predest. & gratia c.* 15 VVhere he compareth Pharao with Nabuchodonosor, and their *diuersendes*, by Gods grace mouing the one to penance for his iniquitie, the other wilfully fighting against Gods merciful veritie, as we haue noted. *Exo.* 7. *pag.* 174.

CHAP. V.

King a *Baltassar making a great banket, with his nobles drinke in the holie vessels, which were taken from the Temple of Ierusalem.* 5. *Fingers appeare writing on the wal:* 10. *which only Daniel readeth, and interpreteth:* 18. *signifying the ruine of the king:* 30. *happening the same night.*

a After Nabuchodonosor, & before Baltassar, Euilmerodach reigned in Babylon, who deliuered Ioachin king of Iuda out of prison, and vsed him vvith great respect in the 37. yeare of the transmigration. 4. *Reg.* 25. There reigned also before Balthassar other two of an other lineage, called Nighssar and Labosardach: as testifie. *Euse. S. Ierom. S. Beda.* and others.

BALTASSAR :: the king made a great feast to his nobles a thousand: and euerie one dranke according to his age. 1

† He commanded therfore now being drunke that the vessels 2 of gold & siluer, should be brought, which Nabuchodonosor his father had caried away out of the temple, that was in Ierusalem, that the king, and his Nobles might drinke in them, and his wiues, and concubines. † Then were the golden and siluer 3 vessels brought, which he had caried away out of the temple, that was in Ierusalem: and the king and his nobles dranke in them, his wiues and concubines. † They dranke wine, and 4 praysed their goddes of gold, and of siluer, of brasse, of yron, and of wood, and of stone. † In the very same houre there ap- 5 peared fingers, as it were of the hand of a man, writing ouer against the candlesticke in the vtter part of the wal of the kings palace: and the king beheld the ioynts of the hand that wrote. † Then was the kings face changed, and his cogitations tru- 6 bled him: and the iunctures of his reynes were loosed, and his knees were striken one against the other. † The king therfore 7 cried out mightely that they should bring in the magicians, Chaldees, and southsayers. And the king speaking sayd to the wisemen of Babylon: Whosoeuer shal read this writing, and shal make the interpretation therof manifest vnto me, shal be clothed with purple, and shal haue a golden chayne on his necke, & shal be the third in my kingdom. † Then al the kings 8 wisemen going in could not neither read the writing, nor declare the interpretation to the king. † Wherewith king Baltas- 9 sar was much trubled, and his countenance was changed: yea and his nobles were trubled. † And the * queene for the thing 10 that had happened to the king, and his Nobles, entered into the house of the feast: and speaking she sayd: King for euer liue: let not thy cogitations truble thee, neither let thy face be changed

:: The ruine of this Baltassar happened in the 17. and last yeare of his reigne: when Daniel was nere an hundred years old.

* *the kings mother.* 7. 11.

11 changed. † There is a man in thy kingdom, that hath the spirit of the holie goddes in him: and in the dayes of :: thy father knowlege and wisedom were found in him: for king Nabuchodonosor also thy father appoynted him prince of the magicians, inchanters, Chaldees and southsayers, thy father,
12 I say ô king: † Because more ample spirit, and prudence, and vnderstanding, & interpretation of Dreames, and shewing of secrets, and solution of thinge bound were found in him, that is, in Daniel: to whom the king gaue the name Baltassar. Now therfore let Daniel be called, and he wil tel the interpretation.
13 † Daniel therfore was brought in before the king. To whom the king speaking, said: Art thou Daniel of the children of the captiuitie of Iuda, whom my father the king brought out of
14 Iewrie? † I haue heard of thee, that thou hast the spirit of the goddes, and more ample knowlege, and vnderstanding, and
15 wisedom are found in thee. † And now there haue come in into my sight the wise magicians, that they might read this writing, and might shew me the interpretation therof: and
* thing vvritten. 16 they could not declare me the sense of this * word. † Moreouer I haue heard of thee, that thou canst interpret obscure thinges, and resolue thinges bound: if therfore thou be able to reade the writing, & to shew me the interpretation therof, thou shalt be clothed with purple, and shalt haue a cheyne of gold about thy necke, & shalt be the third prince in my king-
17 dom. † To which thinges Daniel answering, sayd before the king: Thy rewardes be they vnto thee, and the giftes of thy house geue to an other: but the writing wil I read thee, ô king,
18 and the interpretation therof wil I shew to thee. † O king, God the most high gaue to Nabuchodonosor thy father king-
19 dom and magnificence, glorie and honour. † And for the magnificence, which he gaue to him, al peoples, tribes, and tongues trembled, and feared him: whom he would he killed: and whom he would, he stroke: and whom he would he ex-
20 alted: and whom he would, he humbled. † But when his hart was eleuated, and his spirit obstinatly set to pride, he was de-
21 posed from the throne of his kingdom, and his glorie was taken away. † And he was cast out from the sonnes of men, yea and his :: hart was set with the beasts, and with the wild asses was his habitation: grasse also he did eate as an oxe, and with the dew of heauen his bodie was embrewed: til he knew that the Highest had powre in the kingdom of men, and whom-

:: Al progenitors are commonly called the fathers of their ofspring: so Nabuchodonosor is called the father of Baltassar being his grand father: as may be gathered. *Ier.* 27. *v.* 7. where is propheciſed that Nabuchodonosor and his sonne, and sonnes sonne should reigne ouer manie nations.

:: His imagination that he was a beast made him forsake the companie of men, and to dwel amongst wilde beastes. *ch.* 4.

soeuer it shal please him he wil raise vp ouer it. † Thou also his 22
sonne Baltassar, hast not humbled thy hart, wheras thou know-
est al these thinges: † but against the dominatour of heauen 23
thou wast eleuated: and the vessels of his house haue bene
brought before thee: and thou, and thy nobles, and thy wiues,
and thy concubins haue drunke wine in them: the goddes also
of siluer, and of gold, and of brasse, of yron, and of wood,
and of stone that see not, nor heare, nor feele, thou hast pray-
sed: moreouer the God, that hath thy breath in his hand, and
al thy wayes, thou hast not glorified. † Therfore from him is 24
the ioynt of the hand sent, which hath written this that is
drawen. † And this is the writing which is ordered. MANE, 25
THECEL, PHARES. † And this the interpretation of the 26
word. MANE: God hath numbred thy kingdom, and hath
finished it. † THECEL: thou art weighed in the balance, and 27
art found hauing lesse. † PHARES: thy kingdom is diui- 28
ded, and is geuen to the Medes, and Persians. † Then the king 29
commanding Daniel was clothed with purple, and a cheyne
of gold was put about his necke: & it was proclamed of him
that he had powre the third in the kingdom. † :: The same 30
night was Baltassar the king of Chaldee slaine. † And Darius 31
the Mede succeded into the kingdom, being three score and
two yeares old.

:: The Medes being at this time in the siege of Babylon, tooke their opportunitie to assault it this night, vvhen the king and most part of the citie vvere drunke.

CHAP. VI.

King Darius making Daniel one of the three chief rulers of his kingdom: 4. and intending also to aduance him higher, other princes accuse him for praying to God, contrarie to the kings edict. 16. wherupon he is cast into the lions denne: 21. but is conserued without anie hurt: 24. his accusers are deuoured by the lions, and commandment is geuen, that al men shal feare the God of Daniel.

IT pleased :: Darius, and he appointed ouer the kingdom 1
Gouerners an hundred twentie to be in al his kingdom.
† And ouer them three princes, of whom Daniel was one: 2
that the gouerners might render account to them, & the king
might susteyne no truble. † Daniel therfore passed al the 3
princes, and gouerners: because there was the spirit of God
more ample in him. † Moreouer the king thought to appoynt 4
him ouer al the kingdom, wherupon the princes, & the gouer-
ners sought to finde occasion against Daniel on the behalfe of
the king: and they could finde no cause, nor suspicion, because
he was

:: Darius (king of Medes now also of Chaldees) otherwise called Astyages (*ch.* 13 v. 65.) reigned but one yeare, and so Cyrus succeeded.

he was faithful, and no fault, nor suspicion was found in him.
5 † Those men therfore said: :: We shal not finde against this same Daniel any occasion, vnles perhaps in the law of his God.
6 † Then the princes, and the gouerners by surreption suggested to the king, and spake thus vnto him: King Darius, for euer
7 liue: † Al the princes of the kingdom, the magistrates, and gouerners, the senatours and iudges haue taken counsel, that there goe forth an imperial decree, and an edict: That euerie one, which shal aske any petition of whatsoeuer God, or man, vntil thirtie dayes, but of thee ô king, he be cast into the lake
8 of lions. † Now therfore ô king confirme the sentence, and write the decree: that it may not be changed, which is decreed by the Medes and the Persians, nor be lawful for anie man to
9 transgresse it. † Moreouer king Darius put forth the edict, and
10 decreed it. † Which when Daniel had perceiued, that is to say, the law determined, he went into his house: and :: the windowes being opened in his vpper chamber, three times in a day toward Ierusalem bowed he his knees, and adored, and confessed before his God, as also he had accustomed to doe before.
11 † Those men therfore searching curiously, found Daniel
12 praying, and beseching his God. † And coming they spake to the king vpon the edict: O king, hast thou not decreed, that euerie man which should aske any of the goddes, & men vntil thirtie dayes, but thyself ô king, he should be cast into the lake of lions? To whom the king answering, said: The word is true according to the decree of the Medes, and Persians, which it is
13 not lawful to transgresse. † Then they answering sayd before the king: Daniel of the children of the captiuitie of Iuda, hath not cared for thy law, and for the edict, that thou madest:
14 but three times in a day he prayeth with his prayer. † Which word when the king had heard, he was strooken very sad: and for Daniel he set his hart to deliuer him, and euen vntil sunne
15 set he laboured to deliuer him. † But those men perceiuing the king said to him: know thou ô king, that the law of Medes and Persians is, that euerie decree, which the king hath deter-
16 mined, is not lawful to be changed. † Then the king commanded, and they brought Daniel, and cast him into the lake of lions. And the king said to Daniel: Thy God, whom thou
17 doest worshippe alwayes, he wil deliuer thee. † And there was a stone brought, and layd vpon the mouth of the lake: which the king sealed with his ring, and with the ring of his nobles,

:: An old and continual malignant practise, to cal religion treason. And for that purpose to procure lawes or statutes to be enacted.

:: It is not probable that Daniel opened the windowes of purpose, that he might be senne to pray: for so he should haue vndiscretly contemned the king, and prouoked the infidels to persecute him; but hauing accustomed to open the windowes of his vpper chamber, vvhich gaue prospect towards Ierusalem, according to Salomons prayer. 3. *Reg.* 8. *v.* 47. & 48. he obserued the same custome stil: and vvas not senne publiquely of manie, but his enimies *searching curiously* (*v.* 11.) *found him praying*, & accused him of breaking the kings

that nothing should be done against Daniel. † And the king 18
went into his house, and slept vnsupped, and meates were not
brought before him, moreouer also sleepe departed from him.
† Then the king rising in the very first breake of day, went in 19
hast to the lake of the lions: † and approching to the lake, cried 20
on Daniel with a weeping voice, and spake vnto him: Daniel
seruant of the liuing God, thy God whom thou seruest al-
wayes, hath he bene able thinkest thou, to deliuer thee from
the lions? † And Daniel answering the king said: King for euer 21
liue. † :: My God hath sent his Angel, and hath shut vp the 22
mouthes of the lions, and they haue not hurt me: because be-
fore him iustice hath bene found in me: yea and before thee, ô
king, I haue done no offence. † Then was the king exceding 23
glad vpon him, & he commanded Daniel to be brought out of
the lake: and Daniel was brought out of the lake, and no hurt
was found in him, because he beleued his God. † And by the 24
kings comandment, those men were brought that had accused
Daniel: and :: they were cast into the lake of the lions, them-
selues, and their children, and their wiues: and they came not
to the pauement of the lake, til the lions caught them, & brake
al their bones in peeces. † Then Darius the king wrote to al 25
peoples, tribes, and tongues dwelling in the whole earth:
PEACE be multiplied vnto you. † By me a decree is made, that 26
in al myne empire, and my kingdom they dread and feare the
God of Daniel. for he is the liuing and eternal God for euer:
and his kingdom shal not be dissipated, & his power euen for
euer. † He is the deliuerer, and sauiour, doing signe, & meruels 27
in heauen, and in earth: who hath deliuered Daniel out of the
lake of the lions. † Moreouer Daniel continued vnto the king- 28
dom of Darius, and the kingdom of Cyrus the Persian.

:: To this miracle wrought by the powre of God in defence, and for the merites of this holie prophet, S. Paul alludeth. *Heb.* 11. *v.* 33.

:: The law of like-punishment is so agreeable to the law of nature, that this Pagane king punished Daniels accusers, when it appeared to him, that Daniel had not committed treason, but only vsed his religion and deuotion.

CHAP. VII.

The 2. part, Prophetical visions of Christ and of Antichrist.

Daniel seeth foure windes fighting, and foure terrible beastes rising from the sea: 9. God sitting in a throne, and serued by innumerable Angels. 11. The greatest beast is slaine, and the powre of the rest diminished. 13. The Sonne of man receiueth eternal powre of God. 15. The prophet much terrified, is instructed that the foure beastes signifie foure kingdoms. 19. The great horn shal preuaile for a while, 26. but shortly perish.

IN *a* the first yeare of Baltassar the king of Babylon, Daniel 1
saw a dreame: & the vision of his head in his bed: and writing the dreame, he comprehended it in a short speach: and in

a In order of time these two visions, were before the histories

summe

2 ſumme compriſing it, he ſaid: † I ſaw in my viſion by night,
and behold *b* the foure windes of heauen fought in the great
3 ſea. † And *c* foure great beaſts came vp, out of the ſea diuerſe
4 one from an other. † The firſt as it were *d* a lyoneſſe, & she had
the wings of an eagle: I beheld til her winges were plucked of,
and she was lifted vp from the earth, & she ſtood vpon the fete
5 as a man, & the hart of a man was geuen to her. † And behold
an other beaſt like *e* a beare ſtood a ſide: and there were three
rewes in the mouth therof, and in the teeth therof, & thus they
6 ſaid to it: Ariſe, eate very much flesh. † After this I beheld, and
loe an other as it were *f* a leopard, and it had winges as of a
bird, foure vpon it, & there were foure heades in the beaſt, and
7 powre was geuen to it. † After this I beheld in the viſion
of the night, and loe *g* a fourth beaſt terrible and meruelous,
and ſtrong excedingly, it had great yron teeth, eating and bre-
aking, and treading the reſt with her fete: and it was vnlike
to the other beaſts, which I had ſene before it, and it had tenne
8 hornes. † I conſidered the hornes, and behold an other *h* litle
horne ſprang out of the middes of them: and three of the firſt
hornes were plucked of at the preſence therof, and loe eyes as
it were the eyes of a man were in this horne, & a mouth ſpea-
9 king great wordes. † I beheld til thrones were ſet, and *i* the an-
cient of dayes ſate: his veſture white as ſnow, and the heares of
his head as cleane wool: his throne flames of fire: his wheeles
10 fire kindled. † A fire & ſwieft ſtreame came forth from his face
k thouſandes of thouſands miniſtred to him, & *l* tenne thou-
ſand hundred thouſands aſſiſted him: iudgement ſate, and
11 the bookes were opened. † I beheld becauſe of the voice of
the great wordes, which that horne ſpake: and I ſaw that the
beaſt was ſlaine, and the bodie therof was perished, and was
12 committed to the fyre to be burnt. † The power of the other
beaſts alſo was taken away: and times of life were appointed
13 them vntil time, and time. † I beheld therfore in the viſion of
the night, and loe with the clowdes of heauen there came in,
as it were *m* the ſonne of man, and he came euen to the
14 ancient of dayes: and in his ſight they offered him. † And he
gaue him powre, and honour, and kingdom: and al peoples,
tribes, & tongues shal ſerue him: his powre, an eternal power,
that shal not be taken away: and his kingdom, that shal not be
15 corrupted. † My ſpirit trembled, I Daniel was made ſore afrayd
16 at theſe thinges, and the viſions of my head trubled me. † I
came to

written in the two precedent chapters.

b Foure winds may ſignifie the great tumultes which happen in the beginning of monarchies by vvarres and bloudſhed of much people.

c Foure beaſtes do ſignifie the foure Monarchies of the Chaldees, Medes and Perſians, the Grecians, and the Romanes: as was alſo ſignified before in Nabuchodonoſors dreame. *ch. 2.*

d A lioneſſes crueltie, and the pride of an eagle do reſemble the Chaldees monarchie.

e A beare of rude ſhape, & vveake ſight, content vvith litle and baſe meate, repreſented the Medes & Perſians.

f The leopard vvith vvinges and foure heades, ſignified the ſpeedie victories of the Grecians vnder Alexander in foure quarters of the

came to one of the assistants, and I asked the truth of him concerning al these thinges, who told me the interpretation of the wordes, and taught me: † These foure great beasts, are foure kingdoms, which shal rise vp out of the earth. † And they shal take the kingdom of the holie God most high: & they shal obteine the kingdom euen to world, & world of worldes. † After this I would diligently lerne of the fourth beast, which was very vnlike from al, and exceding terrible: his teeth and clawes of yron: he did eate, and breake in peeces, & the rest he stamped with his feete: † and of the tenne hornes that he had on his head: and of the other, that had growen vp, before which the three hornes fel: and of that horne, that had eyes, and the mouth speaking great wordes, and was greater then the rest. † I beheld, and loe that horne made warre agaynst the saints, and preuailed ouer them, † til the ancient of dayes came, & gaue iudgement to the saintes on High, and the time came, and the saintes obteyned the kingdom. † And thus he sayd: The fourth beast shal be the fourth kingdom in the earth, which shal be greater then al the kingdoms, and shal deuoure the whole earth, and shal conculcate, and breake it in peeces. † Moreouer the tenne hornes of that same kingdom, shal be tenne kinges: and an other shal rise vp after them, and he shal be mightier then the former, and he shal bring downe three kinges. † And he shal speake wordes agaynst the High one, and shal destroy the saintes of the Highest: and he shal thinke that he can change times, & lawes, and they shal be deliuered into his hand euen *n* to a time, & times, & half a time. † And iudgement shal sitte, that might may be taken away, and be broken, and perish euen to the end. † And kingdom, and power, and the greatnes of the kingdom, that is vnder al the heauen, be geuen to the people of the saintes of the Highest: whose kingdom is an euerlasting kingdom, and al kinges shal serue him, and shal obey him. † Hitherto the end of the word. I Daniel was much trubled with my cogitations, and my face was changed in me: but the word I kept in my hart.

vvorld: after his death diuided into foure kingdomes.

g By the fourth beast without name is vnderstood the incomparable povvre of the Romanes: gouerning first by kinglie auctoritie; afterwards by Consuls; then ioyning to them Tribunes; sometimes Dictators; finally Emperial.

h The litle horne becoming so great and strong, as to ouercome al the other, signifieth Antichrist; whose outragious furie shal continevv but a shorte time. v. 25.

i God the Father is called the *Ancient of dayes*, not as though one Person of the Blessed Trinitie vvere more ancient then an other: for euerie Person is eternal; and al are one eternal God. But in order of proceding one from an other, the Father is the beginning: of vvhom the Sonne is begotten; and from vvhom, as also from the Sonne, the Holie Ghost procedeth. *k* By multiplication of these cardinal numbers, is signified the innumerable multitude of Angels: vvho doe excede al corporal creatures in number, as the celestial spheres excede terrestrial bodies in greatnes. *l* And the hiegheſt Hierarchie (*vvho are Assistants*) do farre excede the other Hierarchies in multitude S. *Dionys. c.* 14. *Hierar. cœlest. S. Tho p.* 1 *q.* 112. *a.* 4. *m* Our Sauiour Christ is here cleatly prophecied: by vvhose povvre Antichrist shal be vtterly destroyed.

n. ch. 12. *v.* 7 11. & 12. *Apoc.* 11. *v.* 2. & 3. *Apoc.* 12. *v.* 6. & 14. & *Apoc.* 13. *v.* 5.

CHAP.

CHAP. VIII.

Daniel seeth a ramme with two hornes ouercomen by a goate with one horne: 8. *Which shal also be broken, and foure lesse rise in place therof: one of them prophaneth the temple in Ierusalem, and taketh away the daylie sacrifice.* 15. *And Gabriel the Archangel expoundeth the vision.*

1 IN ⁂ the third yeare of the reigne of Baltassar the king, a
2 vision appeared to me. † I Daniel *a* saw in my vision, after that which I had sene in the beginning, when I was in Susis the castel, which is in the prouince of Ælam: and I saw in
or riuer. 3 the vision, that I was ouer the * gate Vlai. † & I lifted vp mine eyes, and saw: and behold one *b* ramme stood before the marrice, hauing highe hornes, & one higher then an other & gro-
4 wing vnder. † Afterward I saw the ramme pushing with the hornes against the Weast, & against the North, and against the South: and al beasts could not resist him, nor be deliuered out of his hand: and he did according to his wil, & was magnified.
5 † And I vnderstood: and behold *c* a buckgoate came from the West vpon the face of the whole earth, & he touched not the ground. Moreouer the buckgoate had a notable horne
6 betwen his eyes: † And he came euen to that ramme with the hornes, which I had sene standing before the gate, & he ranne
7 towards him in the violence of his strength. † And when he had approched nere the ramme, he was wood against him, and stroke the ramme: and he *d* brake his two hornes, and the ramme could not resist him: and when he had cast him on the ground, he trode him, and no man could deliuer the ramme
8 out of his hand. † And the buckgoate became exceding great: and when he was growne, the great horne *e* was broken, and there rose vp *f* foure hornes vnder it by the foure
9 windes of heauen. † And out of one of them came forth *g* one litle horne: and it was made great against the South,
10 and against the East, and against the strength. † And it was magnified euen vnto the strength of heauen: and it threw downe of the strength, and of the starres, and trode them.
11 † And it was magnified euen vnto the prince of the strength: and from him it tooke the continual sacrifice, and threw
12 downe the place of his sanctification. † And strength was geuen against the continual sacrifice because of sinnes: and truth shal be throwen prostrate on the ground, and he shal
13 doe, and shal prosper. † And I heard *h* one of the saincts spea-

a He insinuateth that this vision vvas in explication of some part of the former, vvhich he had tvvo yeares before. ch. 7. where foure monarchies are mentioned so here is foretold the great conflict betvven the Persians & Grecians, about 220. yeares after.

b The ramme represēted the king of Persians & Medes.

c The goat signified Alexander the great:

d breaking the tvvo hornes, that is conquering the tvvo nations of Persians & Medes.

e King Alexander died when he vvas very yong & strong not fully 33. yeares of age.

f Foure of his folovvers possessed euerie one a king-

dome of his Monarchie.

king, & one sainte sayd to an other, I know not to whom that spake: How long the vision, and the continual sacrifice, and the sinne of the desolation that is made: and the sanctuarie, and the strength shal be conculcate? † And he sayd to him: Vnto *i* the euening & morning, two thousand three hundred: & the sanctuarie shal be clensed. † And it came to passe when I Daniel saw the vision, and sought the vnderstanding: behold there stood in my sight as it were the forme of a man. † And I heard the voice of a man betwen the bankes of Vlai: and he cried, and sayd: Gabriel make this man vnderstand the vision. † And he came and stood nere where I stoood: and when he was come, trembling I fel on my face, & he sayd to me: Vnderstand *k* sonne of man, that in the time of the end the vision shal be accomplished. † And when he spake to me I fel flat on the ground: and he touched me, and sette me vp in my standing, † and sayd to me: I wil shew thee what thinges are to come in the last of the malediction: because the time hath his end. † The ramme, which thou sawest haue hornes, is the king of the Medes and Persians. † Moreouer the buckgoate, is the king of the Græcians, and the great horne, that was betwen his eyes, the same is the first king. † But wheras that being broken, there rose vp foure for it: foure kinges shal rise vp of his nation, but not in his strength. † And after their reigne, when iniquities shal be increased, *l* there shal arise a king impudent of face, and vnderstanding * propositions. † And his strength shal be made strong, but not in his owne strength: and more then can be beleued, shal he waste al thinges, and shal prosper, and doe. And he shal kil the strong, and the people of the saints † according to his wil, and craft shal be directed in his hand: and he shal magnifie his hart, and in the abundance of al thinges he shal murder very manie: & agaynst the prince of princes shal he arise, & without hand he shal be destroyed. † & the vision of the euening and the morning, which hath bene sayd, is true: thou therfore seale the vision, because it shal be *m* after manie dayes. † And I Daniel languished, and was sicke for certaine dayes: and when I was risen vp, I did the kings workes, and was astonied at the vision, and there was none that could interprete it.

g Antiochus Epiphanes persecuting the people of god, destroyed the sacrifice, polluted the temple setting vp the image of Iupiter Olimpius.

b One Angel demanded of an other to knovv a thing to come.

i 2300. *euenings and mornings*, that is, 2300. dayes, vvhich make six years and vvel nere foure monethes, the whole time from the beginning of Antiochus persecution vnto his death: for he begane to persecute in the yeare 143. 1 *Mac.* 1. *v* 21. & he died. *an.* 149. 1. *Mac.* 6. *v* 16. vvithin which time *an.* 148 the temple was purged 1. *Mac.* 4. *v* 52.

k Ezechiel is very often called by the name of *sonne of man*, here

* *obscure speaches.*

also Daniel is so called by an Angel, as vvel to distinguish Angelical and humane nature, as in honour of mankind, vvhich Christ would assume: & therfore calleth himself by the very same title in the Gospel. *l* Historically Antiochus; mystically Antichrist, as *ch.* 12. & *Mat.* 24. *m* So much as perteyned to the prophanation of the temple was fulfilled aboue 300. yeares after this prophecie: as the same is also a figure of Antichrist, it shal happen towards the end of this world. § *Greg. li.* 30. *c.* 12, *Moral.*

CHAP.

CHAP. IX.

Daniel confessing that they are iustly afflicted for thier sinnes, 15. prayeth for speedie mercie. 20. An Angel signifieth to him, that within seuentie wekes of yeares, Christ wil come; 26. and be slayne; his people the Iewes denying him, whom he wil therfore reiect.

1 IN the first yeare of Darius the sonne *a* of Assuerus of the
seede of the Medes, who reigned ouer the kingdom of the
2 Chaldees: † *b* the first yeare of his kingdom, I Daniel vnder-
stood in bookes the number of the yeares, wherof the word
Iere. 29. v. 10. of our Lord was made to Ieremie the prophete, that *c* seuentie
yeares should be accomplished of the desolation of Ierusalem.
3 † And I sette my face to our Lord my God to pray and besech
4 in fastinges, sackcloth, and ashes. † And I prayed our Lord
my God, and I confessed, and said: I besech thee ô Lord God
great and terrible, which keepest couenant, & mercie to them
5 that loue thee, and keepe thy commandements. † We haue
sinned, we haue done iniquitie, we haue dealt impiously, and
haue reuolted: & we haue declined from thy commandments,
6 and iudgements. † We haue not obeyed thy seruants the pro-
phets, that haue spoken in thy name to our kinges, to our
7 princes, to our fathers, and to al the people of the land. † To
thee ô Lord, iustice: but to vs confusion of face, as is to day to
the man of Iuda, and to the inhabiters of Ierusalem, and to al
Israel, to them that are nere, and to them that are farre of in al
the landes, to which thou hast cast them out, for their iniquities
8 in which they haue sinned against thee. † O Lord, to vs con-
fusion of face, to our princes, & to our fathers that haue sinned.
9 † But to thee Lord our God mercie and propiciation, becaus
10 we haue reuolted from the: † and haue not heard the voice
of the Lord our God, to walke in his law, which he gaue vs by
11 his seruants the prophetes. † And al Israel haue transgressed
thy law, and haue declined from hearing thy voice, and the
Deut 17. v. 14. malediction hath distilled vpon vs, & the detestation, which is
written in the booke of Moyses the seruant of God, becaus
12 we haue sinned to him. † And he hath established his wordes,
which he spake vpon vs, and vpon our princes, that iudged vs,
that he would bring in vpon vs a great euil, such as neuer was
vnder al the heauen, according to that which hath bene done
13 in Ierusalem. † As it is written in the law of Moyses, al this
euil is come vpon vs: and we besought not thy face ô Lord

a Assuerus, or *achasuerus*, not a proper name signifieth a great prince, or head of people.

b Darius had reigned in Persia before this time, but this was the first yeare of his reigne ouer the Chaldees, & also the last, neither did he reigne a ful yeare: for Cyrus reigned some part of the seuentith yeare of the Ieuves captiuitie in Babylon: in which also Baltassar was slaine *Ier. 25. v. 12. & Ier. 29. v. 10. 2 Par. 36. v. 22.*

c Daniel seing the seuentith yeare of captiuitie was comen, in which God promised to deliuer his people. *Ier. 29. v. 10.* prayed with great zele, & confidence for their release.

our God, that we might returne from our iniquities, & might thinke on thy truth. † And our Lord hath watched vpon the malice, and hath brought it vpon vs: iust is the Lord our God in al his workes, which he hath done: for we haue not heard his voice. † And now ô Lord our God, which broughtest forth thy people out of the Land of Ægypt in a strong hand, & madst thee a name according to this day: we haue sinned, we haue done iniquitie. † O Lord according to al thy iustice, but let thy wrath be turned away I besech thee, and thy furie from thy citie Ierusalem, & from thy holie mount. For by reason of our sinnes, and the iniquities of our fathers, Ierusalem, and thy people are a reproch to al round about vs. † Now therfore heare ô our God the petition of thy seruant, & his prayers: and shew thy face vpon thy sanctuarie, which is desert, for thyne owne sake. † Incline my God thine eare, & heare: open thine eyes, and see our desolation, & the citie vpon which thy name is inuocated: for neither in our iustifications doe we prostrate prayers before thy face, but in thy manie commiserations. † Heare ô Lord, be pacified ô Lord: attend & doe, delay not for thine owne sake my God: because thy name is inuocated vpon thy citie, & vpon thy people. † And when I yet spake, & prayed, and confessed my sinnes, and the sinnes of my people of Israel, and did prostrate my prayers in the sight of my God, for the holie mount of my God: † as I was yet speaking in prayer, loe the man Gabriel, whom I had sene in the vision from the beginning, quickly flying touched me in the time of the euening sacrifice. † And he taught me, and spake to me, & sayd: Daniel now am I come forth to teach thee, and that thou mighst vnderstand. † From the beginning of thy prayers the word came forth: and I am come to shew it to thee, because thou art *d* a man of desires: and doe thou marke the word, and vnderstand the vision. † *e* Seuentie weekes are abbridged vpon thy people, & vpon thy holie citie, *f* that preuarication may be consummate, and sinne take an end, & iniquitie be abolished; and euerlasting iustice be brought; & vision be accomplished, and prophecie; & the Holie one of holies be anointed. † Know therfore, & marke: From the going forth of the word, that Ierusalem be built againe, vnto Christ the prince, there shal be seuen *g* weekes, & sixtie two weekes, & the streete shal be built againe, & the walles in * straitnes of the times. † And after sixty two weekes Christ shal be slaine: and it shal not be his people, that

14 15 16 17 18 19 20 21 22 23 24 25

truble some time

d This singular deuotion with austere works of penance & zele of his countrie merited this commendable title to be called *the man of desires.*

e And vvheras the prayed particularly for the releasse of the Ievves from captiuitie of Babylon a farre greater thing is promised and reueled to him, that within seuentie vvekes of yeares (that is 490. yeares) the Messias Christ vvil come and redeme mankinde from captiuitie of sinne and the diuel.

f These foure thinges (v. 24) Forgeuenes of sinnes; Infusion of iustice; Fulfilling of prophecies; & Annointed Holie of holies agree only to Christ.

g Hebdomas or *Septenarius* signifying seuen, vnderstood of

that shal denie him. And the city, & the sanctuary shal the people dissipate with the prince to come: & the end therof waste,
27 & after the end of the battel the appoynted desolation. † And he wil confirme the couenant to manie, one weeke: and in the halfe of the weeke shal the hoste & the sacrifice fayle: and there shal be in the temple the abomination of desolation: & euen to the consummation, and to the end shal the desolation endure.

Mat. 24.

dayes importeth a weeke: of yeares (as *Leui. 25*) seuen yeares *so seuentie weekes* 490. yeares. S Bed. *li. de rat. temp. c. 6. 7. 8.*

CHAP. X.

After fasting & other voluntarie afflictions, 4. Daniel seing a man in a strange forme, and much terrified therwith, 8. is comforted. 13. The Angels of Persians, and Grecians resist his prayer, 20. S. Michael assisting the Iewes.

1 IN the third yeare of Cyrus king of the Persians, a word was reueled to Daniel surnamed Baltassar, and a true word, and great strength: & he vnderstood the word: for *a* there is neede
2 of vnderstanding in vision. † In those dayes I Daniel mour-
3 ned the dayes of three weekes, † desiderable bread I did not eate, and flesh and wine entered not into my mouth, yea neither with ointment was I annoynted: til the dayes of three
4 weeks were accomplished. † And in the foure & twentith day of the first moneth I was by the great riuer, which is Tigris.
5 † And I lifted vp mine eyes, & I saw: and beholde a man clothed with linnen clothes, & his reynes girded with the finest
6 gold: † and his bodie as it were the chrysolithus, and his face as the forme of lightning, and his eyes as a burning lampe: and his armes, & the partes that are downward euen to the feete, as it were the forme of glistering brasse: and the voice of his
7 word as the voice of a multitude. † And I Daniel alone saw the vision: moreouer the men that were with me, saw it not, but exceding terrour fel vpon them, and they fled away, and
8 hidde themselues. † And I being left alone saw this great vision: and there remayned no strength in me, yea and my shape of contenance was changed in me, and I withered, neither
9 had any strength. † And I heard the voice of his wordes: and hearing I lay astonished vpon my face, and my visage cleaued
10 to the ground. † And behold a hand touched me, and lifted me vp vpon my knees, and vpon the ioynts of any handes.
11 † And he said to me: Daniel *b* thou man of desires, vnderstand the wordes, that I speake to thee, and stand in thy place: for now am I sent to thee. And when he had said this word to me,

a Pharao had a vision in slepe, *Gen. 41.* Baltassar vvaking, savv a hand writing in the vval, *Dan. 5.* but neither of them vnderstood their visions, & therfore vvere not prophets. Ioseph vnderstood the former, & Daniel this other, and so they vvere prophets. For as this text teacheth, *vnderstanding is required that a vision be prophetical. S. Tho. 2. 2. q 175 a. 2. & 4.*

b The Angel repeteth this honorable nevv title to encorege him being sore frighted.

I stood trembling. † And he said to me: Feare not Daniel: be- 12
cause since the first day that thou didst set thy hart to vnderstand
to afflict thy self in the sight of thy God, thy * wordes haue *prayers.*
bene heard: and I am come for thy wordes. † But *c* the prince 13
of the kingdom of the Persians *d* resisted me one and twentie
dayes: and behold Michael one of the chiefe princes came
to ayde me, and I taried there by the king of the Persians.
† But I am come to teach thee what thinges shal come to thy 14
people in the later dayes, because as yet the vision vnto dayes.
† And when he spake to me in these maner of wordes, I cast 15
downe my countenance to the ground, and held my peace.
† And behold as it were the similitude of the sonne of man 16
touched my lippes, and opening my mouth I spake, and sayd
to him, that stood before me: My Lord, in thy vision my ioynts
are dissolued, and no strength hath remayned in me. † And 17
how can the seruant of my Lord speake with my Lord? for
no strength is remayning in me, yea & my breath is stopped.
† Agayne therfore there touched me as it were the vision of a 18
man, and strengthened me, † and he sayd: Feare not ô man of 19
desires, Peace be to thee: take courege & be strong. And when
he spake with me, I receiued strength, and sayd: Speake my
Lord, because thou hast strengthened me. † And he sayd: Doest 20
thou know wherfore I am come to thee? and now I wil re-
turne, that I *e* may fight agaynst the prince of the Persians.
when I therfore went forth, there appeared the prince of the
Greekes coming. † But yet I wil tel thee that which is ex- 21
pressed in the scripture of truth: and none is my helper in
al these, but Michael *f* your prince.

c The Angel guardian of Persia. *S. Ierom, S. Theodoret. S. Gregorie.*

d This Angel for his office sake, not yet knowing gods vvil in this particular, prayed that the Iewes might remain among the Persians for their edification and spiritual good.

e Daniels proper Angel ioyned his prayers vvith him for the deliuerie of the Ievves from captiuitie.

f S. Michael the guardian Angel of the whole Church also prayed for the same purpose.

CHAP. XI.

The Angel declareth what shal happen to the Iewes vnder the kinges of Persia, and by occasion of warres betwen Ægypt and Syria.

AND I from the first yeare of Darius the Mede *a* stood 1
that he might be strengthened, and made strong. † And 2
now I wil declare the truth vnto thee. Behold * three kinges
as yet shal stand in Persia, and * the fourth shal be inriched
with exceding riches aboue al: & when he is growne mightie
in his riches, he shal rayse vp al against the kingdom of Greece.
† But there shal rise * a strong king, and shal rule with much 3
power: and he shal doe what shal please him. † And when 4
he * shal stand, his kingdom shal be broken, and it shal be di-
uided

a The Angel prosecuting his speach to the prophet sheweth that he had prayed for the king of Persians, from the first time after the ouerthrow of

* *Cambyses.* 1. *Smerdes magus.* *Darius Histaspis,* * *Xerxes.* *Alexander.* *come to his height.*

uided into the foure windes of heauen: but not vnto his posteritie, nor according to his mightines wherwith he ruled. For *b* his kingdom shal be rent euen vnto foreners, besyde these.

5 † And *c* the king * of the South shal be made strong, & there shal *d* of his princes preuaile aboue him, and he shal rule in do-
6 minion: for his dominion shal be much. † And after the end of yeares they shal be confederated: and the daughter of the king of the South shal come to *e* the king * of the North to make amitie, and shal not obtayne the strength of the arme, neither shal his sede stand: and she shal be deliuered, and they that brought her, her yongmen and they that strengthened her
7 in the times. † And there shal stand of the bud of her rootes a plant: and he shal come with an armie, and shal enter the prouince of the king of the North: and he shal abuse them,
8 and shal obtayne. † Moreouer also their goddes, and sculptils, the precious vessels also of gold, and siluer, he shal carie away captiue into Ægypt: he shal preuaile against the king of the
9 North. † And the king of the South shal enter into the king-
10 dom, and shal returne to his owne land. † And *g* his sonnes shal be prouoked, and they shal gather a multitude of very manie hostes: and he shal come hastning, and ouerflowing: and he shal returne and be stirred vp, and he shal ioyne battel with
11 his force. † And the king of the South being prouoked shal goe forth, and shal fight against the king of the North, & shal prepare an exceding great multitude, and a multitude shal be
12 geuen into his handes. † And he shal take a multitude, and his hart shal be exalted, and he shal ouerthrow manie thousands:
13 *h* but he shal not preuaile. † For the king of the North shal returne, and shal prepare a multitude much greater then before: & in the end of times, & yeares, he shal come hastining
14 with a great host, and riches exceding much. † And in those times manie shal rise vp against the king of the South *i* the children also of the preuaricatours of thy people shal be extolled
15 to fulfil the vision, and they shal fal. † And the king of the North shal come, and shal cast vp a mount, and shal take the best fensed cities: & the armes of the South shal not susteyne, and his chosen shal rise vp to resist, & there shal be no strength.
16 † And he shal doe coming vpon him according to his pleasure, and there shal be none to stand agaynst his face: and he shal
17 stand in a noble land, & it shal be consumed in his hand. † And he shal sette his face to come to possesse al his kingdom, & he shal.

king of Ægypt.

king of Syria.

Isa. 19. 7. 19.

Babylon, seing him vvel affected tovvards the Ievves, as vvas also the next king Cyrus, vvho in dede released them.

b Scarsely touching other successors of Alexander, the holie scripture here propheciethof the kinges of Ægypt on the south side of Iurie, & Syrians on the North: by whose warres the Ievves were most molested.

c Eueric prophecie (saith S. Iren. li. 4. c. 43) before it be fulfilled is anigma, a ridle, or obscure proposition. But vvhen it is past may more easily sometimes certainly, be interpreted. So by histories of things now past he gathereth very probably that by this king of the south vvas vnderstood Ptolomeus sonne of Lagus king of Ægypt.

shal doe right thinges with him: and he shal geue vnto him a daughter of wemen, to ouerthrow it: and she shal not stand neither shal she be his. † And he shal turne his face to the ilands, & shal take manie: and he shal make the prince of his reproche to cease, and his reproch shal be returned vpon him. † And he shal turne his face to the empire of his owne land, and he shal stumble, and fal, & shal not be found. † And there shal stand in his place one most vile, & vnworthy of kingly honour: & in few dayes he shal be destroyed, not in furie nor in battel. † And *k* there shal stand in his place one despised, and kinglie honour shal not be geuen him: and he shal come secretly, and shal obteyne the kingdom by fraude. † And the armes of him that fighteth shal be expugned from before his face, and shal be broken: moreouer also the prince *l* of the league. † And after the amities, he shal worke deceite with him: and he shal goe vp, and shal ouercome with few people. † And he shal enter abundant and plentiful cities: & he shal doe thinges that his fathers neuer did, & his fathers fathers: their robberies, and pray, & riches he shal dissipate, and shal deuise deuises against the best fensed: and this vntil a time. † And his strength & his hart shal be stirred vp against the king of the South in a great armie: and the king of the South shal be prouoked to battel with manie aydes, and exceding strong: & they shal not stand because they shal take counsels against him. † And they that eate bread with him, shal destroy him, and his armie shal be oppressed: & there shal fal slaine very manie. † The hart also of the two kinges shal be to euil, and at one table they shal speake lies, and they shal not prosper: because as yet the end vnto an other time. † And he shal returne into his land with much riches: and his hart against the holie testament, and he shal prosper and shal returne into his owne land. † At the time appointed he shal returne, and he shal come to the South, and the later end shal not be like to the former. † And there shal come vpon him galleis, and the Romanes, and he shal be strooken, and shal returne, and shal fretre against the testament of the sanctuarie, and he shal spede: and shal returne, and shal deuise against them, that haue forsaken the testament of the sanctuarie. † And of him shal stand *m* armes, and shal pollute the sanctuarie of strength, and shal take away the continual sacrifice: and they shal geue abomination into desolation. † And the impious against the testament shal dissemble fraudu-

d His sonne called Prolomeus Philadelphus excelled his father in povvre and magnificence.

e This king of the North seemeth to be Antiochus *Theos* king of Syria.

f Prolomeus Euergetes king of Ægipt inuaded and spoyled Syria.

g Seleucus Ceraunus, and Antiochus magnus sonnes of Seleucus callinicus shal raise nevv warres against Ptolomeus Philopator king of Ægypt, but the elder brother being slaine in the way, Antiochus shal prosecute the vvarre.

h He shal inuade and kil manie, but not preuaile.

i Manie Ievves deceiued by Onias fleeing into Ægypt shal erect a temple and sacrifice, falsly auouching that they fulfil the prophecie of Isaie. *ch.* 19. *v.* 19.

fraudulently: but *m* the people that knoweth their God, shal
33 obtayne, and shal doe. † And the learned in the people shal
teach very manie: and they shal fal by sword, and by flame,
34 and by captiuitie, and by spoyle of dayes. † And when they are
fallen, they shal be releeued with a litle ayde: and very manie
35 shal be ioyned to them faynedly. † And of the learned there
shal fal, that they may be tried, and may be chosen, and made
white euen to the time prefixed: because yet there shal be an
36 other time. † And the king shal doe according to his wil, and
shal be eleuated, & magnified against euerie god: and against
the God of goddes he shal speake magnifical thinges, & shal
be directed, til the wrath be accomplished. for the determina-
37 tion is made. † And the God of his fathers he shal not account
of: and he shal be in the concupiscences of wemen, neither
shal he care for anie of the goddes: because he shal rise vp
38 against al thinges. † But god *n* Maozim he shal worshipe in
his place: and the God whom his fathers knewe not, he shal
worshipe with gold, and siluer, and precious stone, and pre-
39 cious thinges. † And he shal doe it to fense Maôzim with a
strange god, whom he acknowledged, and he shal multiplie
glorie, and shal geue them powre in manie, and shal diuide
40 the land gratis. † And in the time prefixed shal the king of the
South make battel against him, & as a tempest shal the king of
the North come against him in charets, and in horsemen, and
in a great nauie, and he shal enter the landes, and shal destroy,
41 and passe through. † And he shal enter into the glorious land,
and manie shal fal: but these onlie shal be saued out of his
hand, Edom, and Moab, and the beginning of the children of
42 Ammon. † And he shal lay his hand vpon the landes: and the
43 Land of Ægypt shal not escape. † And he shal rule ouer the
treasures of gold, and of siluer, and in al the precious thinges
of Ægypt: through Lybia also, and Æthyopia he shal passe.
44 † And a bruite shal truble him from the East, and from the
North: and he shal come in a great multitude to destroy and
45 kil very manie. † And he shal pitche his tabernacle *o* Apadno
betwen the seas, vpon a mount glorious and holie: and he shal
come euen to the toppe therof, and no man shal helpe him.

k According to the historie al expositers vnderstand this of Antiochus, Epiphanes, who liued and died basely: but mystically of Antichrist, very potent & glorious in this world, yet shal haue base beginning and an ignominious end.

l This title *Prince of the league* or couenant, perteyneth directly to Antichrist: who wil ioyne himself vvith the Iewes pretending to obserue the law of Moyses and so they vvil receiue him as their Messias. *Ioan. 5. v. 43. S. Ireneus li. 5. c. 25. S. Ierom. & alij*

m Euen in the hotest persecution of Antiochus, Nero or Antichrist some shal constantly confesse true religion.

n The God of powre or strength, either Iupiter the Grecians great god, or their ovvne streingth, vvherin Antiochus, and Antichrist shal trust. *o* His royal tabernacle or palace, betvven the dead sea and the mediteranian.

CHAP. XII.

The Angel describeth the persecution of Antiochus, as the figure; & of Antichrist prefigured. 6. the shortnes also of his reigne is clearly prophecied.

a S. Michael the guardian Angel and protector of the Ievves in the old testament. ch. 10. v. 13. & 21. & now of the Church of Christ vvil defend the same against Antichrist inuisibly as the Ecclesiastical pastors shal do visibly.

1 BVT in that time shal rise vp *a* Michael the great prince, who standeth for the children of thy people: and a time shal come such as hath not beene from the time since nations begane euen vntil that time. And in that time shal thy people be saued, euerie one that shal be found writen in the booke. † And manie of those, that sleepe in the dust of the 2 earth, shal awake: *b* some vnto life euerlasting, & others vnto reproch to see it alwayes. † But they that be learned * shal 3 shine as the brightnes of the firmament: and they that instruct many to iustice, *c* as starres vnto perpetual eternities. † But thou 4 Daniel *d* shut vp the wordes, and seale the booke, euen to the time appointed: verie manie shal passe ouer, and there shal be manifest knowlege. † And I Daniel saw, and behold there 5 stood as it were two others: one on this side vpon the banke of the riuer, and an other on that side, on the other banke of the riuer. † And I sayd to the man, that was clothed with linen 6 garments, that stood vpon the waters of the riuer: How long the end of these meruels? † And I heard the man, that was clo- 7 thed with the linen garments, that stood vpon the waters of the riuer, when he had lifted vp his right hand, & his left hand vnto heauen, and had sworne by him that liueth for euer, that " vnto *e* a time, & times, & the halfe of a time. And when the dispersion of the hand of the holie people shal be accomplished, al these thinges shal be accomplished. † And I heard, & 8 vnderstood not. And I sayd: My Lord, what shal be after these things? † And he said? Goe Daniel, because the wordes are shut 9 vp, and sealed vntil the prefixed time. † Manie shal be chosen, 10 and made white, & shal be tried as fyre: and the impious shal doe impiously, neither shal al the impious vnderstand, but the learned shal vnderstand. † And from the time *f* when the 11 continual sacrifice shal be taken away, and the abomination to desolation shal be set vp, a thousand two hundred ninetie dayes. † Blessed is he that expecteth, and cometh vnto dayes 12 *g* a thousand three hundred thirtie fiue. † But thou *h* goe, vn- 13 til the time prefixed: and thou shalt rest, and stand in thy lotte vnto the end of the dayes.

* *in the lavv of God.*

b Al shal rise in bodie but al shal not *be changed* into better. 1. *Cor.* 15. v. 51.

c A glorious *Aureola* or accidental revvard (besides the essential beatitude) shal be geuen to those that duly performe the office of pastors, in teaching others: as there is an other like to Martyrs, and an other to Virgins.

d Daniels prophecie is shut and sealed, not to be interpreted by humane vvitte, but by the spirite of God, vvhervvith the Church is illuminated, taught, gouerned, moued, & viuificated: S. Iero. *in Gal.*

Mat. 24.

e A time ordinarily signifieth one yeare, as ch. 4. v. 13. so here is signified the space

space of three yeares and a halfe, as. ch. 7 and *Apo.* 12. v. 14. *&c.* *f* From the taking away *of the daylie sacrifice*, and placing of *abomination* (to vvite the practise of heresie) *to desolation*, that is, abolishing so much as is possible, the holie Sacrifice of Masse, to the end of that persecution shal be 1290. dayes. *g* VVhy 45. dayes are added to the former number, is meruelous obscure: neither may vve presume amongst diuers expositions, to censure vvhich semeth most probable. *h* But vve are content to goe avvay vvith Daniel, (v. 9. and 13.) vvithout further searching the profound sense of so hiegh mysteries.

ANNOTATIONS. CHAP. XII.

7. *Vnto a time, and times, and half a time.* Our Sauiour saying (Matt. 24. v. 22) that *the dayes* (of Antichrists great persecution) *shal be shortned*: and *Apoc.* 17. v. 10. the great persecutor that is to come, *must tarie a short e time*, it is necessarie to say, that the time of the same persecutor here signified to Daniel, as also before ch. 7. v. 25. & repeted *Apoc.* 12 v. 14 by these termes of *a time, & times, and half a time*, can not possibly importe any long time. And therfore the ancient Fathers vniformely vnderstand by *a time*, one yeare, by *times* two yeares, and so by *half a time*, half a yeare. Vvhich is somewhat more clere in other termes, in this ch. v. 11. by a thousand tvvo hundred ninetie dayes; & v. 12. a thousand three hundred thirtie dayes, & *Apoc.* 11. v. 3. Two witnesses shal prophecie (against Antichrist) a thousand two hundred sixtie dayes: *Apoc* 12. v. 6. The Church shal be fedde in the wildernes, the same number of dayes 1260. But most clerly *Apoc.* 11. v. 2. & *Apo.* 13. v. 5. this great persecution shal indure 42. *monethes*, that is, three yeares & a half.

Antichrists persecution shal not be long. Ancient fathers vnderstand this terme to be three yeares and a halfe. Agreably to other scriptures.

S *Iren li.* 5. *cont. heref.* S. *Ierom* S. *Theod. in hun lo.* S. *Aug. li.* 20. *c.* 23. *cuit.* S. *Prim.* S. *Beda.* *&c.*

Hitherto vve read Daniel in the Hebrevv volume. That vvhich folovveth euen to the end of the booke, is translated out of Theodotions Edition.

CHAP. XIII.

Two old iudges ouercomen with carnal concupiscence, tempt chaste Susanna: 22. who constantly resisting, 27. is by them falsly accused, 41. & condemned of adultrie. 45. Daniel conuinceth them of false testimonie, 60. and they are punished with death.

The 3. part. Other histories not novv extant in Hebrevv.

1 AND there was a man dwelling in Babylon, and this name
2 Ioakim: † & he tooke a wife named Susanna, the daugh-
3 ter of Helcias exceding fayre, and fearing God. † For her parents being iust, instructed their daughter according to the
4 law of Moyses. † And Ioakim was very rich, and he had an orchard nere vnto his house: and to him the Iewes resorted
5 together, because he was the more honorable of al. † And there were *b* two ancients appointed iudges in that yeare, of whom our Lord spake: That iniquities came out of Babylon
6 from the seniour iudges, that semed to rule the people. † These frequented the house of Ioakim, and al that had iudgements
7 came to them. † And when the people returned at noone, Susanna went in, and walked in her husbands orchard.
8 † and the ancients saw her dayly going in, and walking: and

a S. Athanasius *in Synopsi*, reciteth this historie in the beginning of Daniel. And S. *Aug. ser.* 242. *de tem.* supposeth that Daniel about the age of tvvelue yeares indued vvith the spirit of prophecie discouered the malicious falshood of them, that accused Susanna.

b In the transmigration vvhich vvas made in the third yeare of Ioakim king of Iuda, the Iewes were better entreated, and had their ovvne iudicial tribunal, & other priuiledgies, vntil the captiuitie, vvhich happened about 19. yeares after, in the eleuenth yeare of Sedecias At which time they were brought into much more bondage.

they were inflamed to the concupiscence of her : † and they 9
subuerted their sense, and declined their eyes that they would
not see heauen, nor remember iust iudgements. † They were 10
both therfore wounded with the loue of her, neither did they
shew their griefe one to the other : † for they were ashamed 11
to shew one an other their concupiscence, being desirous to
lie with her: † and they watched euerie day carefully to see 12
her. And one sayd to the other : † Let vs goe home, because it 13
is the houre of dinner. And going forth they departed one
from an other. † And when they were returned, they came 14
into one place : and asking of each other the cause, they con-
fessed their concupiscence : and then in commune they ap-
poynted a time, when they might fynd her alone. † And it 15
came to passe, when they obserued a fitte day, she went in on
a time as yesterday and the day before, with two maydes onlie,
& would be washed in the orchard : for it was an hote season.
† And there was none there, but the two ancients hid, & be- 16
holding her. † She therfore sayd to the maydes: Fetch me oile, 17
and washing balles, and shut the doores of the orchard, that I
may be washed. † And they did as she had commanded : and 18
they shut the doores of the orchard, and went out by a backe
doore to fetch the thing that she had commanded. and they
knew not that the ancients were hid within. † But when the 19
maydes were gone forth, the two ancients arose, and ranne to
her, and sayd : † Loe the doores of the orchard be shut, and no 20
bodie seeth vs, and we are in the concupiscence of thee:
wherfore consent to vs, and lie with vs. † and if thou wilt not, 21
we wil geue testimonie against thee, that there was a yong
man with thee, and for this cause thou didst send out thy may-
des from thee. † Susanna sighed, and sayd: Perplexities are to 22
me on euerie side: for if I shal doe this, it is death to me : and if
I doe it not, I shal not escape your handes. † But it is better for 23
me without the act to fal into your handes, then to sinne in
the sight of our Lord. † And Susanna cried out with a lowd 24
voice : but the ancients also cried out against her. † And one 25
ranne to the doore of the orchard, and opened it. † when the 26
seruants therfore of the house had heard the crie in the or-
chard, they rushed in by the backe doore, to see what it was.
† And after the ancients spake, the seruants were ashamed ex- 27
cedingly : because neuer had there bene such a word sayd of
Susanna. And the morow came. † And when the people was 28
come

come to Ioakim her husband, the two ancients also came ful of vniust cogitation against Susanna, to put her to death.

29 † And they sayd *c* before the people: Send to Susanna daughter of Helcias the wife of Ioakim. And forthwith they sent.
30 † And she came with her parents, and children, and al her
31 kinne. † Moreouer Susanna was exceding delicate, and beau-
32 tiful of face. † But those wicked men commanded that she should be vncouered (for she whas couered) that so at least
33 they might be satisfied with her beautie. † Her frendes ther-
34 fore wept, & al that had knowne her. † But the two ancients rysing vp in the middes of the people, layd their handes vpon
35 her head. † Who weeping looked vp to heauen, for her hart had
36 confidence in our Lord. † And the ancients sayd: When we walked alone in the orchard, this woman came in with two maydes, & shut the doores of the orchard: and she sent away
37 the maydes from her. † And a yongman that was hid came
38 to her, and lay with her. † But we being in a corner of the orchard, seeing the iniquitie, ranne to them, and saw them lie
39 together. † And him in deed we could not take, because he was stronger then we, and opening the doores he lept out:
40 † but her when we apprehended, we asked what yongman it was, and she would not tel vs, of this thing we are wit-
41 nesses. † The multitude beleued them as the ancients and the iudges of the people, and *d* they condemned her to death.
42 But Susanna cried out with a lowd voice, and sayd: Eternal God, which art the knower of hidden things before they
43 come to passe, † thou knowest that they haue borne false witnes against me: and loe I dye, wheras I haue done none of these thinges, which these men haue maliciously forged a-
44 gainst me. † And our Lord heard her voice. † and when she
45 was led to death, our Lord *e* raysed vp the holie spirit of a
46 yong boy, whose name was Daniel: † and he cried out with a lowd voice: *f* I am cleane from the bloud of this woman.
47 † And al the people turning to him, sayd: What is this word,
48 that thou hast spoken? † Who when he stood in the middes of them, sayd: So folish ye children of Israel, not iudgeing, nor discerning that which is the truth, haue you condemned
49 the daughter of Israel? † Returne ye to iudgement, because
50 they haue spoken false testimonie against her. † The people therfore returned with speede, and the ancients sayd to him: Come, and sitte in the middes of vs, and tel vs: because God

c For more colour of iust proceding, these vvicked men gaue their false testimonie, & sentence before the people.

d The people gaue their opinions that she deserued death, but the false Iudges gaue sentence. For so the forme of the lavv required. vvhich they pretended to fulfil. *Leu.* 20. *Deut.* 22.

e Daniel by the gift of prophecie savv & declared that she vvas innocent.

f VVheras therfore the people had consented to her death, he denied his consent, & vndertooke to conuince the false vvitnesses: as he did. *v.* 54. & 58.

hath geuen thee the honour of old age. † And Daniel sayd to 51
the people: Separate them far one from an other, and I wil
discouer them. † When they were therfore diuided one from 52
the other, he called one of them, and said to him: O thou
inueterated of euil dayes, now are thy sinnes come, which
thou didst committe before: iudging vniust iudgements, op- 53 *Iere. 22. v. 3.*
pressing innocents, and dismissing offenders, our Lord saying:
The innocent and the iust thou shalt not kil. † Now then if 54 *Exo. 23. v. 7.*
thou sawest her, tel vnder what tree thou sawest them tal-
king together. Who sayd: Vnder a schine tree. † And Daniel 55
sayd: Wel hast thou lyed agaynst thine owne head: for behold
the Angel of God taking the sentence of him, shal cut thee in
the middes. † And remouing him away, he commanded that 56
the other should come, and he sayd to him: Seede of Chanaan,
and not of Iuda, beautie hath deceiued thee, and concupis-
cence hath subuerted thy hart: † so did you to the daughters 57
of Israel, and they fearing spake to you: but the daughter of
Iuda did not abide your iniquitie. † Now therfore tel me, vn- 58
der what tree thou tookest them speaking one to an other.
Who said: Vnder a prine tree. † And Daniel said to him: Wel hast 59
thou also lyed against thine owne head: for the Angel of our
Lord tarieth, hauing a sword, that he may cut thee in the mid-
des, and kil you. † Therfore al the assemblie cried out with a 60
lowd voice, and they blessed God, which saueth them that
hope in him. † And they rose vp against the two elders (for 61
Daniel had conuinced them by their owne mouth to haue ge-
uen false testimonie) and they did to them as they had dealt
naughtely against their neighbour, † to doe according to the 62
law of Moyses: & they killed them, and innocent bloud was *Deut. 19. v. 19.*
saued in that day. † But Helcias, and his wyfe praysed God, for 63
their daughter Susanna, with Ioakim her husband, and al her
kinne, because there was no vnhoneſt thing found in her.
† And *g* Daniel became great in the sight of the people 64
from that day, & thence forward. † *h* And king Astyages was 65
layd to his fathers, & Cyrus the Persian receiued his kingdom.

g By this first prophetical act, Daniel begane vvorthely to be esteemed.

h This last verse, of Astyages otherwise called Darius, and of Cyrus succeeding him, perteyneth to the ninth chapter. And here mention is made of them to signifie that Daniel beginning to prophecie in his childhood, continued euen to old age. For betvven this historie of Susanna & the death of Darius vvere about nintie yeares.

CHAP. XIIII.

Daniel detecteth the fraud of Bels priestes: who pretend that Bel eateth much meate: 21. for which they are slaine, and the idol destroyed. 22. Likewise he destroyeth a dragon, which the Babylonians held for a god. 27. He is cast into the lake of seuen lions. 32. whither Habacuc miraculously bringeth him meate: 39. the lions hurt him not: & his accusers are deuoured.

CHAP.

1 AND Daniel was *a* the kings gheſt, and honoured aboue
2 al his freindes. † There was alſo an idol among the Baby-
lonians named Bel: and there were beſtowed on him euerie
day of floure twelue * artabaes, and fourtie sheepe, and of
3 wine ſix great pottes. † The king alſo did worshipe him, and
went euery day to adore him: But *b* Daniel adored his God.
4 & the king ſayd to him: Why doſt thou not adore Bel. † Who
anſwering, ſayd to him: Becauſe I worshipe not idols made
with hand, but the liuing God, that created heauen, and earth,
5 and hath powre ouer al flesh. † And the king ſayd to him:
Doeth not Bel ſeme vnto thee to be a liuing God? Seeſt thou
6 not how much he eateth and drinketh euerie day? † And
Daniel ſmiling ſayd: Be not deceiued ô king. For this ſame is
within of clay, and without of braſſe, neither hath he eaten at
7 any time. † And the king being wrath called his prieſts, & ſayd
to them: Vnleſſe you tel me, who it is that eateth theſe expen-
8 ſes, you shal dye. † But if you shew, that Bel eateth theſe things
Daniel shal dye, becauſe he hath blaſphemed againſt Bel. And
Daniel ſayd to the king: Be it done according to thy woord.
9 † And the prieſts of Bel were ſeuentie, beſide their wiues, and
litle ones, & children. And the king came with Daniel into the
10 temple of Bel. † And the prieſtes of Bel ſayd: Behold we goe
forth: & thou ô king ſet the meates, & mingle the wine, & shut
11 the doore, & ſeale it with thy ring: † and when thou shalt come
in the morning, vnles thou finde al eaten of Bel, dying we wil
12 dye, or Daniel that hath lyed againſt vs. † And they contemned,
becauſe they had made vnder the table a ſecrete entrance, & by
13 it they came in alwayes, and deuoured thoſe thinges. † It
came to paſſe therfore after they were gone out, the king ſet
the meates before Bel: & Daniel commanded his ſeruants, and
they brought ashes, and he ſifted them ouer al the temple be-
fore the king: and going forth they shut the doore, and ſealing
14 it with the kings ring, they departed. † But the prieſtes went
in by night, according to their cuſtome, and their wiues, and
15 their children: and they did eate, and drinke al. † And the king
16 aroſe in the firſt breake of day, and Daniel with him. † And
the king ſayd: Are the ſeales ſafe, Daniel? Who anſwered: Safe
17 ô king. † And forthwith when he had opened the doore, the
king looking on the table, cried out with a lowd voice: Great
18 art thou ô Bel, and there is not any deceite with thee. † And
Daniel laughed: and he held the king that he should not goe
in: and

Gen. 10. v. 10. * amphoræ.

a It ſemeth moſt probable that this king vvas Euilmerodach, who fauoured the Ievves, & deliuered Iechonias (otherwiſe called Ioachin) out of priſon. 4. Reg. 25. v. 27.

b VVhich ſuppoſed, Daniel vvas novv about the age of 55. yeares. For being caried into Babylon at the age of tenne yeares, vvas there 8. yeares before Ioachin, who was there 37. yeares before he vvas deliuered from priſon, vvhich make in al. 55.

in: and he sayd: Behold the pauement, marke whose steppes
these are.† And the king sayd: I see the steppes of men, & we- 19
men, and of infantes. And the king was angrie.† Then appre- 20
hended he the priests,& their wiues,& their children: and they
shewed him secrete litle doores by which they came in,& con-
sumed the thinges that were on the table.† The king therfore 21
slewe them,& he deliuered Bel into the powre of Daniel: who
ouerthrewe him,& his temple. † And *c* there was a great dra- 22
gon in that place, & the Babylonians worshipped him. † And 23
the king sayd to Daniel: Loe now thou canst not say, that this
same is not a liuing god:adore him therfore.† And Daniel sayd: 24
The Lord my God I doe adore: because he is the liuing God:
† but thou ô king geue me licence,and I wil kil the Dragon 25
without sword and clubbe. And the king sayd: I geue thee li-
cence. † Daniel therfore tooke pitch, & fatte, and heares, and 26
sod them together: & he made lumpes,and gaue into the Dra-
gons mouth, & the Dragon burst in sunder. And he sayd: Loe
whom you worshipped. † Which when the Babylonians had 27
heard, they were wrath excedingly: and being gathered toge-
ther against the king,they said: The king is become a Iewe. Bel
he hath destroyed,the Dragon he hath killed, & he hath slaine
the priests.† And they sayd when they were come to the king: 28
Deliuer vs Daniel,otherwise we wil kil thee,& thy house.†The 29
king therfore saw that they presséd vpon him vehemently:and
compelled by necessity he deliuered Daniel to them.†Who cast 30
him into the lake of lions,and he was there six dayes. † More- 31
ouer in the lake were seuen lions,& there were geuen to them
two bodies euerie day,& two sheepe:and they were not geuen
vnto them, that they might deuoure Daniel. † And there was 32
d Habacuc a prophete in Iewrie,& he had boyled broth,& had
broken bread in a bowle: and he went into the field,to carie it
to the reapers. † And the Angel of our Lord sayd to Habacuc: 33
Carie the dinner which thou hast,into Babylon to Daniel,who
is in the lake of lions. † And Habacuc sayd: Lord, Babylon I 34
haue not sene, and the lake I know not. † And the Angel of 35
our Lord tooke him by the toppe of his head, and caried him
by the heare of his head,& put him into Babylon ouer the lake
in the force of his spirit. † And Habacuc cried, saying: Daniel, 36
take the dinner that God hath sent to thee. † And Daniel sayd: 37
Thou hast remembred me ô God, and hast not forsaken them
that loue thee. † And Daniel rysing vp did eate. Moreouer the 38

Angel

c Not only the Babylonians as is manifest in manie places, but also the Romanes and most nations worshipped Bel for a great god: But it is more wonderful that both the Chaldees and the Romans otherwise most wise worshiped a serpent, or dragon, a beast naturally most hating men, & most abhorred by al men, The cause of this blindnes can be no other but Gods iust punishment suffering them for their abominable pride, and other sinnes to fal into so sotish conceites as to thinke, that serpentes could either greatly benefite them, or by such worshippe be appeased, and cease from annoying them, As Valerius vvriteth *li.* 1. *c.* 8. S. Augustin also *li.* 14 *c.* 11. *ciuit.* & manie others testifie the same.

Angel of our Lord restored Habacuc forthwith in his place.

39 † The king therfore came the seuenth day to lament Daniel:
and he came to the lake, and looked in, and behold Daniel
40 sitting in the middes of the lions. † And the king cried out
with a lowd voice, saying: Great art thou ô Lord the God of
41 Daniel. And he drew him out of the lake of lions. † But those
that had bene the cause of his perdition, he cast into the lake,
42 and they were deuoured in a moment before him. † Then the
king sayd: Let al inhabitants in the whole earth feare the God
of Daniel: because he is the Sauiour, doing signes, & meruels
in the earth: who hath deliuered Daniel out of the lions denne.

d Although about. 20. yeares before, there vvas no propher in Iurie (ch. 3. v. 38.) yet no vv this Habacuc vvas indued vvith the spirit of prophecie. As for Habacuc, the eighe in order of the lesse prophetes, he prophecied before the captiuitie: yea before the Chaldees became a Monarchie. As appeareth. *Hab.* 1. 7. 6.

THE ARGVMENT OF THE TWELVE LESSE PROPHECIES.

S. Iero. Prologo. li. Reg. S. Aug. li. c. 18. c. 29. ciuit. Theod. Isidorus.

VVHy Isai, Ieremie, Ezechiel, *and* Daniel *are called the foure greater Prophetes, and these twelue the lesse: there semeth no other certaine and proper reason, but because they writte more largely, and these more brifely. For otherwise without essential difference, al the sixtene, as also Baruch (whose booke is inserted with Ieremies) and Moyses, Samuel, the Royal Psalmist Dauid, Nathan, Elias, Elizeus, Esdras, Nehemias, and manie others, some writing bookes, some not, were absolutly true Prophetes of God, indued with the holie spirite of prophecie; had the like reuelations, with the same assurance of truth, in great part of the same Mysteries, as wel perteyning to the old Testament, as to the New. And so these twelue,* contracted into the straitnes of one volume (*sayth S. Ierom*) *multò aliud, quam sonant in litera, præfigurant.* Prefigurate a farre other thing, then they sound in the letter. *Signifying, as he elswhere explicateth, that they do foreshew manie important thinges, not only perteyning to the Iewes, and some other peoples of those former times, but also of al nations to be conuerted to Christ. They were not al at one time: but* Osee, Ioel, Amos, Abdias, Ionas, *and* Micheas, *prophecied before the captiuitie of the tenne Tribes.* Nahum, Habacuc, *and* Sophonias, *after that captiuitie, and before the captiuitie of the two Tribes. And the other three* Aggæus, Zacharias, *and* Malachie, *after the relaxation from captiuitie. Neither did they al prophecie in the same places: nor concerning the same people; and so haue their particular arguments, as we shal briefly note of euerie one, as they folow in order.*

Epist. ad Paulin.

In Osee. 1.

Foure are called the greater prophetes, and twelue the lesse.

Al these and manie others vvere as properly prophetes as the chiefest.

Of these 12. six prophecied before the captiuitie of the 10. tribes.

Other three also before the captiuitie of the two tribes & three after the relaxation.

Here vve may note for instruction of the vulgar reader, that the Propheters commonly vse one of these names, when they direct their speach of the

Special names signifying the kingdom of two tribes.

kingdom of two Tribes. { Iuda, Beniamin, Ierusalem, or The house of Dauid.

Because *Iuda* vvas the chiefe, and most vvorthie tribe. *Beniamin* the other only tribe (besides Leui) that ioyned vvith Iuda. *Ierusalem* the Metropolitan and Royal citie, vvhere both the Temple, and Kinges palace vvere situated. *The House of Dauid* is the familie, vvherof succeded al the kinges of that kingdom, so long as it stood; and of vvhich some remayned in more estimation then anie other euen to Christ.

Likevvise they vse some of these other names, vvhen they speake of the

Others signifying the tenne tribes.

kingdom of tenne Tribes. { Ephraim, Ioseph, Samaria, Iezrahel, Bethel, or Berhauen.

For that their first king Ieroboam vvas of the tribe *of Ephraim*, and so descended from *Ioseph*; *Samaria*, and *Iezrahel* vvere the chifest cities of that kingdom; *Bethel* vvas one of the places (Dan the other) vvhere Ieroboam set vp the tvvo calues. VVhich place vvas othervvise, & more truly called *Bethauen*, the house of the idol, or of vanitie, or iniquitie. The names also of *Israel* and *Iacob*, were more commonly vsed for the tenne tribes; who being more in number vsurped, and appropriated to themselues the names of their general Progenitor, and Patriarch. Yet sometimes these names importe al the tvvelue tribes, including also Leui. And sometimes, especially after the captiuitie of the tenne tribes, these names signifie the tvvo tribes only: vvhich more imitated Iacobs steppes and vertues, then the tenne.

Israel and Iacob ambiguously signifie both kingdomes.

THE PROPHECIE OF OSEE.

Osee of the tribe of Issachar prophecieth the captiuitie of both kingdoms.

OSEE *borne* in Belomoth (*as writeth S. Epiphanius*) of the tribe of Issachar, *propheeied* in the reigne of Ozias (*otherwise called Azarias*) Ioathan, Achaz, Ezechias, *kinges of Iuda, and of* Ieroboam *the sonne of Ioas king of Israel; and of the residue of the kinges of Israel, euen to their captiuitie, which happened in the sixth yeare of Ezechias king of Iuda. This Prophet* taking *by Gods commandment* a fornicatrixe to wife, *and* hauing children *that became also* fornicators *by these figures, and by* a widow long expecting an other husband, *and the like parables, and other preaching, admonisheth both the kingdomes of Israel and Iuda, that for their obstinacie in sinnes, they shal fal, first the one and afterwardes the other, into miserable captiuitie. Exhorteth them to repentance; foresheweth their release; & the coming of Christ our Redemer, with abundance of grace, and benefites to al nations.* *de vita & interitu prophetar.* 4 *Reg.* 17. S. Iero. *Ep. ad Paulin.*

Their relaxation. And coming of Christ.

CHAP.

CHAP. I.

In signification of the peoples idolatrie, the prophet marieth a fornicatrix: 4. *by his childrens names foresheweth their great, and long captiuitie:* 11. *And afterwards their redemption together with al nations.*

1 THE word of our Lord, that was made to Osee the sonne of Beeri, in the dayes of Ozias, Ioathan, Achaz, Ezechias kinges of Iuda, and in the dayes *a* of Ieroboam the sonne of Ioas king of Israel.

2 † The beginning to our Lord of speaking in Osee: and our Lord sayd to Osee: Goe, take thee a wife *b* of fornications, and * make children *c* of fornications: because the land fornicating

3 shal fornicate from the Lord. † And he went, and tooke Gomer the daughter of Debelaim: and she conceiued, and

4 bare him a sonne. † And our Lord sayd to him: Cal his name Iezrahel: because yet a litle while, & I wil visite the bloud *d* of Iezrahel vpon the house of Iehu, and I wil make the kingdom

5 of the house of Israel to cease. † And in that day I wil breake

6 the bow of Israel in the valley of Iezrahel. † And she conceiued yet agayne, and bare a daughter, & he sayd to him: Cal her name, Without mercie: because I wil adde no more to haue mercie on the house of Israel, but with obliuion I wil forget

7 them. † And I wil haue mercie on the house of Iuda, and wil saue them in the Lord their God: & I wil not saue them in bow

8 and sword, and in battel, and in horses, & in horsemen. † And she weyned her that was, Without mercie. And she conceiued, and bare a sonne. † And he sayd: Cal his name, Not my

9 people: because you not my people, and I wil not be yours.

10 † And the number of the children of Israel shal be as the sand of the sea, that is without measure, and shal not be numbered. And it shal be in place where it shal be sayd to them: Not my people you: it shal be sayd to them: *e* Children of the liuing

11 God. † And the children of Iuda, and the children of Israel shal be gathered together: and they shal set to themselues, *f* one head, and shal ascend out of the earth: because great is the day of Iezrahel.

begette.

4. Reg. 19.

a This Ieroboam king of Israel died 26. yeares before Ozias: wherby appeareth that Osee propheciedbefore Isaie: vvho begane nerer the end of Ozias reigne. *Isa. 6.*

b Take a vvoman that hath bene a fornicatrixe:

c and begette children, vvhich vvil also be fornicators.

d The issue of Iehu now reigning, solicited the 10. tribes called *Iezrahel* to idolatrie, vvhich God here sayth he vvil reuenge.

e Amongst manie sinners, some are the elected children of God, vvhom he vvil cal to grace & repentance.

f Al the faithful haue one head our Saniour Christ.

CHAP. II.

He admonisheth the two tribes of their sinnes, threatning their captiuitie in Babylon. 1. *Sheweth the abundance of grace in the Church of Christ, and multitude of nations to be conuerted.*

a Ye people of Iuda disdaine not to cal the tenne tribes & the Gentiles your brethren and sisters. For God wil make them also his people. as appeareth in the Gospel, more of the tenne tribes then of the other kingdom beleued in Christ: and afterwards more of the Gentiles, then of the Iewes.

b God vvil not vvithdraw his punishments til the sinners be penitent.

c Gods mercie preuenteth by his grace offered to sinners that they may cõuert to him if they vvil.

SAY *a* ye to your bretheren: My people: & to your sister, She that hath obteyned mercie. † Iudge your mother, iudge ye: because she not my wife, and I not her husband. Let her take away her fornications from her face, and her adulteries from the middes of her brests. † Lest perhaps I strippe her naked, and set her according to the day of her natiuitie: and I wil lay her as a wildernes, and wil set her as a land vnpassible, and wil kil her with drought. † And *b* I wil not haue mercie on her children: because they are the children of fornications. †because their mother hath fornicated, she is confounded that conceiued them: because she sayd: I wil goe after my louers, that geue me my breads, and my waters, my wool, & my flaxe, mine oile, and my drinke. † For this behold I wil hedge thy way with thornes, and I wil hedge it with a wal, and she shal not finde her pathes. † And she shal folow her louers, & shal not ouertake them: and she shal seeke them, and shal not find, and she shal say: I wil goe, and wil returne to my former husband: because it was wel with me then, more then now. † And she did not know that I gaue her corne, and wine, and oile, and multiplied siluer vnto her, & gold, which they haue made to Baal. † Therfore wil I returne, and wil take my corne in his time, and my wine in his time, and I wil deliuer my wool, and my flaxe, which couered her ignominie. † And now I wil reuele her follie in the eyes of her louers: and there shal not a man deliuer her out of my hand: † and I wil make al her ioy to cease, her solemnitie, her newmoone, her sabbath, & al her festiual times. † And I wil destroy her vine, & her figtree: of which she said: These are my rewardes, which my louers haue geuen me: and I wil lay her as a forrest, & the beast of the filde shal eate her. † And I wil visite vpon her the dayes of Baalim, to whom she burnt incense, & was adorned with her earlet, and with her tabler, and went after her louers, & forgot me, sayth our Lord. † *c* For this, loe I wil allure her, & wil leade her into the wildernes: & I wil speake to her hart. † And I wil geue her dressers of vines out of the same place, and the vale of Achor to open hope: and she shal sing there according to the dayes of her youth, and according to the dayes of her ascending out of the Land of Ægypt. † And it shal be in that day, saith our Lord: She shal cal me: My husband, and she shal cal me no more, Baalim. † And I wil take away the names of Baalim out of her mouth, and she shal no more remember their name.

† And

18 † And I wil make with them a league in that day, with the beast of the filde, and with the foule of the heauen, and with that, which creepeth on the earth: and bow, and sword, and battel I wil destroy out of the earth: and I wil make them sleepe con-
19 fidently. † And I wil despouse thee to me for euer: and I wil despouse thee to me in iustice, and iudgement, and in mercie,
20 and in commiserations. † And I wil despouse thee to me in
21 faith: and thou shalt know that I am the Lord. † And it shal be in that day: I wil heare, sayth our Lord, I wil heare the hea-
22 uens, and they shal heare the earth. † And the earth shal heare wheate, and wine, and oile: and these shal heare Iezrahel.
23 † And I wil sow her vnto me into the earth, and *d* I wil haue
24 mercie on her, that was Without mercie. † And I wil say to Not my people: My people art thou: and it shal say: Thou art my God.

d The Apostles S. Paul, Rom. 9. v. 25. and S. Peter. ep. 1. c. 2. v. 10. expound this place of the conuersion of Gentiles to Christ.

CHAP. III.

The prophet is commanded againe to loue an aduoutresse: 3. whom he maketh long to expect her husband: to signifie Gods loue to the Synagogue: 4. and the Iewes state in the new testament. 5. who at last shal be conuerted to Christ.

1 AND our Lord sayd to me: Yet againe goe, loue a woman beloued of her frend, and an aduoutresse; *a* as our Lord loueth the children of Israel, and they haue respect to strange
2 goddes, and loue the kernels of grapes. † And I * digged her vnto me for *b* fiftene peeces of siluer, and for a core of barley,
3 and for halfe a core of barley. † And I sayd to her: Thou shalt expect me manie dayes: thou shalt not fornicate, & thou shalt
4 be no mans: but I also wil expect thee. † Because manie dayes shal the children of Israel sit without king, & without prince, and without sacrifice, and without altar, and without ephod,
5 and without *c* theraphim. † And after this the children of Israel shal returne, & shal seeke the Lord their God, and Dauid their king: and they shal dread at the Lord, and at his goodnes in the last dayes.

* bought.

a Notwithstanding sinners forsake God, yet he offereth them newv grace, neuer hating the persons but their sinnes.

b The Iewes not beleeuing in Christ, but expecting his coming, and in the meane time abstayning from seruice of idols, receiue of God temporal poore meanes to liue, not 30. *peeces of siluer, & three cores of wheat*, that is, beleeuing in the B. Trinitie, & keeping the tenne commandments, they might possesse life euerlasting, but halfe so much, neither wheate but barley, til nere the end of the world: when they shal be conuerted to Christ. *c* Theraphim signifying images good or bad, being here ioyned with *king, prince, sacrifice, altar, & ephod*, must nedes signifie lawful images, such as were religiously vsed in the temple of God. 3. Reg. 7. v. 36.

CHAP. IIII.

Diuers great sinnes of both kingdomes, 3. are the cause of great punishments threatned, 15. yet the sinnes of Iuda are lesse excusable, because they haue more meanes to serue God.

HEARE the word of our Lord ye *a* children of Israel, be- 1
cause there is iudgement to our Lord with the inhabitants of the land: for there is no truth, and there is no mercie, and there is *b* no knowlege of God in the land. † Cursing, and 2
lying, and manslaughter, and theft, and aduoutrie haue ouerflowed, and bloud hath touched bloud. † For this shal the land 3
moorne, and euerie one shal be weakened that dwelleth in it, in the beast of the filde, and in the foule of the heauen: yea and the fishes of the sea shal be gathered together. † But yet 4
let not euerie man iudge: and let not a man be rebuked: for thy people are as those, that gayneſay the priest. † And thou 5
shalt fal to day, and the prophete also shal fal with thee: in the night I made thy mother hold her peace. † My people haue 6
held their peace, because they had not knowlege: because thou hast repelled knowlege, I wil repel thee, *c* that thou doe not the function of priesthood vnto me: and thou hast forgotten the law of thy God, I also wil forget thy children. † Ac- 7
cording to the multitude of them so haue they sinned to me: their glorie I wil change into ignominie. † They shal eate *d* the 8
sinnes of my people, and at their iniquitie shal lift vp their soules. † And as the people, so shal the priest be: & I wil visite 9
their wayes vpon them, and their cogitations I wil render to them. † And they shal eate and shal not be filled: they haue 10
fornicated, and haue not ceased: because they haue forsaken our Lord in not obseruing. † Fornication, and wine, and 11
drunkenes take away the hart. † My people hath asked in 12
their wood, and their staffe hath declared vnto them: for *e* the spirit of fornications hath deceiued them, and they haue fornicated from their God. † Vpon the heads of mountaines they 13
did sacrifice, and vpon litle hilles they burnt incense: vnder the oke, and the poplartree, and the terebinth, because the shadow therof was good: therfore shal your daughters fornicate, and your spouses shal be aduoutresses. † I wil not visite 14
vpon your daughters when they shal fornicate, and vpon your spouses when they shal commit aduoutrie: because they themselues conuerst with harlots, and with the effeminate they did sacrifice,

a Children of Israel importe the vvhole people of the tenne, & tvvo tribes, so he speaketh to al til. v. 15.

b Knovvlege of God includeth the keping of his cõmandments *For he that saith; he knovveth God, and kepeth not his commandments, is a lyer.* 1. Ioan. 2. v. 4.

c Function of priests vvhich is properly sacrifice, being taken away, al spiritual offices decay therwith.

d The hostes offered for sinnes.

e Certaine sinnes more then others do obscure mans vnderstanding, but spiritual fornication blindeth the hart aboue al other vices.

sacrifice, and the people not vnderstanding shal be beaten.
15 † If thou fornicate *f* ô Israel, at the least let not Iuda offend: and enter ye not into Galgal, and goe not vp into Bethauen,
16 neither sweare ye: Our Lord liueth. † Because Israel hath declined as a wanton cow: now wil our Lord feede them, as a
17 lambe in latitude. † Ephraim is partaker of idols, let him a-
18 lone. † Their banket is separated, with fornication they haue fornicated: the protectours therof loued to bring ignominie.
19 † The spirit hath bound him in his winges, and they shal be confounded at their sacrifices.

f It was a greater sinne in the kingdom of Iuda to commit idolatrie, vvhere they had the publique true seruice of God in the temple, then in Israel vvhere Ieroboam had set vp calues, and forbid the people from going to Ierusalem.

CHAP. V.

The prophet reprehendeth the priestes, and princes of both kingdomes, for drawing the people to idolatrie. 8. *denouncing captiuitie for the same.*

1 HEARE ye this :: ô priestes, and attend ye house of Israel, and you the kinges house harken: because there is iudgement for you, because you are become a snare to speculation,
2 and a nette spred vpon Thabor. † And victims you haue declined into the depth: and I the teacher of them al.
3 † I know Ephraim, and Israel is not hid from me: because now hath
4 Ephraim fornicated, Israel is contaminated. † They wil not geue their cogitations to returne to their God: because the spirit of fornications is in the middes of them, and they haue
5 not knowen the Lord. † And the arrogancie of Israel shal answere in his face: and Israel, and Ephraim shal fal in their ini-
6 quitie, Iudas also shal fal with them. † In their flockes, and in their heardes they shal goe to seeke the Lord, and shal not
7 finde: he is taken away from them. † They haue preuaricated against the Lord, because they haue begotten strange children: now shal a moneth deuoure them with their partes.
8 †:: Sound with the trumpet in Gabaa, and with the shaulme in Rama: howle ye in Bethauen, behind thy backe ô Beniamin
9 † Ephraim shal be in desolation in the day of correction: in
10 the tribes of Israel I haue shewed faith. † The princes of Iuda are become as they that take the bound: I wil power out my
11 wrath as water vpon them. † Ephraim is suffering calumnie, broken in iudgement: because he began to goe after filthines.
12 † And I as it were a mothe to Ephraim: and as the rotte to the
13 house of Iuda. † And Ephraim saw his sicknes, and Iuda his band: and Ephraim went to Assur, and sent to the king reuenger: and he shal not be able to heale you, neither shal he be able

:: There were no true priests in the tenne tribes (3. Reg. 12.) but he calleth them by the title which they vsurped falsly pretending to do the offices of right Priestes.

:: The captiuitie is here described not only in bare vvordes but as in fact it shal happen vvith tumultes of vvare sounding of trumpets, crying, hovvling &c.

able to loose the band from you. † Because I as it were a lio- 14
nesse to Ephraim, and as a lions whelpe to the house of Iuda:
I, I wil take, and goe: I wil take away, and there is none that
can deliuer. † Going I wil returne to my place: vntil you fayle 15
and seeke my face.

CHAP. VI.

By afflictions the people wil returne to God, and hope in Christ to come. 4. both the kingdomes sinning (6. and thincking to be spared for their sacrifices, neglecting workes of mercie) 7. shal be punished. 11. but at last deliuered from captiuitie.

IN their tribulation early they wil rise vp to me: Come, and 1
let vs returne to our Lord. † Because he *a* hath wounded, 2
and wil heale vs: he wil strike, and wil cure vs. † He wil reuiue 3
vs after two dayes: in *b* the third day he wil raise vs vp, and we
shal liue in his sight. We shal know, and we shal folow, that
we may know our Lord. As the morning light, is his coming
forth prepared, and he wil come to vs as a shower timely, and
late to the earth. † What shal I do to thee Ephraim? what shal 4
I doe to thee Iuda? your mercie as a morning clowd, and as
the dew passing away in the morning. † For this haue I hewed 5
in prophets, I haue killed them in the wordes of my mouth:
and thy iudgements shal come forth as the light. † Because I 6
would mercie, & not sacrifice: and the knowlege of God more
then holocausts. † But they as Adam haue trangressed the co- 7
uenant, there haue they preuaricated against me. † Galaad a 8
citie of them that worke idol, supplanted with bloud. † And 9
as it were the iawes of men that are robbers, partaker with
the priests, of them that in the way kil those that passe out of
Sichem: because they haue wrought wickednes. † In the 10
house of Israel I saw an horrible thing: there the fornications
of Ephraim: Israel is contaminated. † Yea and thou Iuda put 11
thee an hatueft, when I shal conuert the captiuitie of my
people.

a God vvho punisheth, is alvvayes readie to heale sinners, if they vvil repent.

b S Paul (1. Cor. 15. v. 4.) not only teaching Christs Resurrection, but also expresly saying *the third day, according to the Scriptures* semeth to vnderstand this place, vvhere & in no other place, the day is so cerly expressed.

Mat. 9. v. 13.

CHAP. VII.

Since Ieroboam made schisme in religion that kindom hath fallen into manie distresses: 10. and not repenting shal indure more.

WHEN *a* I would heale Israel, the iniquitie of Ephraim 1
was reueled, and the malice of Samaria, because they
haue wrought lying, and the theefe hath entered in spoyling,
the

a God punishing al the Ievves by diuiding their

2 the robber without. † And leſt perhaps they may ſay in their hartes, that I haue remembred al their malice: now haue their owne inuentions compaſſed them, they haue bene done be-
3 fore me. † In their malice they haue reioyced the king: and
4 in their lies the princes. † Al they committing aduourtie, as it were an ouen heated of the baker: the citie was quiet a litle from the comiſtion of leauen, til the whole was leuened.
5 † The day of our king, *b* the princes begane to rage by reaſon
6 of wine: he ſtreched out his hand with the ſcorners. † Becauſe they haue applied their hart as an ouen, when he lay in wayte for them: he ſlept al the night baking them, in the morning
7 himſelf heated as a fire of flame. † Al were heated as an ouen, and haue deuoured their iudges: al their kinges are fallen:
8 there is none amongſt them that crieth vnto me. † Ephraim him ſelf was *c* mingled in the peoples: Ephraim is become as
9 harth-baken-bread, *d* that is not turned. † Strangers haue eaten his ſtrength, and he knew not: yea hore heares alſo were
10 powred out on him, and he was ignorant. † And the pride of Iſrael *e* shal be humbled in his face: neither did they returne to the Lord their God, & they haue not ſought him in al theſe.
11 † And Ephraim is become as a doue ſeduced, not hauing an
12 hart: they inuocated Ægypt, they went to the Aſſyrians. † And when they shal goe forth, I wil ſpred my nette vpon them: as a foule of the heauen wil I plucke them downe, I wil beate
13 them according to the hearing of their aſſemblie. † Wo to them, becauſe they haue reuolted from me: they shal be waſted becauſe they haue preuaricated againſt me: & I redemed them
14 and they haue ſpoken lies againſt me. † And they haue not cried to me in their hart, but they howled in their chambers: vpon wheate and wine they chewed the cudde, they are re-
15 uolted from me. † And I haue taught them, and ſtrengthened
16 their armes: and againſt me they haue thought malice. † They returned, that they might be without yoke: they became as a deceitful bow: their princes shal fal by the ſword, for the furie of their tongue. This is their ſcorning in the Land of Ægypt.

kingdom into two (3 *Reg.* 12.) would haue cured them: but Ieroboam king of the tenne tribes drew al his people into groſſer ſinnes then before: by making a ſchiſme & ſetting vp idols to be adored for God.

b Al the chief men of the tenne tribes conſented to the ſchiſme & idolatrie of their newe king Ieroboam.

c Became like to pagane idolaters:

d and impenitent.

e For al theſe ſinnes they ſhal be ſeuerely puniſhed.

CHAP. VIII.

The Chaldees shal deſtroy the temple. 3. But the tenne tribes shal firſt be caried into captiuitie, 6. for worshiping the image of a calf.

1 IN thy throte let there be a trumpet as an eagle vpon :: the houſe of the Lord: for that they haue trangreſſed my

:: The temple alſo in Ieruſalem (though

not so sowne) shal be destroyed. :: But first the tenne tribes of Israel for their generall idolatrie shal be caried into captivitie by the Assyrians v. 9. & 4. Reg. 17.

couenant, and haue preuaricated my law. † Me they shal inuocate: My God, we :: Israel haue knowen thee. † Israel hath 2
casst away the good thing, the enemie shal persecute him. 3
† They haue reigned, and not of me: they haue bene princes, 4
and I knew not: their siluer, and their gold they made idols to themselues, that they might perish. † Thy calfe is casst of ô Samaria, my furie is wrath against them. How long can they not be clensed? † Because it self also is of Israel: the workman 5
made it, and it is not God: because the calfe of Samaria shal be as spiders webbes. † Because they shal sow winde, and reape 6
a whirlewind: there is no standing stalke in it, the bud shal not yeld meale: and if it doe yeld, strangers shal eate it. † Israel is 7
deuoured: Now is he become in nations as an vncleane vessel. 8
† Because they went vp to Assur, a wilde asse solitarie to himself: Ephraim haue geuen gifts to louers. † Yea and when they 9
shal hyre the nations with reward, now wil I gather them together: and they shal rest a while from the burden of the king, and the princes. † Because Ephraim hath multiplied altars to 10
sinne: altars are made to him vnto sinne. † I wil write to him 11
my manifold lawes, which haue bene accounted as strange. 12
† They shal offer hostes, they shal immolate flesh, and shal 13
eate, and the Lord wil not receiue them: now wil he remember their iniquitie, and wil visite their sinnes: they shal returne into Ægypt. † And Israel hath forgotten his maker, and hath built 14
temples: and :: Iudas hath multiplied fensed cities: and I wil casst fire on his cities, and it shal deuoure the houses therof.

:: The two tribes seing the miseries of the other tenne, vvil not preuent the like by penance, but thinke to escape by fortifying their cities.

CHAP. IX.

The tenne tribes shal suffer famine: 12. *be depriued of their children*: 15
and made captiue.

:: Manie of the kingdom of Israel by reason of famine and other distresses, vvil flee into Ægypt, as both this place, and the same wordes *ch.* 8. *v.* 13. do foreshevv. *S. Ierom. & Theodoret. v.* 6.

BE not glad Israel, reioyce not as the peoples: because thou 1
hast fornicated from thy God, thou hast loued reward aboue al the flores of wheate. † The flore and the wine- 2
presse shal not feede them, and the wine shal lie to them.
† They shal not dwel in the land of our Lord: :: Ephraim is 3
returned into Ægypt, and among the Assyrians he hath eaten the thing polluted. † They shal not offer wine to our Lord, 4
and they shal not please him: their sacrfices as the bread of mourners: al that shal eate it, shal be contaminated: because their bread for their soule, shal not enter into the house of our Lord. † what wil you doe in the solemne day, in the day 5
of the

6 of the festiuitie of our Lord? † For behold they are gone forth
from destruction: Ægypt shal gather them together, Memphis
shal burie them: their siluer to be desyred the nettle shal inhe-
7 rite, the burre in their tabernacles. † The dayes of visitation
are come, the dayes are come of retributions: know :: ô Israel
the foolish prophete, :: the mad spiritual man, for the multitude
8 of thine iniquitie, the multitude also madnes. † The watch-
man of Ephraim with my God: the prophete is made a snare of
ruine vpon al his wayes, madnes in the house of his God.
Iudic.19. 9 † They haue sinned deepely, as in the dayes of Gabaa: he wil
1.Reg.8. 10 remember their iniquitie, and wil visite their sinne. † As gra-
4.Reg.9. pes in the desert I found Israel: as the first fruites of the figtree
in the toppe therof I saw their fathers: but they haue entered
into Beelphegor, and are alienated into confusion, and are
become abominable, as those thinges, which they loued.
11 † Ephraim as a bird hath flowen away, their glorie from birth,
12 and from the wombe, and from conception. † But if they shal
nourish vp their children, I wil make them without children
among men: yea & wo to them, when I shal depart from them.
13 † Ephraim, as I saw, :: was Tyre founded in beautie: and E-
14 phraim shal lead out his children to the murderer. † Geue them
ô Lord, what wilt thou geue to them? Geue them a wombe
15 without children, and drie brests. † Al their wicked in Galgal,
because there I hated them: for the malice of their inentions
I wil cast them forth out of my house: I wil not adde to loue
16 them, al their princes reuolters. † Ephraim is strooken, their
roote is dried vp, they shal yeld no fruite. But and if they shal
haue issue, I wil kil the best beloued things of their wombe.
17 † My God wil cast them away, because they heare him not:
and they shal be vagabunds in the nations.

:: Israel did foolishly propheeie al prosperity to them selues,

:: not inspired by God, but replenished vvith furie of madnes.

:: The kingdom of Israel vvas as proud and insolent as Tyre. Isai. 23. Ezech. 26. 27. & 28.

CHAP. X.

After manie benefites, and aduancement, much affliction shal fal vpon the tenne tribes, for their ingratitude towards God.

1 ISRAEL a vine *a* thicke of branches, the fruite is made equal
to it: according to the multitude of his fruite he hath multi-
plied altars, according to the plentie of his land he hath abun-
2 ded in idols. † Their hart is diuided, now they shal perish: he
3 shal breake their idols, he shal destroy their altars. † Because they
wil now say: We haue no king: for we feare not our Lord: and
4 what shal a king do to vs? † You speake wordes of vnprofitable

:: By how much more & greater benefites Israel receiued of god: so much vvere they more vngratful.

visiõ, and you shal make a couenant: & iudgement shal spring
:: The house of one of their calues which Ieroboam set vp for their God, otherwise called. *Bethel.*
as bitternes vpon the furrowes of the filde. † The kine of :: Bethauen haue the inhabitans of Samaria worshipped: Becaufe his people mourned vpon him, & his temple wardens reioyced vpon him in his glorie, becaufe it departed from him. † For he also was caried vnto Assur, a gift to the king Reuenger: confusion shal take Ephraim, & Israel shal be confunded in his owne wil. † Samaria hath made her king to passe as froth vpon the face of water. † And the excelses of the idol the sinne of Israel shal be destroyed: the burre and the thistle shal grow vp ouer their altars: and they shal say to the mountaines: Couer vs; and to the litle hilles: Fal vpon vs. † From the Dayes :: of Gabaa, Israel hath sinned, there they stood: the battel in Gabaa vpon the children of iniquitie shal not apprehend them. † Accor- 10
ding to my desire I wil chastise them: and the peoples shal be gathered together vpon them, when they shal be chastised for their two inquities. † Ephraim an heifer taught to loue 11
threshing, and I haue passed ouer the beautie of her necke: I wil ascend vpon Ephraim, Iudas shal plough, Iacob shal breake the furrowes to him self. † Sow to your selues in iustice, 12
and reape in the mouth of mercie, fallow ground: but the time to seeke our Lord, when he shal come that shal teach you iustice. † you haue ploughed inpietie, you haue reaped ini- 13
quitie, you haue eaten the fruite of lying: becaufe thou hast trusted in thy wayes, in the multitude of thy strong ones. † A 14
tumult shal arise in thy people: & al thy munitions shal be destroyed as Salmana was destroyed by his house that tooke vengeance on Baal in the day of battel, the mother being dashed in peeces vpon the children. † So hath Bethel done to you, be- 15
cause of the malice of your iniquities.

5 6 7 8 9

Isa. 2. Apoc. 6.

Iere. 4.

Iudic. 8.

The house of one of their calues which Ieroboam set vp for their God, otherwise called. *Bethel.* :: From the time that the tribe of Dan, adored an idol which they tooke from Micheas (*Iud. 18. v. 14.* which the other Israelites reuenged not) they haue very often either committed or suffered idolatrie, which they ought to haue hindered and therfore shal at last be punished.

CHAP. XI.

The kingdom of Israel is further admonished, and threatned, 10. of which tribes manie shal beleue in Christ.

AS the morning passed, hath the king of Israel passed away. 1
Becaufe Israel was a child, and I loued him: and *a* out of Ægypt I called my sonne. † They called them, so they de- 2
parted from their face: they immolated to Baalim, & sacrificed to idols. † And I as it were the nurse of Ephraim, caried them 3
in myne armes: and they knew not that I cured them. † In 4
the cordes *b* of Adam I wil draw them, in the bands of charitie: and

Mat. 2.

a Literally this is spoken of the people of Israel called Gods sonne (*Exo. 4 v. 23.*) whom he deliuered out of

and I wil be to them as lifting vp the yoke vpon their cheekes:
5 and I declined to him that he might eate. † He shal not returne into the Land of Ægypt, and Assur he his king: because they
6 would not conuert. † The sword hath begune in his cities, and
7 it shal consume his elect, and shal eate their heades. † And my people shal hang vpon my returne: but a yoke shal be put
Gen. 19. 8 vpon them together, which shal not be taken away. † how shal I geue thee Ephraim, protect thee Israel? how shal I geue thee as Adama, lay thee as Seboim? My hart is turned within,
9 my repentance is disturbed together. † I wil not doe the furie of my wrath: I wil not returne to destroy Ephraim: because I am *c* God, and not *d* man: in the middes of thee the Holie
10 one, and I wil not enter into the citie. † They shal walke after our Lord, as a lion wil he roare: because he wil roare, and the
11 children of the sea shal feare. † And they shal flie away as a bird out of Ægypt, and as a doue out of the Land of the Assyrians: and I wil place them in their houses, saith our Lord.
12 † Ephraim hath compassed me in denying, and the house of Israel in deceite: but Iudas a witnesse is descended with God, and with the sainctes, faithful.

Ægypt but mystically is verified of Christ called out of Ægypt. *Mat.* 2. and is no lesse certaine the true mystical sense, the Euangelist indued with the Holie Ghost, so interpreting then is the literal sense of this or anie other place.

b God draweth men by sweete inuitations by great & manie benefites agreable to mans nature and freevvil by his loue and charitie: not as beastes are dravven by feare & force. *c* Gods propertie is to haue mercie and to pardon. *d* Man is prone to reuenge and punish.

CHAP. XII.

The people by their sinnes procure their owne miseries, 3. not regarding Iacobs vertues.

1 EPHRAIM :: feedeth the winde, and foloweth the heate: al the day he multiplieth lying and waste: and he hath made a league with the Assyrians, and he caried oyle into Æ-
2 gypt. † The iudgement therfore of our Lord with Iuda, and visitation vpon Iacob: according to his wayes, and according
Gen. 25. 3 to his inuentions he wil render to him. † In the wombe he
& 32. supplanted his brother: and in his strength he was directed
4 with the Angel. † And he preuailed against the Angel, and was strengthened: and he wept, and besought him: in Bethel
5 he found him, an there he spake with vs. † And our Lord the
6 God of hostes, the Lord is his memorial. † And thou shalt conuert to thy God: keepe mercie and iudgement, and hope
7 in thy God alwayes. † Chanaan in his hand a deceitful balance,
8 he hath loued calumnie. † And Ephraim sayd: But yet I am made rich, I haue found an idol to my self: al my labours shal
9 not finde me the iniquitie, which I haue sinned. † And I the

:: To make shevv of turning to God, and to trust more in men is as vayne as to thinke to fede or to gouerne the vvinde.

Lord thy God out of the Land of Ægypt, I wil yet make thee sitte in tabernacles, as in the dayes of festiuitie. † And I haue spoken vpon the prophets, and I haue multiplied vision, and in the hand of the prophets I haue bene resembled. † If an idol in Galaad, then in vaine were they in Galgal immolating with oxen: for their altars also as heapes vpon the furrowes of the filde. † :: Iacob fled into the countrie of Syria, and Israel serued for a wife, and for a wife he kept her. † But by a prophete our Lord brought Israel out of Ægypt: and by a prophete he was preserued. † Ephraim hath prouoked me to wrath in his bitternes, and his bloud shal come vpon him, and his reproch his Lord wil restore to him.

10 11 12 13 14

:: The historie of Iacob and his children written in Genesis and Exodus vvhich the prophet here toucheth, sheweth the singular benefites of God tovvards this people.

Gen. 28. Exo. 14.

CHAP. XIII.

For their obstinacie in idolatrie, 7. greatest plagues are threatned: 10. from which none shal be able to deliuer them. 14. But at last Christ coming wil redeme al by his death.

EPHRAIM *a* speaking, horrour inuaded Israel: and he sinned *b* in Baal, and died. † And now they haue added to sinne: and they haue made to themselues *c* a molten of their siluer as it were the similitude of idols, the whole is the worke of craftesmen: to these they say: Immolate men adoring calues. † Therfore they shal be as a morning cloude, and as a morning dew passing away, as dust caught with a whirlewind out of the floore, and as smoke out of the chimnie. † But I the Lord thy God out of the Land of Ægypt: and God beside me thou shalt not know, and there is no Sauiour beside me. † I knew thee in the desert, in the land of wildernes. † According to their pastures they were filled, and were made ful: they haue lifted vp their hart, and haue forgotten me. † And I wil be vnto them as a lioness, as a leopard in the way of the Assyrians. † I wil meete them as a beare her yong being violently taken away, and I wil breake in sunder the inner partes of their liuer: and wil consume them there as a lion, the beast of the filde shal teare them. † *d* Perdition is thine ô Israel: *e* onlie in me thy helpe. † Where is thy king? Now especially let him saue thee in al thy cities: & thy iudges, of whom thou saydst: Geue me kinges, and princes. † I wil geue thee a king in my furie, and wil take him away in mine indignation. † The iniquitie of Ephraim is bound together, his sinne is hidden. † The sorowes of a woman in trauel shal come to him, he a sonne

1 2 3 4 5 6 7 8 9 10 11 12 13

Isa. 43.

1. Reg. 8.

a VVhen Ieroboam first set vp the calues to be adored the people had horrour therof yet consented therto.

b and shortly after some added the idol of Baal. 3 Reg. 16.

c and of other idols: as this place testifieth

d Euils that happen are al of mans owne procurement by his sinnes: vvherof God is no vvay the auctor or cause:

e vvho of his part doth al for the helpe of man: for vvhether he punish or pardon, al is to

sonne not wise: for now he shal not stand the confraction of
14 the children. † *f* Out of the hand of death I wil deliuer them,
1. Cor. 15. from death I wil redeme them: I wil be thy death ô death, thy
15 bitte wil I be ô hel, consolation is hidden from mine eyes. † Be-
Heb. 2. cause he shal diuide betwen bretheren: our Lord wil bring
Ezec. 19. a burning winde rising from the desert: and it shal drie vp his
vaines, and shal make his fountaine desolate, and he shal spoyle
the treasure of euerie vessel that is to be desired.

saue men: so God is onlie cause of helpe and of al good but not of euil as it is euel he is in dede the cause of punishment, vvhich is cal-

led *malum pœnæ*, the euil of paine. *Amos. 3. v. 6.* but this for amendment during this life, and of iustice after death. *f* This can not be vnderstood of temporal death, from vvhich God vvil not deliuer men, nor of violent death, from vvhich he vvould not deliuer those that vvere slaine by the Assyrians, but necessarily of eternal death, from vvhich the iust shal be deliuered

CHAP. XIIII.

The prophet forewarning the people of their future afflictions, 2. exhorteth them to repentance, and confession of their sinnes: 5. foreshewing that God wil geue much grace to the penitent. 10. All which mysteries only the godlie wise shal vnderstand.

1 LET Samaria *a* perish, because she hath stirred vp her God
to bitternes: let them perish by the sword, let their litle
ones be dashed, and let the wemen with child be cut in sunder.
2 † Conuert ô Israel to our Lord thy God: because thou art fal-
Ioel. 2. 3 len in thine iniquitie. † Take wordes with you, and conuert
Zach. 1. to our Lord, and say to him: Take away al iniquitie, and re-
4 ceiue good: and we wil render the calues of our lippes. † Assur
shal not saue vs, we wil not mount vpon horse: neither wil
we say any more: Our goddes the worke of our handes: be-
5 cause thou wilt haue mercie on that pupil, which is in thee. † I
b wil heale their confractions, I wil loue them voluntarily:
6 because my furie is auerted from them. † I wil be as dew, Is-
rael shal spring as the lillie, and his roote shal breake forth
7 as that of Libanus. † His boughes shal goe, and his glorie shal
8 be as the oliuetree: and his smel as of Libanus. † They shal be
conuerted that sitte vnder his shadow: they shal liue with
wheate, and they shal spring as a vine: his memorial as the
9 wine of Libanus. † Ephraim what haue I to doe any more with
idols? I wil heare, and I wil direct him as a verdant firretree:
10 out of me thy fruit is found. † *c* Who is wise, and shal vn-
derstand these thinges? of vnderstanding, and shal know these
thinges? because the wayes of our Lord be right, and the iust
shal walke in them: but preuaricatours shal fal in them.

a Such imprecations in holie scriptures are sometimes only predictions. as *Psal. 68. v. 23.* & so here is prophecied what shal happen to the Israelites in Assyria. *S. Ierom.* sometimes are the zelous desires of Saincts conformable to Gods iustice. as *Psal. 149. v. 6. 7 8 9.*

b VVhen the Israelites shal conuert to God, as some did vvhen Christ came, and manie wil nere the end of the vvorld, then Christ wil heale thē.

c No humane vvitte is able to vnderstand this (and other prophetes) yet the iust shal know so much as is necessarie. *S. Ierom. in proœm. S. Aug. li. 18. c. 28. cuit.*

THE

THE PROPHECIE OF IOEL.

Ioel prophecied the same time vvith Osee.

IOEL *the sonne of Phatuel* borne in Bethoron, of the tribe of Issachar; *prophecied* the same time, *or part therof*, with Osee, *according to S. Ieromes rule, approued by most expositers, that when anie of these twelue Prophetes expresseth not what time he writte, the same time is vnderstood which the precedent prophet noteth. He prophecied to the kingdom of Iuda, as appeareth by expresse mention of Sacrifice, Priestes, house of God, Ierusalem, and Sion; but* describeth *also* the whole land of twelue tribes, consumed by the Eruke, Locust, Bruke, and Blast. And after the euersion of the former people, the coming of the Holie Ghost vpon the seruants of God men and wemen: the 120. faithful gathered in the chamber in Sion. *Finally foreshewing the general Iudgement, and future eternal world.*

S. Epiph. de vita Patriarc.

Especially to the two tribes.

S. Iero. Epist ad Paulin.

The contents.

CHAP. I.

The Chaldees shal miserably waste the kingdom of Iuda: 9. take away sacrifice by destroying the temple: 10. and so make the land barren spiritually, and temporally.

THE word of our Lord, that was made to Ioel the sonne of Phatuel. † Heare this ye ancients, and harken with your eares al ye inhabitants of the land: if this hath bene done in your dayes, or in the dayes of your fathers? † Vpon this ⁂ tel you to your children, and your children to their children, and their childred to an other generation. † " The residue of the eruke hath the locust eaten, & the residue of the locust hath the bruke eaten, and the residue of the bruke hath the blast eaten. † Awake you that be drunke, and weepe, and howle al ye, that drinke wine in sweetnes: because it is perished from your mouth. †For a nation is ascended vpon my land, strong & innumerable: his teeth as the teeth of a lion: and his cheekteeth as of a lions whelpe. † He hath layd my vineyard into a desert, and hath pilled of the barke of my figtree: stripping he hath spoiled it, and cast it forth: the boughes therof are made white. † Mourne as a virgin girded with sackcloth vpon the husband of her youth. † ⁂ Sacrifice and libation is perished out of the house of our Lord: the priests our Lords ministers mourned. † The region is destroyed, the ground hath mourned: because the

1 2 3 4 5 6 7 8 9 10

⁂ Prophecies perteyne not only to those that then liue, when they are vttered, but also to al posteritie, euen to the end of the vvorld, that it may appeare vvhat is fulfilled, and vvhat yet resteth to come in due time.

⁂ VVhen Ierusalem vvas taken and the

the wheate is wasted, the wine is confounded, the oyle hath
11 languished. † The husbandmen are confounded, the dressers of vines haue howled vpon the wheate, and the barley, because
12 the haruest of the filde is perished. † The vineyard is confounded, and the figtree hath languished: the pomegranet, & the palmetree, and the appletree, and al the trees of the filde are withered: because ioy is confounded from the children of
13 men. † Gird yourselues, and mourne ye priests, howle ye ministers of the altar: goe in, lie in sackeclothe ye ministers of my God: because sacrifice & libarion is perished out of the
14 house of your God. † :: Sanctifie ye a fast, cal an assemblie, gather together the ancients, al the inhabitants of the land into
15 the house of your God: and crie ye to our Lord: † A a a, for the day: because the day of our Lord is at hand, and as destru-
16 ction from the mightie it shal come. † Why, are not the victuals perished before your eyes, ioy and exultation out of the
17 house of our God? † The beastes are rotted in their dung, the barnes are destroyed, the storehouses are dissipated: because
18 the wheate is confounded. † Why groned the beast, why lowed the flockes of the heard? because there is no pasture for them:
19 yea and the flockes of the cattel are perished. † To thee ô Lord wil I crie: because fire hath eaten the beautiful thinges of the desert, and the flame hath burnt al the trees of the region.
20 † Yea and the beastes of the filde, as a garden bed thirsting for a shower, haue looked vp to thee, because the fountaines of waters are dried vp, & fire hath deuoured the beautiful thinges of the desert.

Temple destroyed by the Babylonians, the sacrifice necessarily ceased according to this and other prophecies.

:: Fasting, praying and other good vvorkes of manie assembling together, are an especial meanes to appeaze Gods vvrath, prouoked by former sinnes.

ANNOTATIONS. CHAP. I.

4. *The residue of the erwle, locust, brule, blast.*] *Eruca* a vvorme that destroyeth herbes and fruictes, *Locusta*, a fleing beast vvith long hinder legges, destroying corne, and fruite; *Bruchus*, an other fleeing litle beast, that deuoureth not only fruite, but also the leaues of trees; and *Rubigo*, the blast, or burning myst, that consumeth the eares of corne euen to dust; do metaphorically signifie the Chaldees, and other souldiars of sundrie nations, in the armie of Nabuchodonosor, inualing & wasting the kingdom of Iuda. And that at foure seueral times euer worse & worse. First when Nabuchodonosor beseeging Ierusalē subdued king Ioakim and his kingdom, taking hostages for assurance of subiection (amongst *Dan. 1.* vvhich vvere Daniel, and the other three children) and caried avvay part of the holie vessel of the Temple. 4. *Reg* 24. v. 1. The second, vvhen eight yeares after Nabuchodonosor returned, and killed king Ioakim for rebelling, and caried his sonne king Ioachin (othervvise called Iechonias) into Babylon, with his mother, and Ieremie the Prophet, also manie other principal persons, and much riches (*ibidem.* v. 10.) The third vvhen eleuen yeares after he tooke and spoyled

The captiuitie described by the harme of most noysome thinges. Ierusalem foure times spoyled by the Babylonians.
1.
2.
3.

Ierusalem, destroyed the Temple, killed al king Sedecias sonnes in his sight, then put out his eyes, and caried him blinde into Babylon, vvith much more people and spoyle. 4. *Reg* 25. Fourthly when shortly after he sent Nabuzardan general of his armie, and caried avvay more men and vvealth, leauing only the basest people to til the land. *ibidem v.* 8. Al vvhich shevveth clerly the fulfilling of this Prophecie according to the historical letter. In like sorte vve might explicate the rest of this, and other prophetes, but it is not our purpose to be so large. Much lesse to prosecute the Mystical sense vvhich is manifold, as appeareth in the vvorkes of the ancient Fathers. VVherof see F. Francis Ribera.

4. VVhy vve make not more Annotations.

CHAP. II.

The Chaldees wil assault & afflict the Iewes with great violence. 12. *After humble repentance in captiuitie,* 18. *Gods benignitie wil comforte them.* 23. *with abundance of spiritual grace by Christ:* 28. *sending also the Holie Ghost.* 30. *And terrible signes before the day of Iudgement.*

SOVND ye *a* with the trumpet in Sion, howle in my holie mount, let al the inhabitants of the land be trubled: Because *b* the day of our Lord cometh, † becausе the day of darkenes, and of mist is neere, the day of clowde, and whirlewind: as the morning spred vpon the montaines much people & strong: the like to it hath not bene from the beginning, and after it shal not be euen vnto the yeares of generation & generation. † Before the face therof a deuouring fyre, and after it a burning flame: the land before it as it were a garden of pleasure, and after it the wildernes of a desert, neither is there that can escape it. † As the appearance of horses, their appearance. & as horsemen so shal they runne. † As the sound of chariots vpon the toppes of mountaines shal they leape, as the sound of a flame of fire deuouring stubble, as a strong people prepared to battel. † At his presence the people shal be vexed: al visages shal be made like a potte. † They shal runne as valients: as men of warre they shal scale the wal: the men shal march in their wayes, & shal not decline from their pathes. † None shal presse his brother; they shal walke euerie one in his owne pathe: yea & through the windowes they shal fal, & shal * not demolish. † They shal enter the city: they shal runne on the wal, they shal climbe the houses, by the windowes they shal enter as a theefe. † At his presence the earth hath trembled, the heauens are moued: the sunne and moone are darkened, and the starres haue withdrawne their shining. † And our Lord hath geuen his voice before the face of his host: becausе his campes are exceding manie, becausе strong & doing his word: for great is the day of our Lord, & terrible excedingly: and who shal susteyne it? † Now therfore sayth our Lord: *c* Conuert to me in al your hart,

a Prophets do often speake in such phrase as if they admonished the people vvhat to doe, vvhen in dede they foreshevv what they wil do in their distresses:

b In the time when God wil suffer affliction to fal vpon them for their sinnes.

1
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11
12

* *take no harme.*

Isa. 13. *Ezec* 32. *Mat.* 24. *Iere.* 30. *Amos.* 5. *Sopho.* 1.

c For better mouing the hart to true

13 hart, *d* in fasting, and in weeping, and in mourning. † And rent your hartes, and not your garments, and turne to the Lord
Psal. 85. your God: because he is benigne and merciful, patient and of
14 much mercie, & readie to be gracious vpon the malice. † Who knoweth if he wil conuert, and forgeue, and leaue after him benediction, sacrifice and libament to the Lord your God?
15 † Sound ye with the trumpet in Sion, sanctifie a fast, cal an
16 assemblie, † gather together the people, sanctifie the Church, assemble the ancients, gather together the litle ones, and them that sucke the breastes: let the bridegrome goe forth of his
17 chamber, and the bride out of her bride chamber. † Betwen the porch and the altar the priests our Lords ministers shal weepe, and shal say: Spare ô Lord, spare thy people: and geue not thine inheritance into reproch, that the nations haue dominion ouer them. Why say they in the peoples: Where is
18 their God? † Our Lord hath bene *e* zelous to his land, and
19 hath spared his people. † And our Lord answered, and sayd to his people: Behold *f* I wil send you corne, and wine, and oyle, and you shal be replenished with them: and I wil geue
20 you no more to be a reproch in the Gentils. † And him that is from the North, I wil make far from you: and I wil expel him into a land vnpassable, & desert, his face against the east sea, and his extreme part to the last sea: & his stinke shal ascend, & his
21 rotennes shal ascend, because he hath done proudly. † Feare not ô land, reioyce & be glad: because our Lord hath magnified to
22 doe. † Feare not ye beastes of the region: because the beautiful thinges of the desert are sprung, because the tree hath brought his fruite, the figtree, and the vine haue geuen their vigour.
23 † And ye children of Sion reioyce, and be ioyful in the Lord your God: because he hath geuen you a doctor of iustice, and he wil make the early and the late showre to descend to you
24 as in the beginning. † And the floores shal be filled with wheate, and the presses shal ouerflow with wine, and oyle.
25 † And I wil render you the yeares, which the locust, the bruke, and the blast, and the eruke hath eaten: my great strength,
26 which I haue sent vpon you. † And you shal eate eating, and shal be filled: and you shal praise the name of the Lord your God, that hath done meruels with you, and my people shal not
27 be confounded for euer. † And you shal know that I am in the middes of Israel: & I the Lord your God, and there is none besides: and my people shal not be confounded for euer.

rep entance: *d* God requireth these externall workes of penance. And where the same are wanting, at least in vvil, it is a manifest signe that the hart is not truly penitent. S. Ierom.

e Zele is an indignation rising of loue: vvhen one seeth anie person, or thing, vvhich he loueth contemned, or vvronged. So God hath zele for his people; when they are vniustly afflicted, more of the malice of their afflicters then for iustice. Yet God suffereth often times his people to be punished for their ful correction and for their more merite.

f So that vvhich God here promiseth by his propher, touching his protection and

deliuerie of his people, was not fulfilled til after the seuentie yeares of their captiuitie, nor then fully, but is verified in those that beleue in Christ. And especially after this life, when his glorious Saincts shal liue in eternal ioy.

† And it shal be after this: *g* I wil powre out my spirit vpon al flesh: and your sonnes, & your daughters shal prophecie: your ancients shal dreame dreames, and your yong men shal see visions. † Yea and vpon my seruants, and handmayds in those dayes I wil powre out my spirit. † And I wil geue wonders in heauen, and in earth, bloud, and fire, and vapour of smoke. † The sunne shal be turned into darkenes, and the moone into bloud: before the great and horrible day of the Lord doth come. † And it shal be, euerie one that shal inuocate the name of the Lord, shal be saued: because in mount Sion, and in Ierusalem shal be saluation, as our Lord hath sayd, and in the residew whom our Lord shal cal. 28 29 30 31 32

Isa.44. Act.2. *Rom.10.*

g That this is a plaine prophecie of the mission of the Holie Ghost performed on Whitsunday, the fiftith day after Christs Resurrection, and the tenth after his Ascension, S. Peter teacheth. *Act.2.*

CHAP. III.

After the conuersion of the Iewes to Christ, 2. shortly foloweth the general Iudgement. 3. where euerie one according to their desertes, shal receiue (expressed here in parabolical speach) 7. & 19. the wicked euerlasting paine: 18. & 20. and the blessed eternal ioy.

a S Ierom and most other expositers vnder stand this chapter of the general Iudgement, though some expound it of the relaxation of the Iewes from captiuitie, and of the punishment of their enimies.

b And so *Iosaphat* is literally vnderstood the place on the east side of Ierusalem betwen the Temple and mount Oliuet whence our Sauiour ascen-

BECAVSE loe *a* in those dayes, and in that time when I shal conuert the captiuitie of Iuda, and Ierusalem. † I wil gather togethe r al Nations, & wil lead them into the valley of *b* Iosaphat: and I wil plead with them there vpon my people, and myne inheritance Israel, whom they haue disperssed in the nations, and haue diuided my land. † And vpon my people they haue cast lot: and boy they haue geuen to be a strumpet, and wench they haue sould for wine that they might drinke. † But what is to me and to you ô Tyre, and Sidon, and al the border of the Palesthines? what, wil you render me reuenge? and if you doe reuenge against me, I wil soone render you quickly recompence vpon your head. † For my siluer, and my gold you haue taken: and my desiderable thinges, and most beautiful you haue caried into your temples. † And the children of Ierusalem you haue sold to the children of the Greekes that you might make them far of from their coasts. † Behold I wil rayse them vp out of the place, wherin you haue sold them: and I wil turne your retribution vpon your owne head. † And I wil sel your sonnes, & your daughters into the handes of the children of Iuda, and they shal sel them to the Sabæans, a nation far of, because our Lord hath spoken. † Proclaime ye this 1 2 3 4 5 6 7 8 9

this in the Gentils: sanctifie battel, rayse vp the strong: let
10 them come, let al the men of warre come vp. † Cut your ploughes into swordes, and your spades into speares. Let the
11 weake say: That I am strong. † Breake out, and come al ye nations from round about, and be gathered together: there
12 wil our Lord make al thy strong ones to be slaine. † Let them arise, and let the Gentils ascend into the valley of Iosaphat:
13 because there I wil sit, to iudge al nations round about. † Put
Apoc.14. in the sithes, because the harvest is ripe: come, and descend, because the presse is ful, the presses runne ouer: because their
14 malice is multiplied. † *c* Peoples peoples in the valley of *d* concision, because the day of our Lord is nigh in the valley of con-
15 cision. † The sunne and the moone are darkened, and the
Iere.21. Amos.1. 16 starres haue withdrawen their shining. † And our Lord wil roare out of Sion, and out of Ierusalem he wil geue his voice: and the heauens, & the earth shal be moued, and our Lord the hope of his people, and the strength of the children of Israel.
17 † And you shal know that I am the Lord your God dwelling in Sion my holy mount: and Ierusalem shal be holie, & stran-
Amos.9. 18 gers shal passe through it no more. † And it shal be in that day: the mountaines shal distil sweetnes, and the hilles shal flow with milke: and through al the riuers of Iuda shal runne waters: & a fountaine shal issue out of the house of the Lord, and
19 shal water the torrent of thornes. † Ægypt shal be into desolation, & Idumea into a desert of perdition, for that they haue done vniustly against the children of Iuda, and haue shed in-
20 nocent bloud in their land. † And Iewrie shal be inhabited for
21 euer, and Ierusalem vnto generation and generation. † And I wil clense their bloud, which I had not clensed: and the Lord wil dwel in Sion.

ded into heauen. Neither is there anie reason why the Iudgement should rather be in an other place seing this is expressed by name, signifying: *The Iudgement of our Lord.*

c This duplication of the vvord *peoples* importeth an innumerable multitude in that valley of *concision* (also repeted) to signifie, that there al Gods enimies shal be vtterly damned to eternal destruction, as it vvere cut in peeces, as fuel to the fire of hel *Psal.* 128. *v.* 4. *Our iust Lord vvil cut the necles of sinners.*

THE PROPHECIE OF AMOS.

AMOS a heardesman of Thecua in the tribe of Zabulon, *was inàued with the spirite of prophecie about* the same time with Osee, and Ioel, *in the reigne of Ozias king of Iuda, and of Ieroboam sonne of Ioas king of Israel; in Metaphores, and other obscure speaches agreeable to his pastoral education, but profound in sense,* prophecieth *especially* against the kingdom of Israel, and diuers Gentiles; partly *also* against Iuda, *foreshewing their afflictions for their sinnes: but at last the vocation of al Nations to Christ, with abundance of spiritual graces in his Church.*

Amos prophecied the same time vvith Osee, and Ioel.

S. Ierom. Epist ad Paulin.

Especially.

Against the tenne tribes.

CHAP. I.

In the reigne of Ozias in Iuda, and of Ieroboam in Israel, this prophet Amos, 3. threatneth Damascus, 6. Gaza, 8. Azotus, and other Philistians. 9. Tyre, 11. Idumea, 13. and Ammon, for their obstinacie in sinne, abusing his long patience.



THE wordes of Amos, who was among *a* the pastours of Thecua: Which he saw vpon Israel in the dayes of Ozias the king of Iuda, and in the dayes af Ieroboam the sonne of Ioas the king of Israel two yeares before *b* the earthquake. † And he sayd: Our Lord wil roare out of Sion, and out of Ierusalem he wil geue his voice: & the beautiful places of the pastours haue mourned and the toppe of Carmel is withered. † Thus sayth our Lord: Vpon *c* three wickednesses of Damascus, and *d* vpon foure I wil not conuert it: because they haue threshed Galaad with yron waynes. † And I wil send fyre into the house of Azael, and it shal deuoure the houses of Benadad. † And I wil breake the barre of Damascus: and I wil destroy the inhabitant out of the idol, and him that holdeth the scepter out of the house of pleasure: and the people of Syria shal be transported to Cyrene, saith our Lord. † Thus saith our Lord: Vpon three wickednesses of Gaza, & vpon foure I wil not conuert it, because they haue transported a perfect captiuitie, to shut it vp in Idumea. † And I wil send fyre on the wal of Gaza, and it shal deuoure the houses therof. † And I wil destroy the inhabitant out of Azotus, and him that holdeth the scepter out of Ascalon: and I wil turne my hand vpon Accaron, and the rest of the Philisthims shal perish, sayth our Lord God. † Thus saith our Lord: Vpon the three wickednesses of Tyre, and vpon foure I wil not conuert it: because they haue shut vp a perfect captiuite in Idumea, and haue not remembred the league of bretheren. † And I wil send fyre vpon the wal of Tyre, it shal deuoure the houses therof. † Thus sayth our Lord: Vpon three wickednesses of Edom, and vpon foure I wil not conuert him: because he hath persecuted his brother with the sword, and hath violated his mercie, and hath held his furie longer, and hath kept his indignation euen to the end. † I wil send fyre into Theman: and it shal deuoure the houses of Bosra. † Thus sayth our Lord: Vpon three wickednesses of the children of Ammon, and vpon foure I wil not conuert him: because he hath cut in

1 2 *Ioel.* 3. *Zach.* 14. 3 4 5 6 7 8 9 10 11 12 13

a As Dauid was called from keping shepe, made a king, & a Prophet: so Amos being a shepheard or hearde man was also made a Prophet.

b Iosephus *li.* 9. *c.* 1. *Antiq.* sayeth this earthquake happened when king Ozias presumed to offer incense, but it must nedes be vnderstood of a former, in the dayes of Ieroboam, v. 1. who died in the 38. yeare of Ozias 2 *Par.* 26. at least 14. yeares before his deposition: for he reigned in al. 52.

c Three signifie the multitude of their sinnes: *for three is the first number that is called manie, or may be called al.*

d and *foure* signifie excesse in multitude, so

cut in sunder the wemen with childe of Galaad to dilate his
14 limite. † And I wil kindle a fyre in the wal of Rabba: & it shal deuoure the houses therof with howling in the day of battel, and with a whirlewind in the day of commotion. † And
* The god of the Ammonites. * Melchom shal goe into captiuitie, himself, and his princes togither, sayth our Lord.

that, albeit God doth forgeue a multitude of sinnes, yet at last for so great excesse he hasteneth their punishment.

CHAP. II.

God also threatneth Moab, 4. Iuda, 6. and Israel, 9. that for ingratitude, 12. and other sinnes, they shal be brought into captiuitie.

1 THvs sayth our Lord: Vpon three wickednesses of Moab and vpon *a* foure I wil not conuert him: because he hath
2 burnt the bones of Idumea euen to ashes. † And I wil send fyre into Moab, and it shal deuoure the houses of Carioth: and Moab shal dye in the sound, in the noyse of the trumpet:
3 † and I wil destroy the iudge out of the middes of him, and al
4 his princes I wil kil with him, saith our Lord. † Thus saith our Lord: Vpon three wickednesses *b* of Iuda, & vpon foure I wil not conuert him: because he hath cast away the law of our Lord, and not kept his commandments: for their idols haue
5 deceiued them, after which their fathers went. † And I wil send fire into Iuda, and it shal deuoure the houses of Ierusa-
6 lem. † Thus saith our Lord: Vpon three wickednesses of Israel, and vpon *c* foure I wil not conuert him: because he hath
7 sold the iust for siluer, and the poore for shoes. † Which bruise the heades of the poore vpon the dust of the earth, and decline the way of the humble: and *d* the sonne and his father haue
* puellam. gone to * a young woman, that they might violate my holie
8 name. † And vpon garments layd to pledge they did lye beside euerie altar: & the wine of the condemned they dranke in the
9 house of their God. † But I did cast out the Ammorrheit before their face: whose height the height of Cedars, & he strong as
Num. 21. Deut. 2. an oke: and I destroyed his fruite from aboue, & his rootes be-
10 neath. † It is I that made you come vp out of the Land of Ægypt, & I ledde you in the desert fourtie yeares, that you might
11 possesse the Land of the Amorrheite. † And I raysed vp of your sonnes to be prophets & of your yongmen Nazareites, is it not
12 so ô children of Israel, saith our Lord? † And you dranke wine to the Nazareites: and the prophets you commanded, saying:
13 Prophecie not. † Behold I wil creake vnder you, as a wayne
14 creaketh loden with hay. †. And flight shal perish from the swift,

a Besides other sinnes of the Moabites, their crueltie, in drawing the bones of the king of Idumea out of the graue, as S. Ierom testifieth by tradition; and their king immolating his owne sonne, 4. *Reg.* 3. exceeded the rest, and therfore were at last more seuerely punished.

b The most heynous sinne in Iuda, was that hauing the lavv to instruct them, they contemned, and transgressed it.

c Israel much more contemned the same lavv of God, & committed the sinnes of al nations.

d Sonnes committed incest

vvith their fathers vviues; & the fathers vvith their daughters in lavv, vvhich moſt deteſtable ſinnes muſt nedes be ſeuerly puniſhed.

ſwift, and the valient ſhal not obteyne his ſtrength, and the ſtrong ſhal not ſaue his life. † And he that holdeth the bow 15
ſhal not ſtand, and the ſwift of his feete ſhal not be ſaued, and the rider of the horſe ſhal not ſaue his life. † and the ſtoute 16
of hart among the valients ſhal flee naked in that day, ſayth our Lord.

CHAP. III.

For their manifold ſinnes, al the twelue tribes ſhal be ſore plaged. 11. *and made captines.*

HEARE the word, that our Lord hath ſpoken vpon you, 1
ye children of Iſrael: vpon al *a* the kindred that I brought forth out of the Land of Ægypt, ſaying: † Onlie you haue I 2
knowen of al the kindreds of the earth: therfore wil I viſite vpon you al your iniquities. † *b* Why ſhal two walke together, 3
vnles they be agreed? † Wil the lion roare in the forreſt, vnles 4
he haue a praye? wil the lions whelp: geue voice out of his denne, vnles he hath caught ſomewhat? † wil the bird fal into 5
the ſnare of the earth, without the fowler? Shal the ſnare be taken away from the earth, before it hath taken ſomewhat? †Shal the trumpet ſound in the citie, and wil not the people be 6
afrayd? Shal there be *c* euil in the citie, which our Lord hath not done? † Becauſe our Lord God wil not doe a word, vnles 7
he haue reueled his ſecret to his ſeruants the prophets. † The 8
lion ſhal roare, who wil not feare? Our Lord God hath ſpoken, who ſhal not prophecie? † Make it neard in the houſes of 9
Azotus, and in the houſes of the Land of Ægypt: and ſay: Gather ye together vpon the mountaines of Samaria, and ſee the manie madneſſes in the midddes therof, and them that ſuffer calumnie in the inner parts therof. † And they haue not 10
knowne to doe right, ſayth our Lord, treaſuring vp iniquitie, and robberies in their houſes. † Therfore thus ſayth our Lord 11
God: The land ſhal be in tribulation, & compaſſed about: and thy ſtrength ſhal be plucked away from thee, and thy houſes ſhal be ſpoyled. † Thus ſayth our Lord: As if a paſtour ſhould 12
get out of the lions mouth two legges, or the tippe of the eare: ſo ſhal the children of Iſrael, that dwel in Samaria, be deliuered, in the plague of the bed, and in the couche of Damaſcus.
† Heare ye, and conteſt in the houſe of Iacob, ſayth our Lord 13
the God of hoſts: † That in the day when I ſhal begin to viſite 14
the preuaricatiõs of Iſrael, I wil viſite vpon him, and vpon the

a By Iſrael is here vnderſtood the whole people *al the kynred* or ofſpring of Iacob, deliuered from Ægypt.

b As tvvo men do not vvel trauel together except they agree: ſo man can not walke vvith God, vnles he agree with God, keeping his commandments.

c *Al euil of paine* that is, puniſhment for ſinne is by Gods permiſſion, and ordinance, either to bring ſinners to repentance, or (if they dye in mortal ſinne) the beginning of eternal puniſhment.

the altars of Bethel: and *d* the hornes of the altar shal be cut
35 of, and shal fal to the ground. † And I wil strike the winter
house with the summer house: and the houses of yuorie shal
perish, and manie houses shal be dissipated, sayth our Lord.

d The fayrest and strongest thinges that vvicked men haue shal at last be destroyed.

CHAP. IIII.

The tenne tribes are particularly charged for oppressing the poore, 2. therfore threatned with calamities: 6. blamed for their obstinacie: 12. neuertheles al are admonished to expect Christ.

1 HEARE this word ye :: fatte kine, which are in the
mountaines of Samaria: which doe calumnie to the
needie, and breake the poore: which say to your lords: Bring,
2 and we wil drinke. † Our Lord God hath sworne by his
holie, that loe the dayes shal come vpon you, and they shal lift
you vp on poles, and your remnant in pottes boyling hotte.
3 † And by the breaches you shal goe out one against an other,
4 & you shal be cast forth into *Armon, saith our Lord. †
Come ye to Bethel, and doe impiously: to Galgal, and multiplie
preuaricarion: and offer in the morning your victimes, three
5 dayes your tithes. † And sacrifice ye prayse of the leauened:
and cal voluntarie oblations, and proclaime it: for so would
6 you ô children of Israel, sayth our Lord God. † Wherupon I
also :: haue geuen you dulnes of the teeth in al your cities, and
lacke of bread in al your places: and you haue not returned to
7 me, sayth our Lord. † I also haue stayed the rayne from you,
when there remayned yet three monethes vnto harueste: and I
rayned vpon one citie, and vpon an other citie I rayned not:
one part was rayned vpon; and the part whereupon I rayned
8 not, withered. † And two and three cities came to one citie
to drinke water, & were not filled: & you returned not to me,
9 saith our Lord. † I stroke you with a burning winde, & with
blasting, the multitude of your gardens, and al your vineyards:
your oliue groues, & figgroues the eruke hath eaten: and you
10 returned not to me, sayth our Lord. † I sent death vpon you
in the way of Ægypt, I stroke your yongmen with the sword,
euen to the captiuitie of your horses: and I made the putrefac-
tion of your campe to come vp into your nostherels: and you
11 returned not to me, sayth our Lord. † I subuerted you, as God
subuerted Sodom and Gomorth, and you were made as a fyre-
brand hastely caught from the burning: and you returned not
12 to me, sayth our Lord. † Wherfore these thinges wil I doe to

:: Rich hard-harted people, vvho being vvelthie haue no compassion of the poore.

*places of Armenia.

:: After manie admonitions geuen in vaine God suffereth the idolaters to do al the vvickednes they list.

:: Al these afflictions God sent to the children of Israel for their good, but they murmured & vvere stil obstinate.

Agge. 2.

thee Israel: but after I shal doe these thinges to thee, :: be prepared to meete thy God ô Israel. † Because loe he that formeth the mountaines and createth the wind, and declareth his word to man, maketh the morning mist, and walketh vpon the high places of the earth: our Lord the God of hosts is his name. 13

:: After long captiuitie Christ vvil offer himself to the Iewes, and such as receiue him, he vvil saue.

CHAP. V.

Notwithstanding great miseries threatned against the tenne tribes: 4. yet if they wil repent they shal escape: 7. otherwise they shal fal into captiuitie: 14. and therfore they are admonished to returne to God: 16. but being obstinate, 21. no sacrifice can appeaze Gods wrath.

:: VVhen the people neither fele nor feare euil, God forseing their calamities, lamenteth the same in their behalf, therby admonishing them to know their owne danger, and by repentance to preuent it.

HEARE ye this word, that I lift vpon you :: a lamentation. 1
The house of Israel is fallen, and it shal not adde to rise againe. † The virgine of Israel is cast forth vpon her land, 2
there is none to rayse her vp. † Because thus sayth our Lord 3
God: The citie, out of which came forth a thousand, there shal be left in it an hundred: and out of which there came an hundred, there shal be left in it tenne, in the house of Israel.
† Because thus sayth our Lord to the house of Israel: Seeke ye 4
me, and you shal liue. † And seeke not Bethel, and into Galgal 5
enter not, and into Bersabee you shal not passe: because Galgal shal be led captiue, and Bethel shal be vnprofitable. † Seke 6
ye our Lord: and liue: lest perhaps the house of Ioseph be burnt as fyre, and it shal deuoure, and there shal be none to quench Bethel. † You that turne iudgement into wormewod, 7
and leaue of iustice in the land. † Him that maketh Arcturus, 8
and Orion, and that turneth darknes into morning, and that changeth day into night: that calleth the waters of the sea, and powreth them out vpon the face of the earth: The Lord is his name. † He that seeketh destruction vpon the strong, and 9
bringeth depopulation vpon the mightie. † They haue hated 10
him that rebuketh in the gate: and him that speaketh perfectly they haue abhorred. † Therfore because you spoiled the 11
poore, and tooke the chosen praye from him: you shal build houses with square stone, and shal not dwel in them: you shal plant most amiable vineyards, and shal not drinke the wine of them. † Because I haue knowen manie your wickednesses, 12
and your strong sinnes: enemies of the iust, taking bribe, and oppressing the poore in the gate. † Therfore shal the wise at 13
that time hold his peace, because it is an euil time. † Seeke ye 14
good, and not euil, that you may liue: and our Lord the God of hosts

Soph. 3.

Rom. 12. Psal. 96.
15 hosts wil be with you, as you haue sayd. † Hate ye euil, and loue good, and establish iudgement in the gate : :: if perhaps our Lord the God of hosts may haue mercie on the remnant of
16 Ioseph. † Therfore thus sayth our Lord the God of hosts the Dominatour, in al streates lamentation: and in al places that are without, shal be sayd wo wo: and they shal cal the husbandman to mourning, and to lamentation them that know to
17 lament. † And in al vineyardes there shal be lamentation: because I wil passe through in the middes of thee, sayth our Lord.
Isa. 13. Iere. 30. Ioel. 1. Soph. 1.
18 † Wo vnto them that desyre the day of our Lord: to what purpose the same vnto you? This day of our Lord, darkenes, and
19 not light. † As if a man should flee from the face of a lion, & a beare should mete him: & enter into the house, & leane with
20 his hand vpon the wal, and a serpent should bite him. † Why, is not the day of our Lord darkenes, and not light: and mist, and
Isa. 1. Ier. 6. Mat. 2.
21 no shining therin? † I haue hated, and haue reiected your festiuities: and I wil not take the odour of your assemblies.
22 † And if you shal offer vnto me holocausts, and your gifts, I wil not receiue them: and the vowes of your fat thinges I wil
23 not respect. † Take away from me the tumult of thy songes:
24 and the canticles of thy harpe I wil not heare. † And iudgement shal be reueled as water, and iustice, as a mightie torrent.
25 † Why, :: did you offer hostes and sacrifice to me in the desert
Act. 7. Psal. 94.
26 fourtie yeares, ô house of Israel? † And you caried a tabernacle for your Moloch, and the image of your idols, the starre
27 of your God, which you made to your selues. † And I wil make you remoue beyond Damascus, saith our Lord, the God of hostes is his name.

:: If men seeke good & not euil. God vvil assist them, as in the former verse, and in innumerable holie scriptures: but it is here sayd: *perhaps God vvil haue mercie* by reason of the difficultie of mans part who conuerteth not alvvayes perfectly, as he hath freevvil to do by Gods grace assisting him.

:: In the first yeare of the 40. and beginning of the second they offered sacrifices to God. *Leuit. 8. & 9. Num. 7.* But not after vvardes. *S. Aug. q. 47. in Exod.*

CHAP. VI.

For the auarice, and luxurie of both kingdomes, 7. they shal be caried into captiuitie.

Iac. 5.
1 VVO to you that are rich :: in Sion, and haue confidence in the mountaine of Samaria: ye great men, heads of the peoples, going stately into the house of Israel.
2 † Passe ye into Chalane, and see, & goe ye thence into Emath the great: and descend into Geth of the Palestines, and to al the best kingdoms of these: if their border be larger then
3 your border. † You that are seperated vnto the euil day: and
4 approch to the throne of iniquitie. † You that sleepe in beds of iuorie, and play the wantons in your couches: that eate the lambe out of the flocke, and calues out of the middes of the

:: It is a fowle & odious fault vvhen rich men neglect the poore, but most detestable vvhen the *rich in Sion*, wel thie clergie men, haue not compassion on them that vvant, either spiritual or temporal helpe.

heard. † You that sing to the voice of the psalter: as Dauid they haue thought themselues to haue the instruments of song. 5
† That drinke wine in phials, and are annoynted with the best oyntment: and they suffered nothing vpon the contrition of Ioseph. † Wherfore now they shal goe in the head of them, 6 7
that goe in transmigration: and the faction of the wantons shal be taken away. † The Lord God hath sworne by his soule, 8 *Iere. 51.*
saith our Lord the God of hostes: I detest the pride ::of Iacob, and I hate his houses, and I wil deliuer vp the citie with the inhabitants therof. † And if there shal be left tenne men in one 9
house, they also shal dye. † And his kinsman shal take him vp, 10
and shal burne him, that he may carie the bones out of the house: and he shal say to him, that is in the inner parts of the house: Is there yet with thee? † And he shal answer: There is 11
an end. And he shal say to him: Hold thy peace, & remember not the name of our Lord. † Because loe our Lord hath com- 12
manded, and he wil strike the greater house with ruins, and the lesser house with clefts. † Why :: can horses runne vpon rockes, 13
or can there be ploughing with buffles? because you haue turned iudgement into bitternes, and the fruite of iustice into wormewood? † Which reioyce in thinges of naught: which 14
say: Why haue not we taken vnto vs hornes in our owne strength? † For behold I wil rayse vp from you ô house of Is- 15
rael, saith our Lord the God of hostes, a nation: and they shal destroy you from the entrance of Emath, euen to the torrent of the desert.

:: VVheras Iacob by humilitie, patience, & manie other vertues, became great in Gods fauour: now his progenie by pride and delicacie become hatefal to God in respect of these sinnes, & are therfore afflicted, and miserably slaine, and caried captiues.

:: To turne the vvorkes of *iudgement* and iustice, into sinnes, vvhich are *bitter* and vngratfal, is as contrarie to order, as it is contrarie to the course of nature, that horses should runne vpon craggie rockes or wild busses be brought *to drawe the* plough.

CHAP. VII.

In three visions manie miseries are reueled, which shal come vpon both the kingdomes. 10. A false priest of Bethel accusing the prophet of sedition, and endeuouring to chase him away, 14. is by him forewarned of miseries to his familie, and death to himself.

THESE thinges hath our Lord God shewed to me: and 1
loe the former *a* of the locust in the beginning of thinges that spring of the later rayne, and behold the later rayne after the kings mowing. † And it came to passe: after it had fini- 2
shed to eate the grasse of the land, I sayd: O Lord God be propicious I beseech thee: who shal rayse vp Iacob, because he is a litle one? † Our Lord hath had pitie vpon this: *b* It shal 3
not be, sayth our Lord. † These thinges hath our Lord God 4
called iudgement vnto *c* fyre, and it deuoured the great depth and

a Locustes svvarming in multitude signified the Assirian souldiars inuading the tenne tribes, as is recorded 4. *Reg.* 18.

b Salmanasar king of Assirians hauing

5 and it did eate a part together. † And I sayd: Lord God be quiet I beseech thee: who shal rayse vp Iacob, because he is a
6 litle one? † Our Lord had pitie vpon this: Yea this also shal not be, sayth our Lord God. † These thinges hath our Lord shewed
7 to me: and loe our Lord standing vpon a wal plastered, and in
8 his hand *d* a masons truel. † And our Lord sayd to me: What seest thou Amos? And I sayd: A masons truel. And our Lord sayd: Behold I wil lay downe the truel in the middes of my
9 people Israel: I wil adde no more to plaster it ouer. † And the excelses of the idol shal be throwen dowen, and the sanctifications of Israel shal be made desolate: and I wil rise vpon the
10 house of Ieroboam with the sword. † And Amasias the priest of Bethel sent to Ieroboam the king of Israel, saying: Amos *e* hath rebelled against thee in the middes of the house of Is-
11 rael: the land wil not be able to susteyne al his wordes. † For thus saith Amos: *f* Ieroboam shal dye by the sword, and Israel
12 shal depart captiue out of their land. † And Amasias sayd to Amos: Thou that seest, goe, flee into the land of Iuda: & eate
13 bread there, and thou shalt prophecie there. † And in Bethel thou shalt adde no more to prophecie: because it is the sanctifi-
14 cation of the king, and it is the house of the kingdom. † And Amos answered, and sayd to Amasias: I am not a prophete * and I am not the sonne of a prophet: but an heardsman am I
15 plucking sycomores. † And our Lord tooke me when I followed the flocke, and our Lord sayd to me: Goe, prophecie
16 to my people Israel. † And now heare the word of our Lord: Thou sayest: Thou shalt not prophecie vpon Israel, and thou
17 shalt not distil vpon the house of the idol. † Therfore thus saith our Lord: Thy wife shal fornicate in the citie, and thy sonnes, and thy daughters shal fal by the sword, & thy ground shal be measured with a corde: and thou shalt dye in a polluted land, and Israel shal depart captiue out of their land.

subdued the tenne tribes, inuaded the kingdom of Iuda, & besieged Ierusalem but his armie was miraculously destroyed 4. *Reg.* 19.

e This second vision of fire signified the captiuitie of the two tribes caried into Babylon. 4. *Reg.* 24. & 25.

d This third vision signified the calamities vvhich the ten tribes suffered shortly after in the reigne of Manahem. 4. *Reg.* 15 v. 20.

e False-prophets not induring the vvholsome preaching of true pastores falsely accuse them of rebellion, treason, and sedition.

f In this also the false-prophet lyed, for Amos sayd not: *Ieroboam shal dye by the svvord*: but that God would rise vpon *the house of Ieroboam vvith the svvord. v.* 9. fulfilled vvhen Zacharias the sonne of Ieroboam was slaine by Sellum. 4. *Reg.* 15 v. 10.

* by education.

CHAP. VIII.

In a vision of an apple hooke the captiuitie of the tenne tribes is againe foreshewed, 4. *with reprehension of their auarice, and oppression of the poore:* 7. *for which they shal fal into great miseries.*

1 THESE thinges hath our Lord shewed to me: and *a* be-
2 hold an apple hooke. † And he sayd: What seest thou Amos? And I sayd: An apple hooke. And our Lord sayd to me:

a By this vision of *a hooke* is signified that not only the

me: The end cometh vpon my people Israel: I wil adde no more to passe them. † And the henges of the temple shal creake in that day, saith our Lord God: manie shal dye: in euerie place shal silence be cast. † Heare this you that tread downe the poore, & make the needie of the land to fayle, † saying: When wil the moneth passe, and we shal sel wares: and the Sabbath, and we open the corne: that we may diminish the measure, and increase the sicle, and conuey in deceitful balances, † that we may for siluer possesse the needie, and the poore for shoes, and may sel the refuse of the corne? † Our Lord hath sworne agaynst the pride of Iacob: If I shal forget euen to the end al their workes. † Why, shal not the land be moued vpon this, and euerie inhabitant therof mourne: and rise vp as a riuer altogether, and be cast out, and runne downe to the riuer of Ægypt? † And it shal be in that day, saith our Lord God: *b* The sunne shal goe downe at midday, & I wil make the earth to be darke in the day of light. † And I wil turne your festiuities into mourning, and al your songues into lamentation: and I wil bring in vpon euerie backe of yours sackcloth, and vpon euerie head baldnes: and I wil lay it as the mourning of an onlie begotten sonne, and the later end therof as a bitter day. † Behold the dayes come, saith our Lord, and I wil send forth famine into the land: *c* not the famine of bread, nor thirst of water, but of hearing the word of the Lord. † And they shal be moued from the sea euen to sea, and from the North euen to the East: they shal goe about seeking the word of our Lord, and shal not finde. † In that day the fayre virgins shal faile, & the yongmen in thirst. † They that sweare by the sinne of Samaria, and say: Thy God ô Dan liueth: and the way of Bersebee liueth: and they shal fal, and shal rise no more.

3 4 5 6 7 8 9 10 11 12 13 14

Deut. x. Iere 15. *Tob. 2. Mar. 1.*

neret partes of the tenne tribes should be brought into captiuitie vvhich is writen. 4. Reg 15. v 29 but also the rest which vvere further of: as fruite of trees, vvhich can not be gathered vvith the hand, is drawen vvith a hooke: & so al vvere caried avvay. 4. Reg. 17. v. 6.

b In their great prosperitie, vvhen they least suspect, calamities shal fal vpon them.

c It can not be doubted but in the siege there vvas vvant of bread drinke and of other victuals: but greater vvant of spiritual foode.

CHAP. IX.

The great destruction of Ierusalem, 8. and dispersion of al the Iewes are againe prophecied: 11. with the conuersion of Gentils, and the Church of Christ shal greatly prosper.

I SAW our Lord standing vpon *a* the altar, and he sayd: † Strike *b* the henges, & let the lintels be moued: for there is auarice in the head of al, and the last of them wil I kil by the sword: there shal be no flight for them: they shal flee, and he shal not be saued that shal flee of them. † If they shal descend euen to hel, thence shal my hand bring them out: and if they shal

1 2

Psal. 138.

a Destruction of the Altar, *b* and the Temple, importe the abolishing of sacrifice, vvhen the two

shal aſcend enen to heauen, thence wil I plucke them downe.
3 † And if they shal be hid in the toppe of Carmel, thence ſearching wil I take them away: and if they shal hide themſelues from mine eyes in the depth of the ſea, there wil I command
4 the ſerpent & he shal bite them. † And if they shal go into captiuitie before their enemies, there wil I command the ſword, and it shal kil them. And I wil ſet mine eyes vpon them to
5 euil, and not to good. † And our Lord the God of hoſtes, which toucheth the earth, and it shal melt away: and al that dwel therein shal mourne: and it shal al riſe as a riuer, and shal
6 runne downe as the floud of Ægypt. † He that buildeth in heauen his aſcenſion, and hath founded *c* his bundel vpon the earth: who calleth the waters of the ſea, and powreth them
7 out vpon the face of the earth, the Lord is his name. † Why, are not you as the children of the Æthiopians vnto me, ô children of Iſrael, ſaith our Lord? Did not I make Iſrael to aſcend out of the Land of Ægypt: and the Paleſthins out of Cappadocia,
8 and the Syrians out of Cyrenee? † Behold the eyes of our Lord God vpon the ſinning kingdom, & I wil deſtroy it from the face of the earth: but yet deſtroying I wil not deſtroy *d* the
9 houſe of Iacob, ſayth our Lord. † For behold I wil command, and wil shake the houſe of Iſrael in al nations, as wheate is shaken in a ſieue: and there shal not a litle ſtone fal vpon the
10 earth. † Al the ſinners of my people shal fal by the ſword: which ſay: The euil shal not approch, & shal not come vpon
11 vs. † *e* In that day I wil rayſe vp the tabernacle of Dauid, that was fallen: & I wil reedifie the breaches of the walles therof, and thoſe thinges, that were fallen I wil repayre: and I wil reedifie him as in the dayes of old. † That they may poſſeſſe the
12 remnant of Idumea, and al nations, becauſe that my name is inuocated vpon them: ſaith our Lord that doth theſe thinges.
13 † Behold the dayes come, ſaith our Lord: and the plougher shal ouertake the reaper, & the treader of the grape him that ſoweth ſede: and the mountaynes shal droppe ſweetnes, and
14 al hilles shal be tilled. † And I wil conuert the captiuitie of my people Iſrael: and they shal build the deſert cities, & inhabite: and shal plant vineyards, and drinke the wine of them: & shal make gardens, and eate the fruites of them. And I wil plant them vpon their owne ground: & I wil no more plucke them out of their land, which I haue geuen them, ſayth our Lord thy God.

tribes vvere caried into Babylon.

Ierem. 44.

Act. 15.

Ioel. 3.

c God who defendeth his Church as a ſtrong bundel faſt bond together, vvil puniſh the vvicked vvith iuſt afflictions.

d Notvvithſtanding the great ruine of the Ievves, ſlaine & ledde captiues, yet God in them conſerued the Church that it vvas not deſtroyed.

e S. Iames conformable to S. Peters doctrine, interpreteth this place of the conuerſion of the Gentiles to Chriſt. Act. 15. v. 15. &c.

THE

THE PROPHECIE OF ABDIAS.

ABDIAS *borne in Sichem, of the tribe of Ephraim, prophecied the same time with Amos; so briefly that his prophecie is not parted into chapters:* 1. *against the Idumeans; foreshewing their destruction;* 10. *for their perpetual emnitie against the Iewes, and confederacie with the Chaldees.* 17. *The captiuitie and relaxation of the Iewes.* 19. *And redemption of the whole world by Christ.* S. Epiph.

THE vision of Abdias. Thus sayth our Lord God to Edom: We haue heard a bruit from our Lord, and he :: hath sent a legate to the Gentils: Rise ye, and let vs arise against him into battel. † Behold I haue geuen thee a litle one in the Gentils: thou art contẽptible excedingly. † The pride of thy hart hath extolled thee, dwelling in the clefts of rockes, exalting thy throne: which sayst in thy hart: Who shal plucke me downe to the earth? † If thou shalt be exalted as an eagle, and if thou shalt set thy nest among the starres: thence wil I plucke thee downe, sayth our Lord. † If theues had gone in to thee, if robbers by night, how hadst thou held thy peace? would not they haue stolen thinges sufficent for themselues? if the grape gatherers had entered in to thee, would they not haue left thee at the least a cluster? † How haue they searched Esau, haue they sought out his hidden thinges? † Euen to the border haue they cast thee out: al the men of thy league haue mocked thee: the men of thy peace haue preuailed against thee: they that eate with thee, shal lay embushments vnder thee: there is no wisedom in him. † Why, shal not I in that day, sayth our Lord, destroy the wise out of Idumea, and prudence from the mount of Esau, † And thy valients of the South shal feare, that man may perish from the mount of Esau. † For the slaughter, and for the iniquitie against thy brother Iacob, confusion shal couer thee, and thou shalt perish for euer. † In the day when thou stoodest against him, when strangers tooke his armie, and foreners entered his gates, and vpon Ierusalem cast lotte: thou also wast as one of them. † And :: thou shalt not dispise in the day of thy brother, in the day of his peregrination: and thou shalt not reioyce ouer the children of Iuda, in the day of their perdition: & thou shalt not magnifie thy mouth in the day of distresse.

1 Iere. 49.
2
3
4
5
6
7
8 Isa. 29.
9
10 Gen. 27.
11
12

:: God directed the cogitations of diuers other Gentiles, :: to ioyne their forces against the Idumeans.

:: God admoneth them vvhat they ought not to do, but vvithal

† Neither

13 † Neither shalt thou enter the gate of my people in the day of their ruine: neither shalt thou also disprise in his euils in the day of his destruction: and thou shalt not be sent out against his
14 armie in the day of his destruction. † Neither shalt thou stand in the outgoings to kil them that flee: and thou shalt not shut
15 vp his remnant in the day of tribulation. † Because the day of our Lord is at hand vpon al nations: as thou hast done, so shal it be done to thee: thy retribution he wil returne vpon
16 thine owne head. † For as you haue drunke vpon my holie mount, shal al Gentils drinke continually: & they shal drinke, and swallow vp, and they shal be as though they were not.
17 † And in :: mount Sion shal be saluation, and it shal be holie: and the house of Iacob shal possesse those that had possessed
18 them. † And the house of Iacob shal be a fyre, and the house of Ioseph a flame, and the house of Esau stubble: and they shal be kindled in them, and shal deuoure them: and there shal be no remaynes of the house of Esau, because our Lord hath spo-
19 ken. † And :: they that are toward the South, shal inherite the mount of Esau, and they in the champaine countries, Philisthiims: and they shal possesse the region of Ephraim, and the
20 region of Samaria: and Beniamin shal possesse Galaad. † And the transmigration of this host of the children of Israel, al places of the Chananeits euen to Sarepta: and the transmigration of Ierusalem, that is in Bosphorus, shal possesse the cities
21 of the South. † And sauiours shal ascend into mount Sion to iudge the mount of Esau: and the kingdom shal be to our Lord.

foreshewveth that they *wvil dispise* the Ievves their bretheren: & *wvil reioyce* in their miseries.

:: Historically al this prosperitie vvas promised to the Ievves after their deliuerie from Babylon and so much therof performed as their nevv sinnes hindered not, the rest is fulfilled in Christians. S Ieром. *ep ad Dardan.*

:: The rest of this prophecie is only of Christ possessing al nations. *To vvhom al the prophetes geue testimonie that al receiue remission of sinnes by his name beleeuing in him.* Act. 10. v 43. *see S. Augustin. li. 18. c. 31. de ciuit.*

Luc. 1. v. 3.

THE PROPHECIE OF IONAS.

Mat. 12. Luc. 11.

IONAS *the sonne of Amathi in Geth, of the tribe of Zabulon, in the reigne of* Ieroboam *sonne of Ioas king of Israel, not only in wordes, but also* in his person prophecied, and prefigured Christ; *as our Sauiour himself testifieth.* And vnder the name of Niniue announceth saluation to al Gentiles, *that repent, and returne to God, as Niniue did.*

Ionas a figure of Christ prophecied saluation to al nations.

S. Ierom. Epist. ad Paulin.

CHAP. I.

Ionas being sent to preach in Niniue fleeth by sea, 4. a tempest riseth; 8. wherof he being found by lotte, to be the cause; 12. is cast into the sea, 15. and it is caulme.



AND the word of our Lord was made to Ionas 1
the ſonne of Amathi, ſaying: † Ariſe, and goe into 2
a Niniue the great citie, and preach in it: becauſe
the malice therof is aſcended before me. † And 3
Ionas aroſe, *b* to flee into Tharſis from the face of
our Lord, and he went downe into Ioppe, and found a ſhippe
going into Tharſis: and he gaue the fare therof, & went downe
into it, that he might goe with them into Tharſis from the
face of our Lord. † But our Lord ſent a great winde into the 4
ſea: and a great tempeſt was made in the ſea, & the ſhippe was
in danger to be broken. † And the mariners were afrayd, and 5
the men cried to their god: & they threw the veſſels, that were
in the ſhippe, into the ſea, that it might be lightned of them:
and Ionas went downe into the inner part of the ſhippe, and
ſlept a deepe ſleepe. † And the gouerner came to him, & ſayd 6
to him: Why art thou oppreſſed with ſleepe? Riſe, inuocate
thy God, if perhaps God wil thinke of vs, and we perish not.
† And euerie one ſayd to his felow: Come, and *c* let vs caſt 7
lottes, and know why this euil is to vs. And they caſt lottes, 8
and the lot fel vpon Ionas. † And they ſayd to him: Tel
vs for whoſe cauſe this euil is to vs, what is thy worke? what
is thy countrie? and whither goeſt thou? or of what people
art thou? † And he ſayd to them: I am an Hebrew & the Lord 9
God of heauen I feare, which made the ſea and the drie land.
† And the men feared with great feare, and they ſayd to him: 10
Why haſt thou done this? (For the men knew that he fled from
the face of our Lord: becauſe he had told them.) † And they 11
ſayd to him: What shal we do to thee, and the ſea shal ceaſe
from vs? becauſe the ſea went, and ſwelled. † And he ſayd to 12
them: Take me vp, and caſt me into the ſea, and the ſea shal
ceaſe from you: for I know that for me this great tempeſt is
vpon you. † And the men rowed, to returne to the land, and 13
they were not able: becauſe the ſea went and ſwelled vpon
them. † And they cried to our Lord, and ſayd: We beſech thee 14
ô Lord, let vs not perish in the life of this man, and geue not
vpon vs innocent bloud: becauſe thou ô Lord, haſt done as
thou wouldeſt. † And they tooke Ionas, and caſt him into the 15
ſea: and the ſea ceaſed from his rage. † And the men feared 16
our Lord with great feare, & *d* immolated hoſtes to our Lord,
and vowed vowes.

CHAP.

a God creator and Lord of al the vvorld, hath alſo care of al. *Rom.* 3. v. 29. & therfore ſent this prophet to the great citie Niniue, as likevviſe others prophecied to *the Babylonians Ægyptians, Moabites, Ammonites, Idumeans, &c.*

b Ionas ſhevveth the cauſe vvhy he fled, *ch.* 4. v. 2. fearing to be counted a falſe prophet.

c The mariners ſeing no natural cauſe of ſo ſudaine & great a tempeſt, ſought to knovv the reaſon therof by lotte, vvherto the prophet agreed, by Gods inſpiration, & ſo was diſcouered.

d Sacrifice and vovves are knovvne to al men by the light of nature to be gratful to God.

CHAP. II.

Ionas is swallowed by a great fish; 3. prayeth with confidence in God; 11. and the fish casteth him on the drie land.

Mat. 12. Luc. 11.

1 AND our Lord prepared *a* a great fish to swallow done Ionas: and Ionas was in the bellie of the fish three dayes
2 and three nightes. † And Ionas *b* prayed to our Lord his God
3 out of the bellie of the fish. † And he sayd:

Psal. 119. & 129.

I cryed out of my tribulation to our Lord, & he hath heard me: out of the bellie of hel cried I, and thou hast heard my voice.
4 † And thou hast cast me forth into the depth in the hart of the sea, and a floud hath compassed me: al thy surges, & thy waues haue passed ouer me.
5 † And I sayd: I am cast away from the sight of thine eyes: but yet I shal see thy holie temple againe.
6 †The waters haue compassed me euen to the soule: the depth hath inclosed me, the sea hath couered my head.
7 † I am descended to the *c* extreme parts of the mountaines: the barres of the earth haue shut me vp for euer: and thou wilt lift vp my life from corruption, ô Lord my God.
8 † When my soule was in distresse within me, I remembred our Lord: that my prayer may come to thee vnto thy holie temple.
9 † They that kepe vanities in vaine, forsake their mercie.
10 † But I in the voice of prayse wil immolate to thee: what thinges soeuer I haue vowed I wil render for saluation to our Lord.
11 † And our Lord *d* spake to the fish: and it vomited vp Ionas vpon the drie land.

a That this great fish was a whale, our Sauiour plainly expresseth. *Mat. 12. v. 40.*

b The prophet doubtles prayed before & when they cast him out of the shippe, and continued the same prayer being in the whales bellie, with more confidence, that he should be safly cast on the drie land *v. 5.* And therfore rendereth thankes, vowing sacrifice of thankes geuing. *v. 10.*

c Furthest that can be from mountaines, euen into the depth of the sea, which is lower then any other valleyes. *d* Gods will is his word by which al creatures were made, and to which, as wel huing, as senseles thinges obey.

CHAP. III.

Againe Ionas is commanded to preach in Niniue, that within fourtie dayes it shal be destroyed: 5. They al fast, and repent: 10. and God recalleth his sentence.

1 AND the word of our Lord was made to Ionas the second
2 time, saying: † Arise, & goe into Niniue *a* the great citie:
3 and preach in it the preaching which I speake to thee. † And Ionas arose, & went into Niniue according to the word of our
4 Lord: & Niniue was a great citie of three dayes iorney. † And Ionas began to enter into the citie on dayes iorney: & he cried,

a Diodorus Siculus, *li. 3. c. 1.* VVriteth that Niniue was in length, 150 *stadia* or forlõgs; in breadth. 90.

so it was in circuite of the vvalles 480. And euerie forlong haning 125. paces of fiue foote the pace, the compasse vvas 60. Italian myles, about 50. or 48. English myles: a sufficient trauel of three dayes, to passe through the principal streates, and more publique places therof.

and sayd: As yet fourtie dayes, and Niniue *b* shal be subuerted. 4
† And the men of Niniue beleued in God: and they proclamed 5
a fast, and were clothed with sackcloths from the greater to the lesser. † And the word came to the king of Niniue: and 6
he rose vp out of his throne, and cast away his garment from him, and was clothed with sackcloth, and sate in ashes. † And 7
he cried, and sayd in Niniue from the mouth of the king & of his princes, saying: Men, *c* and beasts, and oxen, and cattel let them not taste any thing: nor feede, and let them not drinke water. † And let men, and beasts be couered with sackcloths, 8 *Iere.18.*
and crie to our Lord in strength, and let euerie man conuert from his euil way & from the iniquitie, that is in their handes.
† Who knoweth if God wil conuert, and forgeue: and wil 9 *Ioel.2.*
returne from the furie of his wrath, and we shal not perish?
† And God saw their workes, that they were conuerted from 10
their euil way: and God had mercie on the euil which he had spoken, that he would do to them, and he did it not.

b As vvel this, as manie other like prophecies, shevv that Gods threates are conditional, if sinners vvil repent: for then God changeth his sentence. *S. Chrys. ho. 5. ad popul. S. Iero. in hunc. locum. S. Greg. li. 16 c. 18 Moral.* The same is also clere. *Iere. 18. v. 8.*

c Great remorse & detestation of sinne maketh penitents to excede in austere vvorkes, vvhich being vvel meant is accepted at Gods handes, so it be not indiscreete.

CHAP. IIII.

The prophet lamenteth for that he was commanded to preach otherwise then it came to passe. 5. Going forth he stayeth nere the citie to see the end; 6. an yuie growing coureth his head from the sunne; 7. but withereth the next day; 8. & he lamenting desireth to dye; 10. and God sheweth that it is more meete to saue Niniue then the yuie.

a Ionas coniectured by their penance that God vvould for this time spare Niniue, and so vvas afflicted fearing that both this, and other prophecies should be reputed vncertaine. But this doubt is solued vnderstanding Gods

AND Ionas *a* was afflicted with great affliction, and was 1
angrie: † and he prayed to our Lord, and sayd: I beseech 2
thee ô Lord, Why, is not this my word, when I was yet in my countrie? for this did I preuent to flee into Tharsis. For I know that thou art a clement, and merciful God, patient, and of much compassion, and forgeuing vpon the euil. † And now 3
Lord take I beseech thee my soule from me: because better is death to me then life. † And our Lord sayd: Art thou angrie 4
wel thinkest thou? † And Ionas went out of the citie, and sate 5
against the East part of the citie: and he made himself a bowre there, and he sate vnder it in the shadow, til he migh see what would befal to the citie. † And our Lord God prepared an iuie 6
tree, & it came vp ouer the head of Ionas, to be a shadow ouer his

Psal. 58. Ioel. 2.

his head, and to couer him: for he had laboured: and Ionas
7 reioyced vpon the iuie with great ioy. † And God prepared a
worme in the rysing of the morning against the morrow: and
8 it stroke the iuie, and it withered. † And when the sunne was
risen, our Lord commanded an hotte, and burning winde: and
the sunne beate vpon the head of Ionas, and he broyled for
heate: and he desired for his soule to dye, and sayd: It is better
9 for me to dye then to liue. † And our Lord sayd to Ionas: Art
thou angrie wel, thinkest thou, for the iuie? And he sayd: *b* I
*greued. 10 am * angrie wel euen vnto death. † And our Lord sayd: Thou
art sorie for the iuie, wherin thou hast not laboured, nor made
it to grow, which in one night came forth, and in one night is
11 perished. † And shal not I spare Niniue the great citie, wherin
are more then a hundred twentie thousand men, that know
not what is betwen their right hand and their left, and manie
beastes?

threates to be conditional as before. *ch.*3 v. 4. and so it proued. For they falling againe into former sinnes vvere afterwards destroyed *Nahum.*1.2. & 3.

b Ionas had iust cause to be greued; & so god had iust cause of compassion, that the citie should not perish.

In this prophecie, vvhich is also an historie, vvho could haue thought that Ionas had bene a figure of our Sauiours death, and resurrection, vales himself had so expounded it? *Mat.*12.

THE PROPHECIE OF MICHEAS.

S. Epiph. de vita prophet.

MICHEAS *a* Morasthite *of the tribe of Ephraim*, prophecied part of the time with Isai, & the former fiue lesse Prophets: against *both the kingdomes of* Israel *and* Iuda: *foreshewing their captiuities, and relaxation of Iuda from Babylon: their conuersion to Christ nere the end of the world: and that in the meane time al other nations shal belene in Christ.*

Micheas prophecied the same time vvith Isai. &c.

CHAP. I.

Samaria and al the tenne tribes shal be brought into captiuitie by the Assirians. 9. The two tribes shal also be inuaded and spoyled, euen nere to Ierusalem.

1 THE word of our Lord that was made to Michæas
the Morasthite, in the dayes of Ioathan, Achaz,
and Ezechias kinges of Iuda: which he saw vpon
2 Samaria and Ierusalem. † Heare al ye peoples:
*Deut.*32. *Isa.* 1. and let the earth attend, and the fulnes therof: and *a* let our
*Isa.*26. Lord God be vnto you for a witnes, our Lord out of his holie
3 temple. † Because loe our Lord wil goe forth out of his place:
and he wil descend, & wil tread vpon the higheste of the earth.
4 † And the mountaines shal be consumed vnder him: and the

a If the prophet should not admonish the people, both he and they should dye in their sinne; *Iere.*3.v. 18 19 but he discharging

his office (as God is witnes) they not repenting shal perish in their iniquitie.

valleis shal be clouen, as waxe at the presence of fyre, & as waters that runne downe headlong. † For the wickednes of Iacob al this, and for the sinnes of the house of Israel. what is the wickednes of Iacob? is it not Sammaria? and what the excelses of Iuda? is it not Ierusalem? † And I wil lay Samaria as a heape of stones in the filde when a vineyard is planted: and I wil plucke downe her stones into the valley, & wil discouer her fundations. † And al her sculptils shal be cut in sunder, and al her wages shal be burnt with fyre, and I wil lay al her idols into perdition: becausе they are gathered together of the wages of an harlot, & *b* vnto the hyre of an harlot they shal returne. † Vpon this wil I lament, and howle: I wil goe spoiled, and naked: I wil make lamentation as of dragons, and mourning as it were of striches. † Becausе her plague is desperate, becausе it is come euen to Iuda it hath touched the gate of my people euen to Ierusalem. † *c* In Geth declare it not, weepe not with teares: *d* in the house of dust sprinkle your self with dust. † And passe ye to your selues ô faire habitation, confounded with ignominie: she went not out that dwelleth in the going out: the house adioyning shal receiue lamentation of you, which stood to her self. † Becausе she is weakened to good which dwelleth in bitternesses: becausе euil is descended from our Lord into the gate of Ierusalem. † Tumult of the chariot of astonishment to the inhabitant of Lachis: it is the beginning of sinne to the daughter of Sion, becausе in thee are found the wickednesses of Israel. † Therefore shal he geue spoilers vpon the inheritance of Geth: the houses of lying into deception to the kinges of Israel. † As yet wil I bring an heyre to thee which dwellest in Maresa: euen to *e* Odolla shal the glorie of Israel come. † Be bald, and be pouled for the children of thy delicacies: enlarge thy baldnes as an eagle: becausе they are led captiues out of thee.

b Samaria gathering riches by traffike with idolaters communicated also with them in idolatrie & therfore their riches shal be caried into Niniue, & other places of Assyria.

c Tel not these calamities which I foreshew amongst your enimies, lest they reioyce therat.

d But lament in your owne houses which shal be ruined, & replenished with dust. S. *Ierome here testifieth the hardnes of this place praying for the assistance of the Holie Ghost to vnderstand it.*

e Ironiously he saith *the glorie*, that is, the miserie of Israel shal be extended to Odolla the vttermost citie of Iuda.

CHAP. II.

By their great iniustice, 7. notwithstanding their vaine presumption of Gods mercie; wherto he is in dede most prone, 8. the Israelites through their excessiue rapine, prouoke God to punish them. 12. yet when Christ shal come some Iewes wil serue him; and manie more in the end of the world.

a By the figure *Liptote*, that is here called vn-

VVO TO you which thinke that is *a* vnpositable, and worke euil in your beds: in the morning light they

2 they doe it, becauſe their hand is againſt God. † And they haue coueted ſildes, and violently taken, and houſes forcibly taken away: and oppreſſed the man and his houſe, the man
3 and his inheritance. † Therfore thus ſaith our Lord: Behold I purpoſe euil vpon this familie: whence you shal not take away your neckes, and you shal not walke prowd, be-
4 cauſe it is a very euil time. † In that day a parable shal be taken vp vpon you, and a ſongue shal be ſung with ſweetnes, of them that ſay: With depopulation we are waſted: part of my people is changed: how shal he depart from me, wheras he re-
5 turneth, that wil diuide our regions? † For this cauſe thou shalt haue none caſting the cord of lot in the aſſemblie of our
6 Lord. † Speake ye not *b* ſpeaking: It shal not droppe vpon
7 theſe, confuſion shal not apprehend them. † The houſe of Iacob ſaith: Why is the ſpirit of our Lord abridged, or are his cogitations ſuch? *c* Are not my wordes good with him that
8 walketh rightly? † And on the contrarie my people is riſen vp as an aduerſarie: from aboue the cote you haue taken away the cloke: & them that paſſed ſimply, you turned into battel.
9 † The wemen of my people you haue caſt out of the houſe of their delicacies: from their litle ones you haue taken my
10 praiſe for euer. † Ariſe, and goe, becauſe you haue no reſt here. For the vncleannes therof it shal be corrupted with a ſore pu-
11 trefaction. † Would God I were not a man hauing the ſpirit, and that I did rather ſpeake a lie: I wil diſtil to thee into wine, and into drunkennes: and it shal be this people vpon whom it
12 is diſtilled. † *d* Gathering I wil gather thee wholly together ô Iacob: I wil bring together the remnant of Iſrael into one, I wil put them together as a flocke in the fold, as cattel in the middes of sheepcotes, they shal make a tumult by reaſon of
13 the multitude of men. † For he shal aſcend opening the way before them: they shal diuide, and paſſe through the gate, and shal enter by it: and their king shal paſſe before them, and our Lord in the head of them.

profitable, vvhich is indede extreme hurtful, & hath nothing profitable in it.

b The princes of the people command the prophets not to ſpeake and inculcate ſo much of future afflictions.

c God anſvvereth, that his threates procede from his mercie. For he vvould ſaue al and thoſe that either *vva'ke rightly*, or repent ſhal feele the effect of his mercie, but except they be admoniſhed, neither the good vvil perſeuere in goodnes, nor the euil returne into the right vvay.

d In further proofe of Gods mercie he promiſeth to gather his Church of al nations by Chriſt.

CHAP. III.

For the ſinnes of the rich opreſſing the poore, 5. of falſe prophets flatering for lucre, 9. and of Iudges peruerting iuſtice, 12. Ieruſalem, and the temple shal be deſtroyed.

1 AND I ſayd: Heare ye princes *a* of Iacob, & ye dukes of the houſe of Iſrael: Why, is it not your part to know iudgement.

a The chief of both the kingdomes (the

iudgement,† which hate good, and loue euil: which violently take away their skinnes from them, and their flesh from their bones? † Which haue eaten the flesh of my people, and haue flead their skinne from them: and haue broken, and cut their bones as in a kettle & as it were flesh in the middes of a potte. shal they crie to our Lord, and he wil not heare them: and he wil hide his face from them at that time, as they haue done wickedly in their inuentions. † Thus sayth our Lord vpon *b* the prophets, that seduce my people: that bite with their teeth, nnd preach peace: and if a man geue not something in their mouth, they sanctifie battel vpon him. † Therfore there shal be nigt to you for vision, and darkenes to you for diuination: and the sunne shal goe downe vpon the prophets, & the day shal be darkened ouer them. † And they shal be confounded that see visions, and the diuiners shal be confounded: and al shal couer their faces, because there is no answer of God. † But yet I am replenished with the strenght of the spirit of our Lord, with iudgement, and power: to declare vnto Iacob his wickednes, and to Israel his sinne. † Heare this ye princes of the house of Iacob, and ye *c* iudges of the house of Israel: which abhorre iudgement, & peruert al right thinges. † Which build Sion in bloud, and Ierusalem in iniquitie. † Her princes iudged for gifts, and her priests taught for wages, and her prophets diuined for money: & they rested vpon our Lord, saying: Why, is not our Lord in the middes of vs? euils shal not come vpon vs. † *d* For this, because of you, Sion shal be ploughed as a filde, and Ierusalem shal be as an heape of stones, and the mount of the temple as the high places of forests.

two tribes, & the tenne) were great extorcioners, and the poore murmuring against the rich also extorted eech from other: imitating the greater sorte in euil.

b Falseprophetes sought also their priuate gaine.

c Likewise the Iudges peruerted iudgement scraping their temporal profite of other mens quarels.

d And therfore al sortes greuously offending shal al vvorthely perish.

2 3 5 6 7 8 9 10 11 12

Bzec 22. Soph 3.

Iere.26.

CHAP. IIII.

Manie Gentiles shal beleue in Christ: 6. and lastly the multitude of Iewes. 8. In the meane time the two tribes shal be caried into captiuitie, and be deliuered againe.

AND it shal be: In *a* the later end of dayes there shal be the mount of the house of our Lord prepared in the toppe of mountaines, and high aboue the hilles: and peoples shal flow to it. † And manie nations shal hasten, & shal say: Come, let vs goe vp to the mountaine of our Lord, & to the house of the God of Iacob: & he wil teach vs of his wayes, and we shal goe in this pathes: because out of Sion shal the law goe forth, and the word of our Lord out of Ierusalem. † And he shal iudge

a The Iewes confesse this prophecie to be of Christ the promised Messias: but denie it to be of our Sauiour IESVS of Nazareth, framing for their

1 2 3

Isa. 2.

iudge betwen manie peoples, and he shal rebuke strong nations vnto a far of: and they *b* shal cut their swordes into culters, and their speares into spades: nation shal not take sword
4 against nation: and they shal no more learne to make battel. † And euerie man shal sitte vnder his vine, & vnder his figtree, and there shal be none to make them afrayd: becaufe the
5 mouth of the Lord of hofts hath fpoken it. † Becaufe *c* al peoples wil walke euerie one in the name of his God: but we shal walke in the name of the Lord our God for euer and euer.
6 † In that day, faith our Lord; *d* I wil gather her that halteth: and her that I had caft out, I wil gather vp, & her whom I had
Soph. 3. 7 afflicted. † And I wil make her that halted into a remnant: *Luc. 1.* and her that had laboured into a mightie nation: and our Lord *Dan. 7.* wil reigne ouer them in mount Sion, from this time now and
8 for euer. † And thou *e* the towre of flocke, clowdie of the daughter of Sion shal come to thee: and the firft powre shal
9 come the kingdom to the daughter of Ieruſalem. † Now why art thou drawne together with penfifnes? why, is there not a king to thee, or is thy counfelor perished, becaufe forow hath
10 apprehended thee as a woman in trauel? † Sorow thou & labour ô daughter of Sion as a woman in trauel: becaufe now shalt thou goe out of the citie, and shalt dwel in the countrie, and shalt come euen to Babylon, there thou shalt be deliuered: there our Lord wil redeme thee out of the hand of thine ene-
11 mies. † And now manie nations are gathered together vpon thee, which fay: Let her be ftoned: and let our eye looke vpon
12 Sion. † *f* But they haue not knowne the cogitations of our Lord, and haue not vnderftood his counfel: becaufe he hath
13 gathered them together as the haye of the floore. † Arife, and thresh ô daughter of Sion: becaufe I wil make thy horne of yron, and thy hoofes I wil make of braffe: & thou shalt breake in peeces manie peoples, and shalt kil the fpoiles of them to our Lord, and their ftrength to the Lord of the whole earth.

purpofe diuers arguments, which the lerned may fee very vvel confuted by Doct. *Franc. Ribera, in this place.*

The later dayes are this whole time from Chrift to the end of the vvorld, which is the laft time or ftate, after which shal be no other ftate of time, but eternitie.

Though in fome places, *the later dayes*, or *laft dayes*, fignifie the time that folovveth after the thing then mentioned. as. *Ifa. 9. 7. 1. 2 Tim. 3. v. 1.*

b True and fincere chriftians loue & kepe peace, yea rather fuftaine iniuries with meeknes then contend one againft an other. *1. Cor. 6.*

c Al fuch quiet patient people as vvalke in the name of God our Lord, wil kepe this peace, yea *euen vvith them that hate peace. Pſ 119.* fuffering perfecution with alacritie of minde. *Heb. 10. v. 34. S. Iren l 4. c. 67. aduerſ haref. S Iuſtin. Apolog. 2. pro Chriſtian. S. Cyril in hunc locũ.* *d* The Iewes fhal be at laft conuerted to Chrift. *e* Captiuitie of the two tribes. *f* The relaxation from captiuitie.

CHAP. V.

Ieruſalem shal be beſieged and taken. (2. Chriſt shal be borne in Bethlehem) 3. the Iewes shal not be wholly reiected, vntil the Gentiles beginne to embrace the true faith. 4. Which shal be ſpred in the whole world, 8. pure from idolatrie, 14. and the incredulous punished.

NOw shalt thou be spoiled *a* daughter of the spoiler: they haue layd siege vpon vs, with a rod shal they strike the cheeke of the iudge of Israel. † AND THOV BETHLEHEM, Ephrata, art *b* a litle one in the thousands of Iuda: out of thee shal come forth vnto me he that shal be the dominatour in Israel: and his coming forth " from the begynning, from the dayes of eternitie. † Therfore shal he geue them euen til the time, wherin she that traueleth shal bring forth: and the remnant of his bretheren shal be conuerted to the children of Israel. † And he shal stand, and feede in the strength of our Lord, in the height of the name of our Lord his God: and they shal be conuerted, because now shal he be magnified euen to the endes of the earth. † And this man shal be peace: when the Assyrian shal come into our land, and when he shal tread in our houses: and we wil rayse vpon him " seuen pastours, and " eight principal men. † And they shal feede the land of Assur in the sword, and the land of Nemrod in the speares therof: and he shal deliuer from Assur, when he shal come into our Land, and when he shal tread in our coasts. † And the remnant of Iacob shal be in the middes of manie peoples as dew from our Lord, and as droppes vpon the grasse, which expecteth not man, and tarieth not for the children of men. † And the remnant of Iacob shal be in the Gentiles in the middes of manie peoples, as a lion among the beasts of the forests, and as a lions whelpe among the flockes of cattel: who when he hath passed, and troden downe, and taken, there is none to deliuer. † Thy hand shal be exalted ouer thine enemies, and al thine enemies shal perish. † And it shal be in that day, sayth our Lord: I wil take away thy horses out of the middes of thee, and wil destroy thy chariots. † And I wil destroy the cities of thy land, and wil destroy al thy munitions, and I wil take away sorceries out of thy hand, & there shal be no diuinations in thee. † And I wil make thy sculptils to perish, and thy statues out of the middes of thee: and thou shalt no more adore the workes of thy handes. † And I wil plucke vp thy groues out of the middes of thee: and wil destroy thy cities. † And I wil doe vengeance in furie and in indignation among al the nations, that haue not heard.

1

2 *Mat. 2. Ioan. 7.*

3 4 5 6 7 8 9 10 11 12 13 14

a Ierusalem is called *daughter of the spoiler*, that is, addicted to spoyling & oppressing the poore as *ch. 3.* and therfore shal be spoyled; yet shal be restored, & conserued, til Bethlehem bring forth the Dominatour, Christ our Lord.

b Bethlehem a smal citie, of least account amongst manie yet by Christ borne there, it became not a *litle one*, but more excellent then manie others. *Mat. 2. v. 6.*

ANNOTATIONS. CHAP. V.

Christ man and God.

2. *From the beginning, from the dayes of eternitie.*] To signifie that Christ taking mans nature, vvas neuertheles eternal God vvith the Father and Holie Ghost, the

the prophet addeth that he vvas *from the beginning, and from the dayes of eternitie*, vvhich maner of speach, by iterating the same termes, as also *seculum seculi, secula seculorum*, & the like, signifie absolute eternitie. Though the same wordes put single, in some places do only importe long time, or during such a state: as *Exo.* 21. *v.* 6. *Psal.* 23. *v.* 7. *&* 9.

5. *Seuen pastors, eight principal men.*] Christ raiseth vp, and alvvayes conserueth manie, or a great number (signified by the tvvo mystical numbers, *seuen* and eight) to defend the faithful people of the Church, against *Assur*, & *Nemrod*, that is, against al persecutors and aduersaries. These defenders are the Fathers and Doctors of the Church, especially Bishops, vvho are here called *Pastors*, to admonish them, that their office is to feede the people vvith spiritual foode, doctrine and Sacraments: and are called also princes, or *principal men*, to admonish the people to obey, and folovv their ordinance. As S. Paul also admonisheth: *Obey your Prelates, and be subiect to them. For they vvatch as being to render* account for your soules. *Heb.* 13. The Church hath alvvayes true pastors.

CHAP. VI.

God expostulateth with the chiefe of the Iewes, 3. and with the whole people, their ingratitude, for his singular benefites: 6. who is not pacified with sacrifices, 8. but by doing iustice. 9. which they not doing, 13. shal be afflicted by their enimies.

1 HEARE ye what our Lord speaketh: Arise, contend in
iudgement against the mountaines, & let the hilles heare
2 thy voice. † Let the mountaynes heare the iudgement of our
Lord, & the strong fundations of the earth: because the iudge-
ment of our Lord is with his people, and with Israel he wil be
3 iudged. † *a* My people what haue I done to thee, or what haue
Iere. 2. 4 I molested thee? answer me. † Because I brought thee out of
Exo 14. the Land of Ægypt, & deliuered thee out of the house of them
Num.22. that serued: and sent before thy face Moyses, and Aaron, and
5 *b* Marie? † My people remember I pray thee, what Balach
the king of Moab purposed: and what Balaam the sonne of
Beor answered him: from Setim euen to Galgal, that thou
6 mightst know the iustices of our Lord. † What worthie thing
shal I offer to our Lord? shal I bow the knee to the high God?
What shal I offer vnto him holocausts, & calues of a yeare old?
7 † Why, can our Lord be pacified with thousandes of rammes,
or with manie thousandes of fatte buckgoates? Why, shal I
geue my first borne for my wickednes, the fruite of my womb
8 for the sinne of my soule? † I wil shew thee ô man what is
good, and what our Lord requireth of thee: Verely *c* to do
indgement, and to loue mercie, and to walke solicitous with
9 thy God. † The voice of our Lord crieth to the citie, and sal-
uation shal be to them that feare thy name: heare ye ô tribes,
10 and who shal approue it? † As yet there is fire in the house of

a VVheras God shevved most singular great benefits the vngratful malignant people required him with most vvicked & reprochful crueltie. As is excellently set forth, *in the Churches seruice on good frieday.*

b Both Moyses & Aaron were figures of our Sauiour, and their sister Marie a figure of B. Marie the mother of Christ.

c VVorkes of iustice, & mercie do farre excel external sacrifice of the old lavv.

the impious, treasures of iniquitie, and a lesser measure ful of
wrath. † Why, shal I iustifie an impious balance, and the de- 11
ceitful weights of the bag? † By which her richmen were re- 12
plenished with iniquitie, and the inhabitants therin spake lies,
and their tongue was fraudulent in their mouth. † And I ther- 13
fore begane to strike thee with perdition for thy sinnes. † Thou 14
shalt eate, & shalt not be filled: and thy humiliation in the mid- *Leuit.26. Deut.28. Agge.1.*
des of thee: and thou shalt apprehend, and shalt not saue: and
whom thou shalt saue, I wil geue vnto the sword. † Thou 15
shalt sow, and shalt not reape: thou shalt tread the oliue, and
shalt not be anoynted with the oyle: and presse muste, & shalt
not drinke the wine. † And thou hast kept the precepts *d* of 16
Amri, and al the worke of the house of Achab: and thou hast
walked in their willes, that I might geue thee into perdition,
and the inhabitants therin into hissing, and the reproch of my
people you shal beare.

d Thou Ierusalem art so wicked & foolish, as to imitate the most vvicked kings and people of the tenne tribes Amri, & Achab. 3. *Reg* 16.v. 25. & 30.

CHAP. VII.

The prophet Lamenteth, that for al his preaching few are good, and manie corrupt in maners: 5. therfore their miseries approch: 7. from which they shal be againe deliuered, 14. and prosper, 20. and al mankind shal be redemed by Christ.

VVO is me, because I am become as he that gathereth 1
in autumne the clusters of vintage: there is no cluster
to eate, timely ripe figges my soule hath desired. † The holie is 2
perished out of the earth, & there is *a* none righteous among
men: al lie in wayte for bloud, euerie one hunteth his brother
to death. † The euil of their handes they cal good the prince 3
requireth, and the iudge is in rendring: and the great man hath
spoken the desire of his soule, and they haue trubled it. † He 4
that is left among them, is as a brier: and he that is righteous,
as the thorne of the hedge. The day of thy speculation, thy
visitation cometh: now shal be the destruction of them.
† *b* Beleue not a frend, and trust not in prince: from her that 5
sleepeth in thy bosome, keepe the closures of thy mouth. † Be- 6
cause the sonne doth contumelie to the father, & the daugh- *Mat.10. v.21.35.*
ter ryseth agaynst her mother, the daughter in law against her
mother in law: & a mans enemies they of his owne houshold.
† But I wil looke towards our Lord, I wil expect God my sa- 7
uiour: my God wil heare me. † Reioyce not thou mine ene- 8
mie ouer me, because I am fallen: I shal arise, when I haue sitte
in

a Such general speach doth not importe absolutly al vvithout exception, but that very manie or the farre greater part of the vvicked remained so stil notvvithstanding the prophetes diligence in preaching, by the vvhich fevv were conuerted

b In time of great & general distresse ne left freindes

9 in darkenes, our Lord is my light. † I wil beare the wrath of our Lord, becauſe I haue ſinned to him: vntil he iudge my iudgement: he wil bring me forth into the light, I ſhal ſee his
10 iuſtice. † And mine enemie ſhal behold, and *c* ſhe ſhal be couered with confuſion, which ſayth to me, where is the Lord thy God? Mine eyes ſhal looke on her: now ſhal ſhe be into conculcation as the myre of the ſtreetes. † The day that thy walles may be builded vp: in that day ſhal the law be made far of.
12 † In that day and Aſſur ſhal come euen to thee, & euen to the
13 fenſed cities, and from the fenſed cities euen to the riuer, and to ſea from ſea, and to mountaine from mountaine. † And the land ſhal be into deſolation for the inhabitants therof, and for
14 the fruite of their cogitations. † *d* Feede thy people with thy *e* rod, the flocke of thine inheritance, them that dwel alone in in the foreſt, in the middes of Carmel: they ſhal feede vpon
15 Baſan and Galaad according to the dayes of old. † According to the dayes of thy coming forth out of the Land of Ægypt I
16 wil ſhew him meruels. † The nations ſhal ſee, and ſhal be confounded vpon al their ſtrength: they ſhal put the hand vpon
17 the mouth, their eares ſhal be deafe. † They ſhal licke duſt as ſerpents, as the creeping beaſts of the earth, they ſhal be troubled in their houſes: the Lord our God they ſhal dreade, and
Iere.10. Act.10. Colloſ.2. 18 ſhal feare thee. † What God is like to thee, which takeſt away iniquitie, and paſſeſt ouer the ſinne of the remnant of thine inheritance? he wil ſend his furie in no more, becauſe he is wil-
19 ling mercie. † He wil returne, and wil haue mercie on vs: he
Luc.1.v. 55.73. Gen.22. v.17. wil lay away our iniquities: and he wil caſt al our ſinnes into the botome of the ſea. † Thou wilt geue *f* truth to Iacob, *g* mercie to Abraham: which thou haſt ſworne to our fathers from the dayes of old.

euen domeſtical may not be truſted, becauſe euerie one in ſuch caſe hath care of himſelf, though it be vvith preiudice of others.

c Babylon ſhal be taken and ſpoyled by the Medes & Perſians, by them the Iewes ſhal be deliuered: vvherat the Chaldees vvil much repine.

d Paſtors office is to feede and rule,

:: vvith meate, and rodde; vvith doctrine and diſcipline.

f God gaue *truth to Iacob* performing that vvhich was promiſed,

g of his mere mercie to Abraham.

THE PROPHECIE OF NAHVM.

S.Ierom. Epiſt. ad Paulin.

NAHVM *borne* in Elceſe *a towne in Galiley*, propheciéd ſhortly after the captiuitie of the tenne tribes, againſt Niniue, *about fiftie yeares after Ionas preaching, and their repentance; when they became more wicked then before: foreſhewing their vtter ruine, and ignominie. In figure of the deſtruction of idolatrie in al nations, by Chriſt* euangelizing and announcing peace, *to al that wil beleue in him.*

Nahum propheciéd about 50. yeares after Ionas, nere 135. before the deſtruction of Niniue.

CHAP. I.

Niniue shal be destroyed, not able to escape Gods powreful wrath. 9. The Assirians shal not preuaile against Ierusalem: 13. but themselues shal be slaine.

THE a burden of Niniuie. The booke of the vision of Nahum the Elcesite. † God is ielous, & our Lord reuenging, our Lord reuenging, and hauing furie: our Lord reuenging on his aduersaries, and he is angrie with his enemies. † Our Lord is patient, and great of strength and clensing, he wil not make innocent. Our Lords wayes in tempest, and whirlewind, and clowdes the dust of his feete. † Rebuking the sea, and driyng it vp: and bringing al riuers to a desert. Basan is weakened and Carmel: & the floure of Libanus is faided. † The mountaines were moued at him, and the hilles were desolate: and the earth hath trembled at his presence, and the world, and al that dwel therin. † Before the face of his indignation who shal stand? and who shal resist in the wrath of his furie? his indignation is powred out as fire: and the rockes are dissolued by him. † Our Lord is good, and strenghning in the day of tribulation: and knowing them that hope in him. † And in a floud passing by, he wil make a consummation of the place therof: & darkenes shal pursew his enemies. † VVhat thinke ye against our Lord? consumation he wil make: there shal not rise duble tribulation. † Because as thornes claspe one an other: so *b* the feast of them that drinke together: they shal be consumed as stuble ful of drienes. † Out of thee shal come forth one that thinketh malice against our Lord in the minde deuising preuarication. † Thus saith our Lord: If they shal be perfect: and so a great manie, so also shal they be shorne, and he shal passe by: I haue afflicted thee, and I wil afflict thee no more. And now I wil breake his rod from of thy backe, and I wil burst thy bondes in sunder. † And Our Lord wil command vpon thee, there *c* shal not be sowen of thy name any more: out of the house of thy God I wil destroy sculptil, & molten, I wil put thy graue, because thou art dishonored. † Behold vpon the mountaines the feete of him that Euangalizeth, and preacheth peace: celebrate ô Iuda thy festiuities, & render thy vowes: because Belial shal no more adde to passe through thee, he is wholly perished.

1 2 3 4 5 6 7 8 10 11 12 13 14 15

Isa. 52. Rom. 10.

CHAP.

a *Burden* signifieth comminatorie & pensiue prophecie of ruine and punishment. Allegorically *Nahum* according to his name, comforteth the iust, shewing that God wil reuenge them by destroying *Niniue the beautiful* great citie, that is, the terrestrial vvorld called *cosmos beautiful*, and then reward his Saincts in eternal glorie.

b The Assirians accounting themselues assured to take and spoile Ierusalem, and therupon banketting and drinking were defeated al in one night.

c To Senacherib succeded his sonne Asar haddon, but presently after the vvhole lineage vvas destroyed. 4. *Reg* 19.

CHAP. II.

The Chaldees shal mightely inuade the Assirians, 5. take and ransacke Ninive.

1 HE is come vp that *a* shal scatter before thee, that shal keepe the seige: behold the way, fortifie the loynes, strengthen force excedingly. † Because our Lord hath rendered *b* the pride of Iacob, as the pride of Israel: because the waters haue dissipated them, and haue marred their branches. † The buckler of his valiants fyrie, the men of the armie in scarlets, the raynes of the chariot fyrie in the day of his preparation, and the driuers are brougt asleepe. † In the wayes they are trubled, the chariots strooke one agaynst an other in the streetes: their appearance are as it were lampes, as it were lightning running to and fro. † He wil remember his valiants, they shal fal in their wayes: they shal quickly scale the walles therof, and a bowre shal be prepared. † The gates of the riuers are opened, and the temple throwen downe to the ground. † And the souldiar is led away captiue: and her handmayds were led away mourning as doues, murmuring in their hartes. † And Niniue *c* her waters as it were a fishpoole of waters: but themselues are fled *d* Stand stand, & there is none that wil returne. † Spoile the siluer, spoile the gold: and there is no end of the riches of al vessels that are to be desired. † She is dissipated, and rent, and torne: and pyning hart, and dissolution of the knees, and defect in al reynes: and the faces of them al as the blacknes of a pot. † *e* VVhere is the habitation of lions, & the pasture of lions welps, to which the lion went, to goe in thither, the lions whelpe, and is there none to make them afrayd? † The lion hath caught sufficiently for his welpes, and hath killed for his lionesses: and he hath filled his dennes with praye, and his couch with rauening. † Behold I to thee, saith the Lord of hosts, and I wil burne thy chariots euen to smoke, and the sword shal eare thy litle lions: and I wil destroy thy praye out of the land, and the voice of thy messengers shal be heard no more.

Isa. 2.

a Nabuchodonosor inuading the territorie of Niniue vvasted al thinges, and then assaulted and tooke the citie.

b The Assirians became more proud and insolent after they had spoiled the tvvo tribes & caried the ten into captiuitie and therfore God vvil novv reuenge this pride.

c The people of Niniue, vvhen the wal of the citie shal once be broken by the enemies, vvil flee away as vvater runneth out of a pond, or fishpoole, vvhen the banke is broken.

d Although some of more corege wil exhort the fugitiues to stay, and sight for their citie, it vvil not auaile, because the most part vvil seeke to escape by running avvay. *e* The king of Assirians like a furious lion gathered praye out of al countries, and brought it into Niniue as into his denne, but at last shal be spoyled of al.

CHAP. III.

A description of Ninives ruine, 5. made ignominious to al nations: 17. forraine souldiars sleing away, and al their owne terrified.

Wo to

VVO to thee ô citie *a* of blouds, al of lying ful of tearing: spoile shal not depart from thee. † The voice of the whippe, and the voice of the violence of the wheele, & of the neighing horse, and of the feruent chariot, and of the horsman mounting. † And of the glistering sword, and of the glittering speare, and of a multitude slaine, and of a greuous ruine: neither is there an end of corses, and they shal fal on their bodies. † Because of the multitude of the fornications, of the harlot beautiful & grateful, and hauing sorceries, which hath sold nations in her fornications, & families in her sorceries. † Behold I to thee, sayth the Lord of hosts: and I wil discouer thy priuie parts in thy face, and wil shew to the Gentils thy nakednes, & to kingdoms thine ignominie. † And I wil throw vpon thee abominations, and wil vse thee contumeliously, and wil put thee for an example. † And it shal be, euerie one that shal see thee, shal leape backe from thee, and shal say: Niniue is wasted: who shal shake the head vpon thee? whence shal I seeke a cõforter for thee? † Why, art thou better then *b* Alexandria ful of peoples, which dwelleth in the riuers? waters round about it: whose riches, the sea: waters the walles therof. † Æthiopia the strength of it, and Ægypt, & there is no end: Afrike, and the Libyans haue bene in thine ayde. † But she also in transmigration was led into captiuitie: her litle ones were dashed in the head of al wayes, and vpon her noble ones, they haue cast lot, and al her great men were made fast in fetters. † Thou also therfore shalt be made drunke, and shal be despised: and thou shalt seeke helpe of the enemie. † Al thy munitions as figtrees with their grene figges: if they be shaken, they wil fal into the mouth of the eater. † Behold thy people wemen in the middes of thee: to thine enimies the gates of thy land with opening shal be opened, fyre shal deuoure thy barres. † Draw thee water for the siege, build thy munitions: enter into the clay, and tread, making morter hold the bricke. † There the fyre shal eate thee: thou shalt perish by the sword, as a bruke it shal deuoure thee: be gathered together as the bruke, be multiplied as the locust. † Thou hast made thy merchandises more then are the starres of heauen: the bruke was spred, & flew away. † Thy kepers as the locusts: & thy litle ones as it were the locusts of locusts, which swarme on the hedges in the day of could: the sunne arose, & they flew away, and their place was not knowen where they were. † Thy pastours

1 Nah. 2. Habac. 2.

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5 Isa. 47.

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a Nemrod beganne vvith sheeding blould to make himself great. Gen. 10. so Ninus who built Niniue, and their succes-sors vvere stil very bloudie, and otherwise wicked, but at last after 1200. yeares, vnder Sardanapalus their Monarchie decayed much, as most vvriters both Greke & Latin testifie, but yet continued longer & florished againe as Doctor Ribera shevveth by the holie Scriptures, & continued in al from Ninus time til it vvas destroyed by the Chaldees, about 1440. yeares, yea & vvas repayred againe & vvas great after the relaxation of the Ievves from captiuitie. As *Eusebius, S. Augustin, S. Beda and others* vvrite.

b This citie was first called No, but being destroyed by the Chaldees,

pastours slumbred, ô King of Assur, thy princes shal be buried thy people lay hid in the mountaynes, and there is none to gather them together. † Thy destruction is not obscure, thy plague is very sore: al that haue heard the fame of thee, haue clapped the hand vpon thee: for vpon whom hath not thy malice passed alwayes?

and reedified by K. Alexander vvas then called by his name. S. Ierom.

THE PROPHECIE OF HABACVC.

HABACVC borne in Bezochar prophecied the same time with Nahum foreshewing the victories of the Chaldees subdewing manie nations, namely the kingdom of Iuda, destroying Ierusalem and the temple, and carying the people captiue into Babylon; and afterwards the ruine of the same Chaldees, and relaxation of the Iewes: at last the coming of Christ, with diuers particular Mysteries described in a Canticle from his Incarnation to the general Iudgement, and eternitie of the next world.

Habacuc prophecied of the tvvo tribes: of the Chaldees: and of Christ.

CHAP. I.

The prophet lamenteth the imminent ruine of the people, by the insolent cruelitie of the Chaldees: 12. especially for that the holie citie shal be ransacked by idolaters, and most wicked men.

This prophet expresseth not against vvhat kingdom citie or person this burden is: the reason vvherof semeth to be, because it is against very manie and diuers, yea against al persecutors of Gods seruantes.

1 THE *a* burden that Habacuc the prophete saw.
2 † How long ô Lord shal I crie, and thou wilt not
3 heare? shal I crie out to thee suffering violence, and thou wilt not saue? † Why hast thou shewed
4 me iniquitie and labour, to see praye and iniustice against me? and iudgement is made, & contradiction more mightie. † For this cause is the law torne, & iudgement came not to the end: becausе the impious preuaileth agaynst the iust, therfore doth
5 there come forth peruerte iudgement. † Behold ye in the nations, and see: meruel, and be astonied: becaule *b* a worke
Act. 13. v. 41.
6 is done in your dayes, which no man wil beleue when it shal be told. † Because loe I *c* wil rayse vp the Chaldees, a bitter & swift nation, walking vpon the latitude of the earth, to pos-
7 sesse tabernacles not their owne. † It is horrible, and terrible: out of it self shal the iudgement, and the burden therof pro-
8 cede. † His horses lighter then leopards, & swifter then euening wolues; and his horsemen shal be spred abrode, for his horsemen shal come from a far, they shal flie as an eagle hasten-
9 ning to eate. † Al shal come to the praye, their faces a burning

b S. Paul alleageth this place in the mystical sense *Act.* 13. in the literal the coherence is very obscure.

c The Chaldees vvere not yet comen to their greatnes, and therfore this could not

be the same Habacuc mentioned. *Daniel.* 14.v 32.

ning winde: & he shal gather together as the sand, captiuitie.
† And he shal triumph ouer kinges, & tyrants shal be his laughing flocke, and he shal laugh vpon euerie munition, and shal
d After that the Chaldees shal haue subdued the Assirians, they shal also be ouerthrowne by others, to witte, by the Medes and Persians.
cast vp a mount, and shal take it. † *d* Then shal the spirit be changed, and he shal passe, & fal: this is his strength of his God.
† Why wast thou not from the beginning ô Lord my God, my holie one, & we shal not dye? Lord thou hast appoynted him for iudgement: and strong to chastise, thou hast founded him.
† Thine eyes are cleane, from seing euil, & thou canst not looke toward iniquitie. Why lookest thou not vpon them that doe vniust thinges, & holdest thy peace when the impious deuoureth him that is more iust then him self? † And thou wilt make men as the fishes of the sea, & as the creeping beast not hauing a prince. † *e* He lifted vp al in the hooke, he drew it in his traine, and gathered it into his nette: vpon this he wil be glad and reioyce. † Therfore wil he immolate to his trayne, and he wil sacrifice do his nette: because by them his portion is fatte, and his meate chosen. † For this cause therfore spreddeth he his trayne, and alwayes to kil *f* the nations he wil not spare.

e The Chaldees and other victorious nations conquezing other countries attribute al to their owne industrie, & forces, honoring themselues, and not God.

f Men of al nations.

CHAP. II.

The captiuitie of the two tribes, their relaxation, Christ wil assuredly come though not quickly. 5. Their afflicters (the Chaldees) shal be destroyed; 18. and al other idolaters.

a The wordes of the prophet expecting vvhat God wil further reuele vnto him.
b He that cometh at the time appointed thoughit be long, is not slacke.
c The principal comforte of the iust consisteth in their faith and confidence of the vvorld to come. VVherby they liue vvith consolation, vvheras

I *a* WIL stand vpon my warch, and fixe my steppe vpon the munition: and I wil behold, to see what may be sayd to me, and what I may answer to him that rebuketh me. † And our Lord answered me, & sayd: Write the vision, & make it playne vpon tables: that he which runneth may read it ouer. † Because as yet the vision is far, and it shal appeare at the end, and shal not lye: if he shal make tariance, expect him: because coming he wil come, & he *b* wil not slacke. † Behold he that is incredulous, his soule shal not be right in him self: but *c* the iust shal liue in his faith. † And as wine deceiueth him that drinketh: so shal the prowd man be, and he shal not be beautified: who as it were hel, hath dilated his soule: and him self as death, and he is not filled: and he hath gathered together vnto him al nations, and hath heaped together vnto him al peoples. † Why, shal not al these take vp a parable vpon him, and a speach of obscure sayings of him: and it be sayd: Wo to him, that multiplieth thinges not his owne? how long also doth he agrauat against

Isa. 21.

Ioan. 3. *Rom.* 1. *Gal.* 3. *Heb.* 10.

7 against himself thicke clay? † Why, shal they not rise sodenly, that shal bite thee: and they that teare thee, be raysed vp,
8 and thou be for a spoile to them? † Because thou hast spoiled manie nations, al that shal be left of the peoples shal spoile thee: for the bloud *d* of man, and the iniquitie of the land,
9 of the citie, and of al that dwel therein. † Wo to him that gathereth together naughtie auarice to his house, that his nest may be on high, and thinketh he is deliuered out of the hand
10 of euil. † Thou *e* hast thought confusion to thy house, thou hast cut in sunder manie peoples, and thy soule hath sinned.
11 † Because the stone out of the wal shal crie: and the timber, that is betwen the iunctures of the buildings, shal answer.
Ezec. 24. 12 † Wo to him that buildeth a citie in blouds, and prepareth a
Nahu. 3. 13 citie in iniquitie. † Why, are not these thinges from the Lord of hosts? For the peoples shal labour in much fire: and the na-
14 tions in vaine, and they shal faynt. † Because the earth shal be replenished, that they may know the glorie of our Lord, as
15 waters couering the sea. † Wo to him that geueth drinke to his freind, putting in his gal, and making drunke, that he may
16 behold his nakednes. † Thou art filled with ignominie for glorie, drinke thou also, and be fast a sleepe: the cuppe of the right hand of our Lord shal compasse thee, and the vomite of
17 ignominie vpon thy glorie. † Because the iniquitie of Libanus shal couer thee, and the wasting of the beasts shal terrifie them for the blouds of men, and the iniquitie of the land, and of the
18 citie, and of al that dwel therein. † What profiteth the thing engrauen, that the forger therof hath grauen it, a molten, and a false image? because the forger therof hath hoped in his for-
19 gerie, to make dumme idols. † Wo vnto him that sayth to wood: Awake: Arise, to the dumme stone. Why, can it teach?
Psal. 10. Behold, this same is couered with gold, and siluer: and there is
20 no spirit in the bowels therof. † But our Lord is in his holie temple: let al the earth be silent at his presence.

otherwise this miserable life vvere rather a death. *Heb.* 10. *v.* 38. *See also* S. *Aug. li.* 3. *c.* 5. *cont. duas epist. Pelag. li.* 14. *de trinit. c.* 12. & *de spiritu & lit. c.* 9. & 11. explicating vvith the Apostle that faith is the beginning of spiritual life by grace, to vvhich workes of the law vvithout faith in Christ sufficed not. *Rom.* 1. *Gal.* 3.

d For much bloudshed by the Chaldees for auarice, in iustice & other vvickednes they shal at last be ruined.

e Vvhiles thou thoughest by rapine & auarice to eternize thy familie & kingdom thou hast merited the ruine therof.

CHAP. III.

1. The prayer of Habacuc the prophet for * ignorances.

* *All sinnes in some sorte procede of ignorance: for remission wherof the prophet prayeth in this Canticle, & that for the same Christs coming may not be differred:* 2. *So prophecieth his Incarnation,* 3. *Natiuitie,* 4. *Miracles and Doctrine,* 5. *Passion, Resurrection, and conuersion of Gentiles:* 16. *The general Iudgement, Glorie of the blessed, & damnation of the reprobate.*

LORD I heard thy hearing, and *a* was afrayd. 2
Lord thy worke in *b* the middes of yeares, quicken it:
In the middes of yeares shalt thou make it knowen: when
thou art angrie, thou wilt remember mercie.
† God wil come from *c* the South, and the holie one from 3
mount Pharan: *
His glorie shal couer the heauens, and the earth is ful of his
prayse.
† His brightnes shal be as the light, hornes in his handes: 4
There is his strength hid.
† Before his face shal death goe. and the deuil shal goe forth 5
before his feete.
† He stood and measured the earth. he beheld, and dissolued 6
the Gentils: and the mountaines of the world were broken.
The hilles of the world were bowed, by the wayes of his eter-
nitie.
† For iniquitie I saw the tents of Æthiopia, *d* the skinnes of 7
the land of Madian shal be trubled.
† Why, wast thou angrie with the riuers ô Lord? or was thy 8
furie in the riuers? or thine indignation in the sea?
Who wilt mount vpon thy horses, and thy chariots saluation.
† Raysing thou wilt rayse vp thy bow: the othe to the tribes 9
which thou hast spoken. *
Thou wilt cutte the riuers of the earth.
† The mountaines saw thee, and were sorie, the gulfe of water 10
passed. The depth gaue his voice: the height lifted vp his handes.
† The sunne, and the moone stood in their habitation, in the 11
light of thine arrowes, they shal goe in the brightnes of thy
glittering speare.
† In freating thou wilt treade downe the earth: in furie thou 12
wilt astonish the Gentils.
† Thou wentst forth the saluation of thy people: saluation with 13
thy Christ. Thou strokest *e* the head out of the house of the
impious, thou hast discouered the fundation euen to the neck. *
† Thou hast cursed his scepters, the head of his warriers, 14
them that come as a whirlewinde to disperse me.
Their exultation, as his that deuoureth the poore in secrete.
† Thou madest a way in the sea for thy horses, in the middes 15
of manie waters.
† I heard, and my bellie was trubled: at the voice my lippes 16
trembled. let rottenes enter in my bones, & swarme vnder me.

That

a For the great excellent, and admirable mercie of God I was astonished as one afrayde, seing God himself vvil take mans nature, and therin pay ransom & redeme mankind.

b *in the* time disigned for this purpose. The 70. Interpeters reade, *betvveen tvvo liuing creatures thou shalt be found* and so the Church hath in the office of Christs Natiuitie and Circumcision *betvveen an oxe and an asse in the stall.*

c From Bethlem vvhich is southvvard from Ierusalē.

d In Madian a part of Æthiopia the people liued most in tentes, not in houses so here is signified that in the tumulte of warres vvil be much remouing of *skinnes* that is, of their tentes made of skinnes.

e Antichrist the head of the

Sela. See Annot. Psal. 9.

Sela.

Sela.

That I may rest in *f* the day of tribulation: that I may ascend to our girded people.

17 † For the figtree shal not florish: and there shal be no spring in the vines. The worke of the olinetree shal deceiue: and the fields shal not yeld meate: the cattel shal be cut of from the fold, and there shal be no heard in the stalles.

18 † But I wil ioy in our Lord: and wil reioyce in God my IESVS.

19 God our Lord is my strength: and he wil make my feete as of the harts: and vpon my high places he the conquerer wil lead me singing in psalmes.

malignant house, or conuenticle, shal be destroyed by Christ. *Isa.* 11. v. 4 2. *Thes.* 2.

f Al afflictions are to be patiently sustayned, that vve may haue rest in the day of iudgement,

THE PROPHECIE OF SOPHONIAS.

SOPHONIAS *the sonne of Chusi borne in Sarabatha of the tribe of Simeon*, in the reigne of Iosias king of Iuda, *somewhat before Ieremie (who beganne in the 13. yeare of the same Iosias. After whom followed Ezechiel, in the fift yeare of the transmigration of king Ioachin, and Baruch in the fift yeare after the destruction of Ierusalem when Daniel three yeares after him) prophecied the captiuitie of the two tribes, and their relaxation; likewise the ruine of diuers Gentiles, the coming of Christ, conuersion of Gentiles, excecation of the Iewes, with their general conuersion towards the end of the world.*

Sophonias prophecied the captiuitie of the tvvo tribes: their relaxation. And Mysteries of Christ.

CHAP. I.

For certaine enormious sinnes, the captiuitie of the two tribes, is threatned, with admonition to repent, otherwise it shal be most terrible.

1 THE word *a* of our Lord that was made to Sophonie the sonne of Chusi, the sonne of Godolias, the sonne of Amarias, the sonne of Ezechias, in the dayes of Iosias the sonne of Amon
2 king of Iuda. † *b* Gathering I wil gather together al thinges
3 from the face of the earth, sayth our Lord: † gathering man, and beast, gathering the foules of the heauen, and fishes of the sea: and there shal be ruines of the impious: and I wil destroy
4 men from the face of the earth, sayth our Lord. † And I wil stretch forth my hand vpon Iuda, and vpon al the inhabitantes of Ierusalem: and I wil destroy out of this place the remnant of Baal, and the names of the templewardens with the priests:
5 † and them that adore vpon the toppes of houses the host of heauen, and adore, and sweare *c* by our Lord, and sweare by

a In saying *the vvord of our Lord*, the prophets signifie that they are not the principal auctors of that vvhich they preach or vvrite, but the ministers by vvhom God speaketh.

b Gathering more cõmonly signifieth a benefite, but by that vvhich folovveth,

from the face of the earth, it is manifest, that God here threatneth to destroy sinners, the kingdom of Iuda.

c VVhosoeuer ioyneth false goddes vvith God Almightie, in dede serueth not God.

d The day of punishment is commonly called the day of our Lord. *Isa.* 2. *Ioel.* 2. 1. *Cor.* 3. 2. *Thess.* 2.

e Ioachaz vvas deprived of his kingdom and died in Ægypt. 4. *Reg.* 23. Ioakim vvas continually vexed by the Babylonians & other nations, 4. *Reg.* 24. at last slaine and his bodie cast out of the citie Ieue 22. Sedecias taken, his eyes put out, so caried into Babylon, and al his sonnes slaine, Iechonias otherwise called Ioachin was kept long prisoner in Babylon, & al the issue of Iosias afflicted.

Melchom. † And them that turne away from after the backe 6
of our Lord, and that haue not sought our Lord, nor searched
after him. † Be silent before the face of our Lord God: because 7
d the day of our Lord is nere, because our Lord hath prepared
an host, he hath sanctified his called. † And it shal be: in the 8
day of the host of our Lord I wil visite vpon the princes, and
vpon *e* the kinges sonnes, and vpon al that are clothed with
strange clothing: † and I wil visite vpon euerie one, that arro- 9
gantly entereth vpon the threshold in that day, them that fil
the house of our Lord their God with iniquitie, & guile. † And 10
it shal be in that day, sayth our Lord, the voice of clamor from
the gate of fishes, and howling from the second, and great
destruction from the hilles. † Howle ye inhabitants of the 11
* Morter. Al the people of Chanaan is hush, al are perished that
were wrapped in siluer. † & it shal be in that time: I wil search 12
Ierusalem with lampes, and wil visite vpon the men that are
fixed in their dregges: that say in their hartes: The Lord wil
not doe good, and he wil not doe euil. † And their strength 13
shal be into spoile, and their houses as a desert: and they shal
build houses, and shal not inhabite them: and shal plant vine-
yards, & shal not drinke the wine of them. † *f* The great day 14
of our Lord is neere, it is neere and exceding swift: the voice
of the day of our Lord is bitter, the strong shal there haue tri-
bulation. † That day *g* a day of wrath, a day of tribulation 15
and distresse, a day of calamitie and miserie, a day of darknes
and mist, a day of clowde & whirlewind: † a day of the trum- 16
pet and sound vpon the fensed cities, & vpon the high corners.
† And I wil afflict men, and they shal walke as blindmen, be- 17
cause they haue sinned to our Lord: and their bloud shal be
powred out as dust, and their bodies as dung. † Yea and their 18
siluer, and their gold shal not be able to deliuer them in the
day of the wrath of our Lord: in the fire of his ielousie shal
al the earth be deuoured, because he wil make consummation
with speede to al that inhabit the earth.

* the valley nere Ierusalem

Amos. 5.

Iere. 30. Ioel. 2. Amos. 3.

Ezech. 7.

f Al these afflictions are nere. *g* Repeting and inculcating the same termes, doth elegantly describe the greatnes of the future calamities.

CHAP. II.

An exhortation to repent: 4 with prophecie of the destruction of the Philistims; 8. Moabites and Ammonites; 12. Æthiopians: 13. Assirians: 15. with their chief citie Ninive.

COME

1 COME together, be *a* ye gathered together ô nation not
2 to be beloued: † before that the commandment bring forth the day as dust passing away, before the wrath of the furie of our Lord come vpon you, before the day of the in-
3 dignation of our Lord come vpon you. † Seeke our Lord al ye meeke of the earth, which haue wrought his iudgement: seeke the iust, seeke the meeke: if by any meanes you may be
4 hid in the day of the furie of our Lord. † Because Gaza *b* is destroyed, and Ascalon as a desert, Azotus at noone they shal
5 cast out, and Accaron shal be rooted out. † Wo to you that inhabite the cord of the sea, ô nation of castawayes: the word of our Lord vpon you ô Chanaan land of the Philisthims, and
6 I wil destroy thee, so that there shal not be an inhabiter. † And the cord of the sea shal be the rest of pastours, and foldes of
7 cattel. † and it shal be the cord of him, that shal remayne of the house of Iuda, there they shal feede: in the houses of Ascalon at euen they shal rest: because our Lord their God wil visite
8 them, and turne away their captiuitie. † I haue heard the reproch of Moab, and the blasphemies of the children of Ammon, with which they haue vpbrayded my people, and were
9 magnified vpon their borders. † Therfore liue I, sayth the Lord of hosts the God of Israel, that Moab shal be as Sodom, and the children of Ammon as Gomorrha, drynes of thornes, and heapes of salt, and a desert euen for euer: the remnant of my people shal spoile them, and the residue of my nation shal
10 possesse them. † This shal befal them for their pride: because they haue blasphemed, and haue beene magnified vpon the
11 people of the Lord of hosts. † Our Lord shal be dreadful vpon them, and shal attenuate al the goddes of the earth: and they shal adore him euerie man out of his owne place, al the ilands
12 of the Gentils. † Yea and you Æthiopians shal be slaine with
13 my sword. † And he wil stretch forth his hand vpon the North, and wil destroy Assur: and he wil lay the Beautiful as a wil-
14 dernes, and as a place not passable, and as a desert. † And flockes shal lie in the middes therof, al the beastes of the Gentils: and
Isa. 34. onocratulus, and the Irchin shal abide in the thresholdes ther-
of: the voice of one singing in the window, the rauen on the
15 vpper post, because I wil attenuate her strength. † This is *c* the glorious citie dwelling in confidence: that sayd in her hart: I am, and beside me there is none other els: how is she become as a desert the couche for beastes? euerie one that pas-
seth by her, shal hisse, and wag his hand.

a Ye that deserue not Gods loue but rather to be reiected, yet by repentance returne to him and he vvil receiue you.

b It is very frequent in the prophetes to speake of things to come as if they were donne already for the certaintie therof. And these prophecies of the destructions of other nations by the Chaldees, do confirme that vvhich is threatned to the Ievves, for al sinning, al must be punished. And God vvho is Lord of al wil sovvner or later geue to al as they deserue.

c Ninive exceeding glorious for antiquitie, greatnes, riches, vvarlike prowese, & most large dominion vvas at last destroyed.

CHAP.

CHAP. III.

Ierusalem for reiecting Gods admonitions shal be destroyed, 7. Christ being risen from death; the Iewes persecuting the faithful shal be reiected, miserably destroyed, 9. and the Gentils called. 11. So his Church shal floorish. 13. and at last the Iewes shal be conuerted.

VVO to thee thou *a* prouoking, and redemed citie, the doue. † She hath not heard the voice, and she hath not receiued discipline: she hath not trusted in our Lord, to her God she hath not approched. † Her princes in the middes of her as lions roarnig: her iudges wolues in the euening, left nothing for the morning. † Her prophets madde, men vnfaythful: her priests haue polluted the holie, they haue done vniustly agaynst the law. † Our iust Lord in the middes therof wil not doe iniquitie: in the morning in the morning he wil *geue his iudgement into light, and it shal not be hid: but the wicked man hath not knowen the confusion. † I haue destroyed the Gentils, & their corners are dissipated: I haue made their wayes desert, whiles there is none that passeth by: their cities are desolate, not a man remayning, nor any inhabiter. † I sayd: Neuertheles thou shalt feare me, thou shalt receiue discipline: and her habitation shal not perish for al thinges, wherin I haue visited her: but yet rysing early they corrupted al their cogitations. † Wherfore *b* expect me, sayth our Lord, in the day of my resurrection til hereafter, because my iudgement to assemble the Gentils, and to gather kingdomes: & to powre vpon them mine indignation, al the wrath of my furie: for in the fyre of my ielousie shal al the earth be deuoured. † Because *c* then wil I restore to the peoples, a chosen lippe, that al may inuocate in the name of the Lord, & may serue him with one shoulder. † Beyond the riuers of Æthiopia, thence shal my suppliants the children of my dispersed bring me a gift. † In that day thou shalt not be confounded vpon al thine inuentions, wherin thou hast preuaricated against me: because then wil I take away out of the middes of thee the loftie speakers of thy pride, & thou shalt adde no more to be exalted in my holie mount. † And I wil leaue in the middes of thee a people poore and needie: & they shal hope in the name of our Lord. † The remnãt of Israel shal not doe iniquitie, neyther shal they speake leasing, and deceitful tongue shal not be found in their mouth: because they shal feede, and shal

1 2 3 4 5 6 7 8 9 10 11 12 13

Exee 22. Mich. 3.

** bring.*

a Ierusalem vvithout proper merites preferred by Gods special grace before al other places sanctified, adorned, protected most singularly, yet stil prouoked him to vvrath contemning his admonitions, and persisting and multiplying sinnes, can not but at last be seuerely punished.

b About 40. yeares after Christs resurrection the most part of the Iewes persisting obstinate vvere brought to miserable distresse and miseries vvhen Titus tooke & destroyed Ieru alem which is also a figure of the destruction of this vvorld, and of eternal punishment of the vvicked.

shal lie downe, and there shal be none to make them afrayd.
14 † Prayse ô daughter of Sion: make iubilation Israel: be glad,&
15 reioyce in al thy hart ô daughter of Ierusalem. † Our Lord hath taken away thy iudgement, he hath turned away thine enemies: the king of Israel our Lord in the middes of thee,
16 thou shalt feare euil no more. † In that day it shal be sayd to Ierusalem: Feare not: to Sion, let not thy handes be dissolued.
17 † Our Lord thy God in the middes of thee strong, he wil saue: he wil reioyce vpon thee in gladnes, he wil be silent in his loue
18 he wil be ioyful vpon thee in prayse. † The *e* triflers that were departed from thee, I wil gather together, becausse they were of thee: that thou mayst no more haue reproch for them.
19 † Behold I wil kil al that haue afflicted thee at that time: and I wil saue the halt, & her that was cast out I wil gather: and I wil make them into prayse, and into name, in al the land of their
20 confusion. † In that time, when I wil bring you: and in the time, that I wil gather you: for I wil geue you into a name, and into prayse to al the people of the earth, when I shal conuert your captiuitie before your eyes, saith our Lord.

d Al nations shal inuocate one God in a *chosen lippe* or tongue, in vnitie of faith, and vvith *one shoulder* of fortitude beare the yoke and burden of Christian life, made *svvete and light by Christs grace.*

e Men of light conuersation, & contemners of Christ shal also be conuerted, become graue & greatly honour him.

THE PROPHECIE OF AGGEVS.

AGGEVS *prophecying in the second yeare of Darius Histaspis king of Persians, that is, in the* 18. *yeare after the relaxation from captiuitie of Babylon, exhorteth to reedifie the Temple, which had bene begune and intermitted; promising much prosperitie after the building therof, and finally* the coming of Christ desired of al nations; *who by his presence wil glorifie this new temple, more then the former built by Salomon; and especially prophecieth the glorie of his Catholique Church, which shal much excel the Church of the old Testament.*

Aggeus prophecied after the captiuities of Christ and his Church.

S. Ierom. Epist. ad Paulin.

CHAP. I.

The Iewes building to themselues excellent houses, are iustly reprehended for not building the Temple of God. 10. *Which is the cause of the barrennes, sicknes, and other euils.* 12. *Whereupon they vndertake the holie worke.*

1 IN THE second yeare of Darius the king, the sixth moneth, in the first day of the moneth: the word of our Lord was made in the hand of Aggeus the prophet, to *a* Zorobabel the sõne of Salathiel, duke of Iuda, & to *b* Iesus the sonne of Iosedec the grandpriest saing
2 † Thus sayth the Lord of hostes, saying: This people sayth:

a Zorobabel descending directly from the kinges of Iuda was now duke, & chiefe temporal gouerner of the

Iewes, by permission of Darius king of Persians.

c The time is not yet come of building the house of our Lord. † And the word of our Lord was made in the hand of Aggeus the prophete, saying: † Why is it time for you to dwel in embowed houses, and this house desert? † And now thus sayth the Lord of hostes? Set your hartes vpon your wayes. † You haue sowed much, and brought in litle: you haue eaten, and haue not bene filled: you haue drunke, and haue not bene inebriated: you haue couered your selues, & haue not bene warmed: and he that hath gathered the wages, put them into a broken bag. † Thus sayth the Lord of hosts: Set your harts vpon your wayes: † go vp into the mountayne, carie timber, and build the house: and it shal be acceptable to me, and I shal be glorified, sayth our Lord. † You haue looked for more, and behold it became lesse, and you brought it into the house, and I puft at it: for what cause sayth the Lord of hosts? because my house is desert, and you hasten euerie man into his owne house. † For this cause were the heauens stayed ouer you that they gaue no dew, and the earth was prohibited that it yelded not her spring: † and I called a drought vpon the earth, & vpon the montaines, and vpon the wheate, and vpon the wine, and vpon the oile, and what thinges soeuer the ground brought forth, & vpon men, & vpon beastes, & vpon al the labour of the handes. † And Zorobabel the sonne of Salathiel, and Iesus the sonne of Iosedec the high priest, & al the remnant of the people heard the voice of their God, & the wordes of Aggeus the prophet, as our Lord their God sent him to them: & the people feared at the face of our Lord. † And Aggeus the messenger of our Lord, d of the messengers of our Lord spake, saying to the people: I am with you, sayth our Lord. † And our Lord raysed vp the spirit of Zorobabel the sonne of Salathiel duke of Iuda, and the spirit of Iesus the sonne of Iosedec the grand priest, and the spirit of the rest of al the people: and they went in, and did the worke in the house of the Lord of hostes their God.

b In like sorte Iesus succeded in the office of high priest to Iosedec, who was caried with others captiue into Babylon 1 Par. 6. v. 15.

c It behoouеth without delay to set forward restauration of Gods seruice, reductiō of soules from sinne, & amending of il maners: because by foreslowing therof Gods honour is hindered, and manie soules, do eternally perish.

d To incite the people to iust estimation of his preaching, the prophet anoucheth that he is *a messenger*, not coming of him self but sent by God.

Deut. 28. Mich. 6.

CHAP. II.

They are encoreged to procede in building the temple: 6. with promise that Christ by his personal presence wil bring more glorie to this, then was in the former temple. 11. Their former slacknes in this worke was the cause of their wantes: 19. and now they shal haue abundance.

a They beganne the new worke the

IN the foure and twenteth day of the moneth, in a the sixth moneth, in the second yeare of Darius the king. † In the

b seuenth

b seuenth moneth, the one and twentith of the moneth, the word of our Lord was made in the hand of Aggeus the prophet, saying: † Speake to Zorobabel the sonne of Salathiel the duke of Iuda, & to Iesus the sonne of Iosedec the grand priest, and to the rest of the people, saying: † Who among you is left, that saw this house in the first glorie therof? & what do you see this same now? Why, is it not so, as if it were not in your eyes? † And now take courege Zorobabel, saith our Lord, and take courege Iesus the sonne of Iosedec grand priest, and take courege al ye people of the land, saith the Lord of hostes: and doe (because I am with you, sayth the Lord of hosts) † the word that I did couenant with you when you came out of the Land of Ægypt: and my spirit shal be in the middes of you: feare not. † Because thus sayth the Lord of hosts: As yet there is one litle while, and I wil moue the heauen, & the earth, and the sea, and the drie land. † And I wil moue al nations: AND *c* THE DESIRED OF AL NATIONS SHAL COME: and I wil fil this house with glorie, sayth the Lord of hosts. † Mine is the siluer, and mine is the gold, sayth the Lord of hostes. † " Great shal be the glorie of this last house more then of the first, sayth the Lord of hosts: and in this place wil I geue peace, sayth the Lord of hosts. † In the foure and twentith of the ninth moneth, in the second yeare of Darius the king, the word of our Lord was made to Aggeus the prophet, saying: †Thus saith the Lord of hosts: Aske the priests the law, saying: † If a man take sanctified flesh in the skirt of his garment, and touch with the skirt therof bread, or broth, or wine, or oile, or any meate: *d* shal it be sanctified? And the priests answering, said: No. † And Aggeus sayd: If one polluted on a soule touch any of al these, shal he be contaminated? And the priests answered, and sayd, he shal be contaminated. † And Aggeus answered, and sayd: So this people, and so this nation before my face, sayth our Lord, and so al the worke of their handes: & al that they haue offered there, shal be contaminated. † And now set your hartes, from this day and vpward, before there was stone layd vpon stone in the temple of our Lord. † When you went to an heape of twentie bushels, & they became ten: and entered into the presse, to presse out fiftie flagons, & they became twentie. † I stroke you with the burning winde, and with the blast, and with haile, al the workes of your handes: and there was none among you, that returned to me, saith our

24. day of the sixt moneth: *b* and the 21 of the 7. moneth the prophet had an other reuelation.

c Iacob the Patriarch. *Gen.* 49. prophecied that Christ should be the expectation of the Gentiles. VVho is called the desired of al Nations, because he vvas hertofore vvanting and alvvayes necessarie to al nations.

d That vvhich touched a holie thing vvas sanctified. *Leui.* 6. v. 18. but the thing so touched did not sanctifie other thinges: so the people by touching the sacrifices vvere legally sanctified but not really: and therfore their sacrifices were not gratful to God, so long as they did not endeuour to

Heb. 12.

Amos. 4.

build the temple, as they ought to haue done.

Lord. † Set your hartes from this day, and henceforward, from 19
the foure and twenteth day of the ninth moneth: from the day
that the fundations of the temple of our Lord were layd, lay it
vpon your hartes. † Is there the seede now * abreward? and 20 * *sprung vp.*
as yet the wine, and the figtree, and the pomegranate, and the
oliue tree hath not florished? from this day I wil blesse. † And 21
the word of our Lord was made the second time to Aggeus in
the foure and twentith of the moneth, saying: † Speake to 22
Zorobabel the duke of Iuda, saying: I wil moue the heauen
and also the earth. † And I *e* wil ouerthrow the throne of king- 23
doms, & wil destroy the strength of the kingdom of the Gen-
tils: and I wil ouerthrow the chariote, and the rider therof: and
the horses shal come downe, and the riders of them, euerie one
by the sword of his brother. † In that day, sayth the Lord of 24
hosts, I wil take thee ô Zorobabel sonne of Salathiel my ser- *Eccli. 49.*
uant, saith our Lord, and wil put thee as a signet, because thee
haue I chosen, sayth the Lord of hosts.

e Al other kingdomes perishing the kingdom of Christ, which is his Church, is neuer destroyed.

ANNOTATIONS. CHAP. II.

The temple restored after the captiuitie vvas not so glorious as that which Salomon built.

10. *Great shal be the glorie*] VVhen according to the prophets exhortation the temple vvas built againe, Esdras *ch. 3. v 12.* vvriteth, that *such ancient men as had sene the former, lamented*, because this nevv one vvas not so excellent as the former had bene, vvhich is also clere by other places of holie scripture. For amongst other differences, Salomons temple had in height, and in breadth, an hundred and twentie cubites. 2. *Paral. 3. v. 4.* this nevv temple had but sixtie cubites. 1. *Esd. 6. v 3.* Likevvise Salomons temple vvas built of stones hevved and perfectly polished, 3. *Reg. 6. v. 7.* vvhich vvere also couered on the innerside vvith seeling vvorke of ceder vvood. *v* 18. This nevv temple vvas built of rugh and *vnpolished stones*. 1. *Esd. 5. v. 8* As for the same temple long after enlarged and adorned by Herod, it continued not long in that state, & the chiefest glorie therof vvas by our Sauiours presence therin, vvhen he vvas presented by his mother, and ioyfully receiued into the armes of Simeon, and often preached there. And therfore S. Augustin proueth *li 18. c. 45 ciuit.* that the prophet here foreshevveth the glorie of Christs mystical temple, faithful Christian soules of al nations, in whom God dwelleth by grace of the *nevv Testament, farre more glorious in liuing stones*, then that temple vvhich king Salomon built, or that vvhich vvas restored after the captiuitie.

But Christs Church of the nevv Testament in which he dvvelleth spiritually farre excelleth the material temple.

THE PROPHECIE OF ZACHARIAS.

Zacharie began to prophecie but two monethes after Aggeus.

ZACHARIAS *the sonne of Barachias, and nephew of Addo, beginning two monethes after Aggeus, exhorteth also to reedifie the Temple: and sheweth by diuers visions, that the Church shal floorish, partly in that time of the old Synagog, but much more after Christs coming: whose first and chiefe*

S. Ierom. Epist ad Paulin.

chiefe promulgaters of his Gospel, shal be of the Iewish nation: but the farre greatter number shal be of the Gentiles, the Iewes for their obstinacie reiected. Yet they also in the end shal returne to Christ.

CHAP. I.

The prophet exhorteth the people to conuert to God, and not to imitate the euil examples of their fathers. 7. by a vision of an horseman, and diuers colored horses, he prophecieth bitter times: 18. confirming the same by an other vision of foure hornes.

1 IN THE eight moneth in the second yeare of king Darius the word of our Lord was made to Z charie
2 the sonne of Barachias, the sonne of Addo, the prophet, saying: Our Lord hath bene wrath vpon your
Mal. 3. Isa. 21. Iere. 3. Exec. 18. & 20. Ose. 14. Ioel 2.
3 fathers with wrath. † And thou shalt say to them: Thus saith the Lord of hosts: *a* Conuert to me, sayth the Lord of hosts:
4 and I wil conuert to you, sayth the Lord of hosts. † Be not as your fathers, to whom the former prophets cried, saying: Thus saith the Lord of hosts: Conuert from your euil wayes, & from your most wicked thoughts: and they heard not, neither
5 attended to me, sayth our Lord. † Your fathers where are they?
6 and the prophets shal they liue for euer? † But yet my wordes, & mine ordinances, which I gaue in commandment to my seruants the prophets, did they not take hold of your fathers, and they conuerted, & sayd: As the Lord of hosts thought to do to vs according to our wayes, & according to our inuentions, he
7 hath done to vs. † In the foure & twentith day of the eleuenth moneth Sabath: in the second yeare of Darius, the word of our Lord was made to Zacharie the sonne of Barachias, the
8 sonne of Addo, the prophet, saying: † I saw by night, and behold *b* a man mounting vpon a red horse, & he stood among the myrtletrees, that were in the borome: and after him horses
9 red, speckled, and white. † And I sayd: What are these, my Lord? and the Angel that spake in me, sayd to me: I wil shew
10 thee what these thinges are. † And the man, that stood among the myrtle trees answered, & sayd: These are they, whom our
11 Lord sent to walke through the earth. † And they answered to the Angel of our Lord, which stood among the mirtle trees, & sayd: We haue walked through the earth, and loe al the earth
12 is inhabited, and at rest. † And the Angel of our Lord answered, and sayd: ô Lord of hosts, how long wilt thou not haue mercie on Ierusalem, and on the cities of Iuda, with which thou hast

a VVhen God in the holie Scriptures sayth: *Conuert to me, and I vvil conuert to you.* VVe are admonished that vve haue free-wil. And when vve answer: *Conuert vs o Lord to thee, and vve shal be conuerted*, we confesse that Gods grace preueneth vs. *Conc. Trid. sess. 6. c. 5.*

b That this was an Angel in the shape of a man is manifest. *v* 11.

c Seuentie yeares from the transmigration of Ioachin vvere complet in the first of Cyrus. *Dan* 9. Seuentie yeares were also complet from the destruction of the temple in the second of Darius Histaspis and therfore

bene angrie? this now is *c* the seuentith yeare. † And our 13
Lord answered the Angel, that spake in me, good wordes,
comfortable wordes. † And the Angel that spake in me, sayd 14 *Zach. 8.*
to me: Crie, saying: Thus sayth the Lord of hosts: I haue bene
zelous for Ierusalem, and Sion with great zele. † And with 15
great anger am I angrie vpon the welthie nations: because I
was angrie a litle, but they helped toward the euil. † Therfore 16
thus saith our Lord: I wil returne to Ierusalem in mercies: my
house shal be built in it, saith the Lord of hosts: & the plumme
line shal be stretched forth vpon Ierusalem. † As yet crie thou 17
saying: Thus saith the Lord of hosts: As yet shal my cities flow
with good thinges: and the Lord wil yet comfort Sion, and he
wil yet choose Ierusalem. † And I lifted vp mine eyes, and saw: 18
and behold *d* foure hornes. † And I sayd to the Angel, that 19
spake in me: What are these: And he sayd to me: These are
the hornes that haue scattered Iuda, and Israel, and Ierusalem.
† And our Lord shewed me foure * artificers. † And I sayd: 20 **fabros.*
What come these to doe? Who spake saying: These are the 21
hornes, that scattered Iuda euerie man a part, & none of them
lifted his head: and these are come to fray them, to cast downe
the hornes of the nations, that haue lifted the horne vpon the
land of Iuda to scatter it.

the prophet now prayeth God to inspire such as were able, that they would build the temple againe.

d From foure partes of the world, to wite, the Moabites & Ammonites on the east of Iurie; The Idumeans and Ægyptians on the south; the Philisthims on the weast: & the Assirians & Chaldees on the North side had much molested the Ieves; al which were therfore plaged & punished for the same.

CHAP. II.

Under the name of Ierusalem, he prophecieth the progresse of the Church of Christ: 6. by the conuersion of some Iewes, 8. and manie Gentiles.

AND I lifted vp mine eyes, and saw: and loe a man, and 1
in his hand a corde of measurers. † And I sayd: Whither 2
goest thou? And he sayd to me: To measure *a* Ierusalem, and
to see how great the breadth therof is, and how great the
length therof. † And behold the Angel that spake in me, came 3
forth, and an other Angel went out to meete him. † And he 4
sayd to him: Runne, speake to this yongman saying: Without
wal shal Ierusalem be inhabited for the multitude of men, and
of beasts in the middes therof. † And I wil be to it, sayth our 5
Lord, a wal of fire round about: and I wil be in glorie in the
middes therof. † O *b* flee ye out of the land of the North, 6
saith our Lord, because into the foure windes of heauen haue
I dispersed you, sayth our Lord. † O *c* Sion, flee thou that 7
dwellest with the daughter of Babylon: † because thus sayth 8
the Lord of hosts: After glorie he sent me to the nations, that

haue

a According to S Augustins rule *in Psal. 71.* vvhen greater thinges are sayd then can be verified as the letter souadeth, *the same is literally to be vnderstood of the thing prefigured.* And so this prophecie perteyneth to the Church of Christ rather then to the citie of Ierusalem.

haue ſpoiled you: for he that shal touch you, toucheth the
9 apple of myne eye:† becauſe loe I lift vp my hand vpon them, and they shal be a praye to thoſe that ſerued them: and you
10 shal know that the Lord of hoſts ſent me. † Prayſe, and reioyce ô daughter of Sion: becauſe loe I come, and wil dwel in
11 the middes of thee, ſayth our Lord. † And manie nations shal be ioyned to our Lord in that day, and they shal be my people, and I wil dwel in the middes of thee: and thou shal know that
12 the Lord of hoſts hath ſent me to thee. † And our Lord wil poſſeſſe Iuda his portion in the ſanctified land: and he wil yet
13 chooſe Ieruſalem. † Let al flesh be ſilent at the preſence of our Lord: becauſe he is riſen vp out of his holie habitation.

b O ye Gentiles that remaine in confuſed Babylon of this world, flee from it into the Church.
c And ye Iewes that haue feloſhip vvith Babylon, leaue it, and ſerue God ſincerely.

CHAP. III.

In a viſion the diuel appeareth accuſing the hiegh Prieſt. 4. *He is clenſed from his ſinnes.* 8. *Chriſt is promiſed, and great fruite of his paſſion.*

1 AND our Lord shewed me *a* Ieſus the grand prieſt ſtanding before the Angel of our Lord: and Satan ſtood on
2 his right hand, to be his aduerſarie. † And our Lord ſayd to Satan: The Lord geue rebuke on thee Satan: and the Lord that choſe Ieruſalem geue rebuke on thee: Why, is not this a fire-
3 brand, taken out of the fire? † And Ieſus was clothed *b* with filthie garments: and he ſtood before the face of the Angel.
4 † Who anſwered, and ſayd to them that ſtood before him, ſaying: Take away the filthie garments from him. And he ſayd to him: Behold I haue taken away thine iniquitie, and haue
5 clothed thee with change of garments. † And he ſaid: Put a cleane mitre vpon his head: & they put a cleane mitre vpon his head, and clothed him with garments: and the Angel of our
6 Lord ſtood. † And the Angel of our Lord conteſted Ieſus,
7 ſaying: † Thus ſaith the Lord of hoſts: If you wil walke in my wayes, and keepe my watch, thou alſo shalt iudge my houſe, and shalt keepe my courts, and I *c* wil geue thee walkers of
8 them that now aſſiſt here. † Heare ô Ieſus thou grand prieſt, thou and thy frendes that dwel before thee, becauſe they are portending men: for behold I WIL BRING *d* MY SER-
Luc. 1. 78. 9 VANT THE ORIENT. † Becauſe loe the ſtone that I layd before Ieſus: vpon one ſtone there be ſeuen eyes, behold I wil graue the grauing therof, ſayth the Lord of hoſts: & I wil take
10 away the iniquitie of that land in one day. † In that day, ſayth the Lord of hoſts, euerie man shal cal his frende vnder the vine and vnder the figtree.

a Literally this viſion perteyned to the hiegh prieſt of that time:
b Vvhoſe fault is here taxed, for that he admoniſhed not the people to build the temple; and to abſtaine from marying vvemen of ſtrange nations, as. 1. *Eſd.* 8. 9. 10.
c Angels are promiſed to aſſiſt the Prelates of the Church.
d Chriſt accoording to his manhood is the ſeruant of God. Of vvhō S. Luke expoundeth this prophecie.

CHAP.

CHAP. IIII.

In a vision of a candlestike and candles, 3. and of two oliue trees is prophecied the vocation of the Gentils, 11. and lastly of the Iewes.

AND the Angel returned that spake in me: and he rayſed me vp, as a man that is rayſed out of his ſleepe. † And he ſayd to me: What ſeeſt thou? And I ſayd: I ſaw, and *a* loe *b* a candleſticke al of gold, and *c* the lampe therof vpon the head of it: and the *d* ſeuen lights therof vpon it: and ſeuen funnels for the lights, that were vpon the head therof. † And *e* tow oliue trees vpon it: one on the right hand of the lampe, and one on the left hand therof. † And I anſwered, and I ſayd to the Angel that ſpake in me, ſaying: What are theſe thinges, my Lord? † And the Angel that ſpake in me anſwered, and ſayd to me: Why, knoweſt thou not what theſe thinges are? And I ſayd: No, my Lord. † And he anſwered, and ſayd to me, ſaying: This is the word of our Lord *f* to Zorobabel, ſaying: Not in an hoſt, nor in ſtrength: but in my ſpirit, ſayth the Lord of hoſts. † Who art thou ô great mountayne before Zorobabel? into a plaine: and he wil bring forth the principal ſtone, and wil make grace equal to the grace therof. † And the word of our Lord was made to me, ſaying: † The handes of Zorobabel haue founded this houſe, and his handes shal perfite it: and you shal know that the Lord of hoſts hath ſent me to you. † For who hath deſpiſed litle dayes? and they shal reioyce, and shal ſee the ſtone of tinne in the hand of Zorobabel. Theſe are the ſeuen eyes of our Lord, that runne through out the whole earth. † And I anſwered, and ſayd to him: What are theſe two oliuetrees on the right hand of the candleſtike, and on the left hand therof? † And I anſwered the ſecond time, and ſayd to him: What are the *g* two branches of oliuetrees, that are beſide the two beaks of gold, in which are the funnels of gold? † And he ſayd to me, ſaying: Why, knoweſt thou not what theſe are? And I ſayd: No, my Lord. † And he ſayd: Theſe are two ſonnes of oyle which aſſiſt the dominatour of the whole earth.

1 2 3 4 5 6 7 8 9 10 11 12 13 14

a Moſt Hebrew Doctors & ſome Chriſtian expound this viſion of the temple, & the old ſynagog, but moſt others vnderſtand it literally of Chriſt & his Church.

b *The candleſtike*: Metaphorically ſignifieth Chriſts Church.

c The *lampe* or light Chriſt.

d *ſeuen lights* al the paſtores of the Church.

e Two *oliues* Enoch and Elias. *Apoc.* 11.

f Which viſion was to be declared to Zorobabel, for his conſolation that he might know, that God would proteſt his Church.

g Two *branches* the diuine and humane natures of Chriſt.

CHAP. V.

In a viſion of a flying booke theeues, and ſweares are threatned: 5. in an other viſion is foreshewed that the Iewes shal be blind, and obdurate.

AND I turned and lifted vp myne eyes: and I ſaw, and *a* behold a volume *b* flying. † And he ſayd to me: What ſeeſt

1 2

a In this booke or roll of pa-

seest thou? And I sayd: I see a volume flying: the length therof
3 of twentie cubits, and the breadth therof of ten cubits. † And
he sayd to me: This is the malediction, that goeth forth vpon
the face of the earth: because euerie theefe, as is there written,
shal be iudged: and euerie swearer, by it in like maner shal be
4 iudged. † I wil bring it forth, sayth the Lord of hosts: and it
shal come to the house of the theefe, and to the house of him
that sweareth by my name falsly: & it shal abide in the middes
of his house, and shal consume it, and the timber therof, and
5 the stones therof. † And the Angel went out that spake in me:
and he sayd to me: Lift vp thine eyes, and see what is this, that
6 goeth forth. † And I sayd: What is it? And he sayd: This is
an amphore going forth. And he sayd: This is their eye in al
7 the earth. † And behold a talent of lead was caried, and loe
8 one woman sitting in the middes of the amphore. † And he
sayd: This is impietie. And he threw her in the middes of the
amphore, and cast a lumpe of lead vpon the mouth therof.
9 † And I lifted vp mine eyes, and saw: and behold *c* two we-
men coming forth, and spirit in the winges of them, and they
had winges as the winges of a kite: and they lifted vp the am-
10 phore betwen the earth and the heauen. † And I sayd to the
Angel that spake in me: Whither do these carie the amphore?
11 † And he sayd to me: That a house may be built for it in the
land *d* of Sennaar, and it may be established, and set there
vpon the foundation therof.

pers were writ-ten the sinnes of the people, and designed punishment.

b It appeared flying to signifie that this decree of punishment came from heauen. *s. Chrysost. ho. 27. ad popul.*

c Execration & obduration fel vpon the Iewes for their auarice, and periurie.

d Antichrist shal beginne his reigne vvhere Babylon vvas first built. *Gen. 11.*

CHAP. VI.

In a vision of chariots is foreshewed the succession of foure monarchies. 11. *In crownes set on the high priests head, the Kingdom, and Priesthood of Christ*: 15. *and the rewards of them that receiue him.*

1 AND I turned, and lifted vp mine eyes, and saw: and be-
hold *a* foure chariots coming forth from the middes
of two mountaines: & the mountaines, mountaines of brasse.
2 † In the first chariot red horses, & in the second chariot blacke
3 horses, † and in the third chariot white horses, and in the
4 fourth chariot speckled horses, & strong. † And I answered, and
sayd to the Angel, that spake in me: What are these thinges, my
5 Lord? † And the Angel answered, and sayd to me: These are
the foure windes of heauen, which goe forth to stand before
6 the Dominatour of al the earth. † That, in which were the
blacke horses went forth into the land of the North, and the

a Foure Monarchies of the Chaldees, the Medes and Persians, the Grecians, and the Romanes. *Dan. 2.*

white went forth after them: and the speckled went forth to the land of the South. † But they that were strongest, went out, and sought to goe, and to runne about through out al the earth. And he sayd: Goe walke through out the earth: and they walked through out the earth. † And he called me, and spake to me, saying: Behold, they that goe forth into the land of the North, haue made my spirit to rest in the land of the North. † And the word of our Lord was made to me, saying: † Take of the transmigration of Holdai, and of Tobias, and of Idaias: and thou shalt come in that day, and shalt enter into the house of Iosias, the sonne of Sophonias, who came out of Babylon. † And thou shalt take gold and siluer: & shalt make crownes, and thou shalt set on the head of Iesus the sonne of Iosedec the grand priest, † and thou shalt speake to him, saying: Thus sayth the Lord of hosts, *b* saying: BEHOLD A MAN ORIENT IS HIS NAME: and vnder him shal spring vp, and shal build a temple to our Lord. † And he shal build a temple to our Lord: and shal beare glorie, and shal sit, and rule vpon his throne: and he shal be a priest vpon his throne, and the counsel of peace shal be betwen them two. † And the crownes shal be to Helem, and Tobias, and Idaias, and Hem, the sonne of Sophonias, a memorial in the temple of our Lord. † And they that are far, shal come, and shal build in the temple of our Lord: and you shal know that the Lord of hosts sent me to you. But this shal be, if hearing you wil heare the voice of our Lord your God.

7 8 9 10 11 12 13 14 15

b VVhen the prophet set the crovvne on the high priests head, that he might withal signifie that it perteyned not him, but as in figure of Christ, he explicateth, that God reueled this mysterie, saying: *Behold a man*, vvho is also God, called *Orient*, that is. Raising vp & establishing the kingdom vvhich vvas promised to Dauid. S. Iero. *in hunc locum.*

Iuc. 1. v. 78.

CHAP. VII.

The fast of the fift and seuenth moneth obserued in the captiuitie, being good, 5. was vnperfect, 8. fasting from sinne is alwayes more necessarie.

AND it came to passe in the fourth yeare of Darius the king, the word of our Lord was made to Zacharie, in the fourth of the ninth moneth, which is Casleu. † And Sarasar, and Rogommelech, and the men that were with him, sent to the house of God, to beseech the face of our Lord: that they should say to the priests of the house of the Lord of hosts, and to the prophets, saying: Must I weepe in *a* the fifth moneth, or must I sanctifie myself as now I haue done manie yeares? † And the word of the Lord of hosts was made to me, saying: Speake to al the people of the land, and to the priests, saying: When you fasted, and mourned in the fifth and the seuenth for these seuentie yeares: *b* did you fast a fast vnto me? † and when

1 2 3 4 5 6

Isa. 58.

a Because the temple vvas burned in the fift moneth & Godolias slaine in the seuenth. 4 Reg. 25. v. 8. 25 the Iewes fasted in those two monethes al the time of *their captiuitie.*

b VVhich fast vvas good, but vnperfect, vvan

when you did eate and drinke, did you not eate for your selues,
7 and drinke for your selues? † Why, are they not the wordes, which our Lord spake in the hand of the former prophets, when Ierusalem as yet was inhabited, and was welthie, it self and the cities round about it, and toward the South, and in the
8 champine there was dwelling? † And the word of our Lord
9 was made to Zacharie, saying: † Thus sayth the Lord of hosts, saying: *c* Iudge ye true Iudgement, and doe ye mercie, & mise-
Exo. 22. 10 rations euerie man with his brother. † And the widow, and
Isa. 1. the pupil, and the stranger, and the poore doe not calumniate:
Iere. 5. 11 and let not a man thinke in his hart euil to his brother. † And they would not attend, and they turned away the shoulder de-
12 parting: and they aggrauated their eares, not to heare. † And they made their hart as the adamant, lest they should heare the law, & the wordes which the Lord sent in his spirit by the hand of the former prophetes: and there was great indignation
13 made from the Lord of hosts. † And it came to passe as he spake, and they heard not: so shal they crie, & I wil not heare,
14 sayth the Lord of hosts. † And I dispersed them through out al kingdoms, which they know not: and the land was left desolate of them, for that there was none passing & returning: and the land to be desired they layd into a desert.

ting vvorkes of mercie, most especially required in fastes. *Isa* 58 S. *Greg. p. 3 past. cura admonit.* 20. *& ho.* 16. *in Euang.*

c And therfore the prophet admonisheth to fast from al sinnes.

CHAP. VIII.

God wil geue abundance of spiritual benefites to al nations by Christ: 7. *to whom shal be conuerted* 13. *manie Iewes*, 20. *but manie more Gentiles.*

1 AND the word of the Lord of hosts was made, saying:
2 † Thus sayth the Lord of hostes: I haue bene ielous for Sion with great zeale, and with great indignation haue I bene
Zach. 1. 3 ielous for it. † Thus sayth the Lord of hosts: *a* I am returned to
v. 14. Sion, and I wil dwel in the middes of Ierusalem: and Ierusalem shal be called the Citie of truth, & the Mount of the Lord of
4 hosts, the sanctified mount. † Thus sayth the Lord of hosts: As yet shal old men dwel, and old wemen in the streets of Ierusalem: and euerie mans stafe in his hand for multitude of yeares.
5 † And the streets of the citie shal be filled with infantes, and
6 girles playing in the streets therof. † Thus sayth the Lord of hosts: If it shal seme hard in the eyes of the remnant of this people in those dayes: Why, shal it be hard in mine eyes, sayth
7 the Lord of hosts? † Thus sayth the Lord of hosts: Behold I wil saue my people from the land of *b* the East, and from the

a These benefites here prophecied are greater then euer vvere bestovved vpon the Ievves before Christ came, & therfore are rather to be vnderstood of the graces of the nevv testament.

b The tenne tribes vvere caried captiue into Assiria, & the two tribes

into Babylon: both vvhich are northward: not into the east nor vveast. And therfore this prophecie is of al nations Iewes & Gentils to be called to Christ fromal partes.

land of the going downe of the sunne. † And I wil bring them, 8
and they shal dwel in the middes of Ierusalem: and they shal
be my people, and I wil be their God in truth and in iustice.
† Thus sayth the Lord of hosts: Let your handes be strength- 9
ned, you that heare in these dayes these words by the mouth of
the prophets in the day, that the house of the Lord of hosts was
founded, that the temple might be built. † For before those 10
dayes there was no hyre for men, neither was there hyre for
beasts, neither was there peace to the comer in, nor goer out
for tribulation: and I did let goe al men, euerie one against his
neighbour. † But now not according to the former dayes wil 11
I doe to the remnant of this people, sayth the Lord of hosts,
† but the seede of peace shal be: the vine shal geue his fruite, 12
and the earth shal geue her spring, and the heauens shal geue
their dew: and I wil make the remnant of this people to pos-
sesse al these thinges. † And it shal be: as you were a male- 13
diction among the Gentils, ô house of Iuda, & house of Israel:
so wil I saue you, and you shal be a benediction: feare not, let
your handes be strengthned. † Because thus sayth the Lord of 14
hosts: As I purposed to afflict you, when your fathers had pro-
uoked me to wrath, sayth our Lord, † and I had no mercie: 15
so conuerting I haue meant in these dayes to doe good to the
house of Iuda, and Ierusalem: feare not. † These then are the 16
wordes, which you shal doe: Speake ye truth, euerie one with
his neighbour: truth and iudgement of peace iudge ye in your
gates. † And thinke ye not euerie man in your hart euil against 17
his frend: & lying othe loue ye not: for al these things are such
as I hate, sayth our Lord. † And the word of our Lord of hosts 18
was made to me, saying: † Thus sayth the Lord of hosts: The 19
fast :: of the fourth, and the fast of the fifth, and the fast of the
seuenth, and the fast of the tenth shal be to the house of Iuda
into ioy, and gladnes, & into goodlie solemnities: truth onlie,
and peace loue ye. † Thus sayth the Lord of hosts, vntil peo- 20
ples come, & dwel in manie cities, † and the inhabitants goe, 21
one to an other, saying: Let vs goe, and beseech the face of our
Lord, and let vs seeke the Lord of hosts: I also wil goe. † And 22
manie peoples shal come, and strong nations to seeke the Lord
of hosts in Ierusalem, & to beseech the face of our Lord. † Thus 23
sayth the Lord of hosts: In those dayes, wherein ten men of
al the tongue of the Gentils shal take hold, and they shal take
hold of the skirt of a man that is a Iewe, saying: We wil goe
with you: for we haue heard that God is with you.

Ephes 4. v. 25.

::Not only the fast of the fift, and seuenth monethes (vvherof the question vvas proposed ch. 7. v. 3.) but also of the fourth & tenth, were to be leaft of in the times of ioy and festinitie.

CHAP.

CHAP. IX.

The bordering enimies of the Iewes shal beleue in Christ. 9. who wil first come to the Iewes in mekenes, yet in solemnitie riding on an asse: 11. deliuer the godlie from the lake, 12. gene great thinges to the faithful, 17. and one most excellent thing aboue the rest.

1 THE *a* burden of the word of our Lord in the land of
* a citie of Syria. * Hadrach, & Damascus his rest: because our Lord is the
2 eye of man, and of al the tribes of Israel. † Emath also in the
borders therof, and Tyre, and Sidon: for they haue taken to
3 themselues wisedom excedingly. † And Tyre hath built her
munition, and heaped together siluer as earth, and gold as the
4 myre of the streets. † Behold our Lord shal possesse her, and
shal strike her strength in the sea, and she shal be deuoured
5 with fyre. † Ascalon shal see, and shal feare, and Gaza, and
shal be sorie excedingly: & Accaron, because her hope is confounded: and the king shal perish out of Gaza, & Ascalon shal
6 not be inhabited. † And the seperatour shal sit in Azotus, and
7 I wil destroy the pride of the Philisthims. † And I wil take
away his bloud out of his mouth, and his abominations out
of the middes of his teeth: and he also shal be left to our God,
and he shal be as a duke in Iuda, and Accaron as a Iebuseite.
8 † And I wil enuiron my house of them, that serue me in warfayre going and returning, and the exactour shal no more passe
9 ouer them: because now I haue sene with myne eyes. † Re-
Isa. 62. Mat 21. v. 5. Ioan. 1. v. 15. ioyce greatly ô daughter of Sion, make iubilation ô daughter
of Ierusalem: BEHOLD THY KING *b* wil come to thee, the iust
and sauiour: himself poore, and ryding vpon an asse, and vpon
10 a colt the fole of an asse. † And I wil destroy chariot out of
Ephraim, and horse out of Ierusalem, and the bow of warre
shal be dissipated: and he shal speake peace to the Gentils, and
his power from sea euen to sea, and from the riuers euen to the
11 end of the earth. † Thou also in the bloud of thy testament
haste let forth thy prisoners out of *c* the lake, wherin is no wa-
12 ter. † Conuert to the munition ye prisoners of hope, to day also
13 declaring I wil render thee duble. † Because I haue bent Iuda
for me as a bow, I haue filled Ephraim: and I wil rayse vp thy
sonnes ô Sion vpon thy sonnes ô Greece, & I wil make thee as
14 the sword of the strong. † And our Lord God shal be seene ouer
them, and his dart shal goe forth as lightning: & our Lord God
wil sound with trumpet, and wil goe in the whirlewind of the
South.

a Preaching of true doctrine is at first vngratful to some hearers, and stil to the incredulous, but this burden becometh light to the faithful.

b Christ came often into Ierusalē, but this last coming excelled al the rest, when he came to dye for redemption of mankinde.

c S. Ierom, S. Cyril & other fathers vnderstand this lake to be *Limbus patrum* from whence Christ deliuered the Saincts of the old testaments.

South. † The Lord of hosts wil protect them: and they shal de- 15
uoure, and subdew with the stones of the sling: and drinking
they shal be drunke as it were of wine, & they shal be filled as
phials, and as the hornes of the altar. † And our Lord their 16
God wil saue them in that day, as the flocke of his people: be-
cause holie stones shal be eleuated ouer his land. † For what is 17
his good thing, and what is his beautiful thing, but *d* the corne
of the elect, and wine springing virgins?

d Christ is the grane of wheat which dying bringeth much fruite Ioan. 12. And of this wheat that bread is made that came from heauen. Ioan. 6. S. Ierom in hunc locum.

CHAP. X.

The Iewes are exhorted to aske good thinges of God: 4. of their nation cometh the Redemer of al men, 5. and of the same are the Apostles, spiritual masters of the whole world. 6. The whole nation shal at last be conuerted.

ASKE of our Lord rayne in *a* the lateward time, and our 1
Lord wil make snowes, and wil geue them rayne of sho-
wers, to euerie one grasse in the filde. † Because the idols spake 2
that which was vnprofitable, and the deuiners saw a lie, & the
dreamers spake in vayne: they comforted vaynely: therfore
are they led away as a flock: they shal be afflicted, because they
haue no pastour. † Vpon the pastours my furie is wrath, and 3
vpon the buckgoates I wil visite: because the Lord of hosts
hath visited his flocke, the house of Iuda, and hath made them
as the horse of his glorie in the battel. † Of him the corner, of 4
him the pinne, of him the bow of battel, of him shal come
forth euerie exactour together. † And they shal be as valients, 5
treading the myre of the wayes in battel: and they shal fight,
because our Lord is with them: and the riders of horses shal
be confounded. † And I wil strengthen the house *b* of Iuda, 6
and the house *c* of Ioseph I wil saue: and I wil conuert them,
because I wil haue mercie on them: and they shal be as they
were when I had not cast them of, for I am the Lord their God,
and wil heare them. † And they shal be as the valients of E- 7
phraim, & their hart shal reioyce as it were of wine: and their
children shal see, and shal reioyce, & their hart shal be ioyful
in our Lord. † I *d* wil hisse to them, and wil gather them toge- 8
ther, because I haue redemed them: and I wil multiplie them
as they were multiplied before. † And I wil saw them among 9
peoples, and from a far they shal remember me: and they shal
liue with their children, and shal returne. † And I wil bring 10
them backe out of the Land of Ægypt, and out of the Assy- Isa. 11.
rians I wil gather them: and to the Land of Galaad, & Libanus
I wil

a Lateward time is when fruite waxeth ripe, and so is here taken for the time of grace which S. Paul calleth the acceptable time: & therfore this prophet exhorteth to aske this grace; and al spiritual benefites of god.

b Not only the two tribes, *c* but also the tenne shal be conuerred at last to Christ.

d Christians are sweetely drawne by internal inspiration without clamorus, and violent perswasion of wordes. S. Cyril.

I wil bring them, and there shal not be found place for them.
11 † And he shal passe ouer in the strayte of the sea, and shal strike the waues in the sea, and al the depths of the riuer shal be confounded, and *e* the pride of Assur shal be humbled, and
12 the scepter of Ægypt shal depart. † I wil strengthen them in the Lord, and in his name they shal walke: sayth our Lord.

e VVhen the faithful are multiplied & confirmed in religion, their enimies can not hurt them.

Chap. XI.

Ierusalem shal be againe most miserably destroyed, 4. the Iewish nation reiected and dispersed, 12. because Christ was sold by them to the Gentils for thirtie pence. 16. They wil receiue Antichrist, who shal be finally destroyed.

1 Open thy gates *a* ô Libanus, and let fyre deuoure thy
2 ceders. † Howle thou firre tree, because the ceder is fallen, because the magnifical are wasted: howle ye okes of Ba-
3 san, because the fensed forrest is cut downe. † The voice of the howling of pastours, because their magnificence is wasted: the voice of the roaring of lions, because the pride of Iordan
4 is wasted. † Thus sayth our Lord my God: Feede thou the cat-
5 tel of slaughter, † which they that possessed, slew, and were not sorie, and they sold them, saying: Blessed be our Lord, we
6 are become rich: and their pastours spared them not. † And I wil spare no more vpon the inhabitants of the earth, sayth our Lord: behold I wil deliuer men, euerie one in his neighbours hand, and in the hand of his king: and they shal cut the land
7 in peeces, and I wil not deliuer it out of their hand. † And I wil feede the cattel of slaughter for this, ô ye poore of the flocke: and I tooke vnto me two roddes, one I called *b* Beautie, and
8 the other I called *c* Corde: and I fed the flocke. † And I cut of three pastours in one moneth, and my soule shrunke together
Ieue. 15. 9 at them: for their soule also varied on me. † And I sayd: I wil
v. 2. not feede you: that which dieth, let it dye: and that which is cut of, be it cut of: and let the rest deuoure euerie one his
10 neighbours flesh. † & I tooke my rod that was called beautie, and I cut it of to make voyd my couenant, which I made with
11 al peoples. † And it was made voyd in that day: and so the poore of the flocke that keepe for me, vnderstood, that it is
12 the word of the Lord † And I sayd to them: If it be good in your eyes, bring hither my hyre: and if not, be quiet. And they
13 weighed my hyre thirtie peeces of siluer. † And our Lord sayd to me, cast it forth to the statuarie, a goodlie price, that I was priced

a Ierusalem is called Libanus, *Isa.* 10. v. 34. & in other places, for the great beautie therof: likewise the temple, & because it vvas built of the trees of Libanus, as S. Ierom here, & *Ezech.* 17. expoundeth. And so by this metaphore the destruction of the citie and temple by Titus is here prophecied.

The ceders also signifie the principal men of the Iewes.

b God the creator and gouernor of al men, calleth his generall gouernmẽt *beautie*: because it is most semelie that al be vnder his rod. And his

peculiar gouernment of the Ievves he calleth *a Cord*, because it is limited to one peop'e.

priced at by them. And I tooke *d* the thirtie peeces of siluer: & I threw them into the house of our Lord to the statuarie.† And I *e* cut of my second rod, that was called Corde, that I might dissolue the brotherhood betwen Iuda and Israel. † And our Lord sayd to me: As yet take to thee the * vessels of a foolish pastour. † Because loe *f* I wil rayse vp a pastour in the land, which shal not visite thinges forsaken, the thing dispersed he shal not seeke, and the broken he shal not heale, & that which standeth he shal not nourish, and he shal eate the flesh of the fat ones, and their hoofes he shal dissolue. † O pastour, and idol, leauing the flocke: *g* the sword vpon his arme, & vpon his right eye: his arme shal be dried with withering, and his right eye waxing darke shal be obscured.

14 *Mat. 26.*

15

16 * *vnapt instruments.*

17

d Christ bought and sold for 30. *pence.*

e The Ievves are reiected:

f Antichrist a destroyer,

g shal be destroyed.

CHAP. XII.

The Iewes persecuting Christ and his Church, shal be sore afflicted. 6. The Church stil prospering: 11. the incredulous shal be condemned.

THE burden of the word of our Lord vpon *a* Israel. Sayth our Lord extending the heauen, & founding the earth, & forming the spirit of man in him: † Behold I wil make Ierusalem a lintel of surfet to al peoples round about: yea & *b* Iuda shal be in the siege against Ierusalem. † And it shal be: In that day I wil make Ierusalem a stone of burden to al peoples: al that shal lift it, shal be torne with tearing: and al the kingdoms of the earth shal de gathered agaynst her. † In that day, sayth our Lord, I wil strike euerie horse into astonishment, and his rider into madnes: and vpon the house of Iuda I wil open mine eyes, and euerie horse of the peoples I wil strike with blindnes. † And the dukes of Iuda shal say in their hart: Let the inhabitants of Ierusalem be strengthened for me in the Lord of hosts their God. † In that day I wil make the dukes of Iuda as a furnace of fyre amongst stickes, and as a brand of fire in hay: and they shal deuoure to the right hand, & to the left al people round about: and Ierusalem shal be inhabited agayne in her place in Ierusalem. † And our Lord shal saue the tabernacles of Iuda, as in the begynning: that the house of Dauid glorie not magnifically, and the glorie of them that inhabite Ierusalem agaynst Iuda. † In that day shal our Lord protect the inhabitants of Ierusalem, and he that offended of them in that day shal be as Dauid: and the house of Dauid, as of God, as an Angel of our Lord in their sight. † And it shal be in that day: I wil seke

1 2 3 4 5 6 7 8 9

a VVhen the Church of Christ beganne in Ierusalem, proceeding to al Iurie, and Samaria, and to other nations, the other Ievves most earnestly persecuted Christians. *Act. 4. 5. &c.*

b Iuda besieged Ierusalem when Ievves remaynning in Iudaisme persecuted other Ievves beleuing in Christ, for thus *brother deliuered brother to death, the father the sonne &c. Mat. 10. v 21.*

10 seeke to destroy al Nations, that come against Ierusalem. † And I wil powre out vpon the house of Dauid, & vpon the inhabitants of Ierusalem the spirit of grace, and of prayers: and they
Ioan. 19. v. 3. shal looke toward me, whom they pearced: and they shal lament him with lamentation as it were vpon an only begotten, and they shal sorow vpon him, as the maner is to be sorowful
11 in the death of the first begotten. † In that day shal be great la-
2. Par. 35. mentation in Ierusalem, as the lamentation of *c* Adadremmon
12 in the filde of Mageddon. † And the land shal lament: families and families apart: the families of the house of Dauid apart,
13 and their wemen apart: † the families of the house of Nathan apart, and their wemen apart: the families of the house of Leui apart, and their wemen apart: the families of Semei apart, and
14 their wemen apart. † Al the rest of the families, families and families apart, and their wemen apart.

c A towne nere to Iezrahel in the countrie of Mageddon, vvhere Iosias vvas slaine. 2. *Baral.* 35. and great lamentation vvas made for him, vvhich vvas a figure of the miserable calamitie of the obstinate in the day of iudgement. S. *Ierom.*

CHAP. XIII.

In the Church of Christ al idolatrie shal be abolished. 6. In his passion his Apostles shal be dispersed, and they and others shal be proued by tribulations.

1 IN *a* that day shal be a fountayne lying open to the house of Dauid, and to the inhabitants of Ierusalem: for the ablu-
Ezec. 30. 2 tion of the sinner, and of the menstruous woman. † And it shal be in that day, sayth the Lord of hosts: I wil destroy the names of idols out of the earth, & they shal be remembred no more: and the false prophetes, and the vncleane spirit I wil take away
3 out of the earth. † And it shal be when any man shal prophecie any more, his father & his mother that begot him, shal say to him: Thou *b* shalt not liue: because thou hast spoken a lie in the name of our Lord. And his father, & his mother his
4 parents shal strike him, when he shal prophecie. † And it shal be: in that day, the prophets shal be confounded euerie one by his owne vision, when he shal prophecie, neither shal they be
5 couered with cloke of sackcloth, to lie: † But he shal say: I am no prophet, an husbandman am I: because Adam my example
6 from my youth. † And it shal be sayd to him: What are these wounds in the middes of thy handes? And he shal say: With these was I wounded in the house of them, that loued me.
7 † *c* Sword be thou raysed vp vpon my pastour, and vpon the
Mat. 26. Mar. 14. man that cleaueth to me, sayth the Lord of hosts: Strike the pastour, and the sheepe shal be dispersed: and I *d* wil turne

a In the time of the new testament Christ is made an open fountaine of grace by his Incarnation. *Ioa.* 4. v. 13. *S. Greg ho.* 20. *in Ezec. & li.* 6. *epist.* 186.

b False doctrine as idolatrie and heresie, are punishable by death in the law of Christ.

c By *svvord* is vnderstood al sortes of persecution that fel vpon our Sauiour.

d The Apostles ſieīg God

recalled them, and ſtreingthned them with fortitude.

my hand to the litle ones. † And there shal be in al the earth, 8
ſayth our Lord: two parts in it shal be deſtroyed, and shal fayle:
and *e* the third part shal be left in it. † And I wil bring the third 9
part through fyre, and wil burne them as ſiluer is burnt: and
I wil trie them as gold is tried. They shal cal my name, and I
wil heare them. I wil ſay: Thou art my people; and they shal
ſay: Our Lord my God.

e Neither Ievves nor Gentiles, remayning in their proper profeſſions can be ſaued, but Chriſtian Catholikes liuing iuſtly, which are Gods proper people diſtinct from the reſt by his grace.

CHAP. XIIII.

Ieruſalem shal be deſtroyed, manie Iewes ſlaine, the reſt made captiues: 3. *Chriſts Church shal florish*, 8. *eſpecially in the Gentils*. 12. *Perſecuters shal be finally punished*: 20. *and the godlie procede in grace.*

a In the armie of the Romaines were ſouldiars of manie nations at the laſt deſtructiō of Ieruſalem.

BEHOLD the dayes of our Lord shal come, and thy ſpoyles 1
shal be diuided in the middes of thee. † And I *a* wil ga- 2
ther together al nations to Ieruſalem into battel, and the citie
shal be taken, and the houſes shal be waſted, and the wemen
shal be defiled: and the halfe part of the citie shal goe forth
into captiuitie, and the reſt of the people shal not be taken
away out of the citie. † And our Lord wil goe forth, and wil 3
fight againſt thoſe nations, as he fought in the day of conflict. Exo. 14.
† And his feete shal ſtand in that day vpon the mount of oliues, 4
which is againſt Ieruſalem toward the Eaſt: and the mount
of oliues shal be clouen by the halfe part therof to the Eaſt, &
to the Weast with a ſtiepe rupture exceding great, and halfe of
the mountayne shal be ſeperated to the North, & halfe therof
to the South. † And you shal flie to the valley of thoſe moun- 5
taynes, becauſe the valley of the mountaynes shal be ioyned
euen to the next, and you shal flee as you fled from the face
b of the earthquake in the dayes of Ozias king of Iuda: and Amos. 1. v. 1.
our Lord my God shal come, and al the ſaintes with him. † And 6
it shal be in that day: there shal be no light, but cold and froſt.
† And there shal be one day, which is knowen to our Lord, not 7
day nor night: & in the time of the euening there shal be light.
† And it shal be in that day: *c* liuing waters shal iſſue forth out 8
of Ieruſalem: halfe of them to *d* the Eaſt ſea, and halfe of them
to the laſt ſea: in *e* ſummer & in winter shal they be. † And our 9
Lord shal be king ouer al the earth: in that day there shal be
one Lord, & his name shal be one. † And al the land shal returne 10
euen to the deſert, from the hil of Remmon to the South of Ie-
ruſalem: and it shal be exalted, and shal dwel in her place, from
the gate

b Amos. ch. 1. maketh alſo mention of this earthquake, and Ioſephus *lib. 9. c. 11. Antiq.* though it be not in the bookes of the Kinges nor Paralipomenon.

c Chriſtian doctrine of the Catholique Church vniuerſal in al *d* places and *e* al times.

the gate of Beniamin euen to the place of the former gate, and euen to the gate of the corners: & from the towre of Hananeel
11 euen to the kings presses. † And they shal dwel in it, and there
12 shal be anathema no more: but Ierusalem shal sit secure. † And this shal be the plague, wherwith our Lord shal strike al nations, that haue fought against Ierusalem: *f* the flesh shal pine away of euerie one standing vpon his feete, and his eyes shal weare away in their holes, & their tongue shal consume away
13 in their mouth. † In that day there shal be a great tumult of our Lord among them: and a man shal take the hand of his neighbour, and his hand shal be clasped vpon his neighbours
14 hand. † Yea and Iudas shal fight agaynst Ierusalem: and the riches of al nations round about shal be gathered together,
15 gold, and siluer, and garments exceding manie. † And so shal there be ruine of horse, and mule, and camel, and asse, and of
16 al the beasts, that shal be in those tents, as is this ruine. † And al *g* that shal be left of al Nations, that came against Ierusalem, shal goe vp from yeare to yeare, to adore the King, the Lord of
17 hosts, and to celebrate the festiuitie of tabernacles. † And it shal be: he *h* that shal not ascend of the families of the land to Ierusalem, to adore the King, the Lord of hosts, there shal
18 be no showre vpon them. † Yea and if the familie of Ægypt shal not ascend, and shal not come: neither vpon them shal it be, but ruine shal be, wherwith our Lord wil strike al Nations that wil not ascend to celebrate the festiuitie of tabernacles.
19 † This shal be the sinne of Ægypt, and this the sinne of al Nations, that wil not ascend to celebrate the festiuitie of taber-
20 nacles. † In that day shal that which is vpon the bridle of the horse be holie to our Lord: and the caudrons in the house of
21 our Lord shal be as the phials before the altar. † And euerie caudron in Ierusalem, and Iuda shal be sanctified to the Lord of hosts: and al that immolate, shal come, and take of them, and shal sethe in them: & there shal be merchant no more in the house of the Lord of hosts in that day.

f It partly appeared already (as S. Ierom noteth) in the persecuting Emperors, & since in other examples, but specially these calamities vvil fal vpon the vvicked nere the day of Iudgement. as *Luc.* 21 *v.* 26.

g In the meane time such as before persecuted the Church shal be conuerted, & vvith great deuotion vvil celebrate the festiuities, and exercise religious rites to Gods honour: and shal merite great revvardes.

h And the obstinate incredulous shal remaine barren vvithout grace, and voide of eternal glorie.

THE PROPHECIE OF MALACHIE.

In ca. 2. v. 7. & c. 3. v. 7.

MALACHIE (*whom* S. *Ierom, and some others thinke to be Esdras*) *prophecied last of the twelue, after that the Temple was reedified. He repreherdeth both Priestes, and people, for that they did not offer their sacrifices with sinceritie; foresheweth the reiection of the Iewes, and calling of the Gentils by Christ. Before whose first coming shal be one Precursor: and an other before his last coming to iudge.*

Much is conteyned in this briefe Prophecie.

CHAP. I.

God shewed his especial loue towards the Iewes, in that he choise their progenitor Iacob, rather then Esau. 7. Priestes are reprehended, for not offering the best thinges in sacrifice. 10. The old sacrifices shal be reiected, and new farre more excellent shal be offered in al nations.

a Gods peculiar loue was first shewed to the Israelits in preferrig their progenitor Iacob and them his issue befor Esau & his of spring, though in them there vvas no difference at al, the one neither deseruing more, nor lesse then the other, but of his mere mercie electing the one and iustly reiecting the other. vvherof see the *Annot. Rom. 9.*

b Againe lastly the same special vndeserued loue vvas shevved, in that the Idumeans subdued by the Chaldees remained in captiuitie, but the Israelites were novv reduced into their countrie.

c Those that offer base and contemptible thinges to god

THE burden of the word of our Lord to Israel in 1
the hand of Malachie. † I haue loued you, sayth our 2
Lord: & you haue sayd: Wherin hast thou loued vs?
a Was not Esau brother to Iacob, sayth our Lord,
and I loued Iacob, † but hated Esau? and I layd his moun- 3 *Rom. 9. v. 13.*
taines into a wildernes, & his inheritance vnto the dragons of
the desert. † But if Idumea shal say: We are destroyed, but re- 4
turning we wil build the thinges that are destroyed: thus
sayth the Lord of hosts: These shal build, and I wil destroy:
and they shal be called the borders of impietie, and the people
with whom our Lord is angrie *b* for euer. † And your eyes shal 5
see: and you shal say: Our Lord be magnified vpon the border
of Israel. † The sonne honoureth the father, and the seruant 6
his lord: if then I be the father, where is my honour? and if I
be the Lord, where is my feare: sayth the Lord of hosts? † To 7
you ô priests, that despise my name, & haue sayd: Wherin haue
we despised thy name? *c* You offer vpon myne altar polluted 7
bread: and you say: Wherin haue we polluted thee? In that you
say: The table of out Lord is contemptible. † If you offer 8
the blind to be immolated, is it not euil? and if you offer the
lame and the feble is it not euil? offer it *d* to thy prince if it shal
please him, or if he wil receiue thy face, sayth the Lord of
hosts. † And now beseech ye the face of God, that he may haue 9
mercie on you (for by your hand hath this bene done) if by any
meanes he wil receiue your faces, saith the Lord of hosts. † Who 10
is there among you, that wil shut the doores, & wil kindle fire
on my altar for naught? " I haue no wil in you, sayth the Lord
of hosts: and gift I wil not receiue of your hand. † For from the 11
rising of the sunne euen to the going downe, great is my name *Psal 112.*
among the Gentils, & " in euerie place there is sacrificing, and
there is offered to my name a cleane oblation: because my name
is great among the Gentils, sayth the Lord of hosts. † And 12
you haue polluted it in that you say: The table of our Lord is
contaminated: and that which is layd therupon, is contemp-
tible with the fyre, that deuoureth it. † And you haue sayd: 13

Loe of

Loe of labour, and you puffed at it, sayth the Lord of hosts, and you brought in *e* of robberies *f* the lame, & the sicke, and brought in a gift: Why, shal I receiue it of your hand, sayth our
14 Lord? † Cursed is the deceitful, that hath in his flocke a male, and making a vow immolateth the feeble to our Lord: because I am a great King, sayth the Lord of hosts, and my name is dreadful among the Gentils.

shew that they esteme litle of God, and so by their fact dispise and contemne him.

d If you dare not offer your worse thinges to your temporal prince, how dare you offer them to God? *e* Two defectes were in their sacrifices: they offered that which they gotte by robberie, or extorsion: *f* and not the best, but worse part therof.

ANNOTATIONS. CHAP. I.

10. *I haue no will in you.*] Manie Prophets (as we haue often noted) did foreshew the reiection of the Iewes, and vocation of the Gentils: but none more plainly then this here; by whom God expressly sayth: *I haue no will in you: and I will not receiue gift of your hand.* The reason is also explicated in this chapter, because God most peculiarly louing them, they were stil vngratful, and dispised him, committing sinnes vpon sinnes. And therfore in their place, he would bring in the Gentils: and that not anie one, or fewe nations, but al from the rising of the sunne, to the going downe therof, should sowner or later come into his Church.

Reiection of the Iewes and vocation of the Gentils.

11. *In euerie place there is sacrificing.*] God not only changed, and multiplied his people, but also changed, and bettered his Sacrifice. For in place of sacrificing cattel, birdes, and other weake and poore creatures, which were not able to purge sinnes, and were also polluted oftentimes by the sinnes of them that offered the same, God here promiseth a most effectual, pure, & excellent daylie Sacrifice, to continew perpetually in al places of his Church, that can not be polluted. Which accordingly our Blessed Redemer and Sauiour instituted, of his owne bodie and bloud, in the formes of bread and wine. As al ancient Fathers proue, by this place amongst others. So S. Iustinus Martyr teacheth, *in dialogo cum Tryphone.* S Cyprian. *li* 1. *e.* 18. *aduersus Iudæos*: S. Damascen. *li.* 4. *c.* 14 *de fide Orthodoxa.* S. Ierom, S. Theodoret, and S. Cyril in their *commentaries vpon this place.* S. Augustin *li* 18. *c.* 35. *de ciuit.* S. Chrysostom *in Psal.* 95. and *Orat.* 2. *contra Iudæos.*. shewing plainly, and vrging the Iewes, and al oppugners of this Catholique beleefe and doctrine, that this prophecie is no otherwise fulfilled, but in the daylie Sacrifice of the Church. For that here is prophecied an other Sacrifice, distinct and different from the Iewes sacrifices: neither were sacrifices offered in al the world, neither could be ordinarily offered out of Ierusalem. But of this most sacred Mysterie, and particularly that it is here prophecied, there is so much published by ancient and late writers, that more needeth not to be here added.

Gal. 4. 7. 9.

Al old sacrifices abolished, and the sacrifice of Christs bodie & bloud prophecied.

Proued by the fathers.

And reasons deduced from the scriptures.

Deut. 16.

CHAP. II.

Priestes are further reprehended because they discharged not wel their great office. 10. *Both they and others offended in marying strangers.* 14. *They ought to loue, and not lightly dismisse their wiues.*

Leui. 26. Deut. 28.

1 AND now to you this commandment *a* ô ye priests. † If
2 you wil not heare, and if you wil not set it vpon the hart,

a Priestes coueting & scraping riches do-

greatly dishonour God: diminish the estimation of holie Sacraments & other rites, as though they were temporal to be bought & sold for money, & so do scandalize the weake.

b Such are happie if God by suffering them to be spoyled, recal them to repentance. For otherwise they wil be depriued of eternal reward as being payed their wages already in this world. These our Sauiour calleth. *Hyrelinges, not true pastors. Ioa.* 10.

c The proper office of priests besides the administration of Sacraments is also to teach the people true doctrine:

d as being the *Angel*, that is to say, *the messenger*, from God.

e Which holie functions priests not performing are made contemptible in this world and miserable in

to geue glorie to my name, sayth the Lord of hosts: I *b* wil send vpon you pouertie, & wil curse your blessings, and I wil curse them: because you haue not set it vpon the hart. † Behold I wil 3
cast forth to you the arme, and wil spinkle vpon your face the dung of your solemnities, and it shal take you with it. † And 4
you shal know that I sent you this commandment, that my couenant might be with Leui, sayth the Lord of hosts. † My 5
couenant was with him of life and peace: & I gaue him feare: and he feared me, and at the face of my name he was afrayd.
† The law of truth was in his mouth, and iniquitie was not 6
found in his lippes in peace, and in equitie he walked with me, and turned away manie from iniquitie. † For *c* the lippes of the 7
priest shal keepe knowlege, and the law they shal require of his mouth: because he is *d* the angel of the Lord of hosts. † But 8
you haue departed out of the way, and haue scandalized manie in the law: you haue made voide the couenant of Leui, sayth the Lord of hosts. † *e* For which cause I also haue made you 9
contemtible, and base to al peoples, as you haue not kept my wayes, and haue accepted face in the law. † Why, is there not 10
one father of vs al? hath not one God created vs? why then doth euerie one of vs despise his brother, violating the coue- 11
nant of our fathers? † Iuda hath transgressed, and abomination was done in Israel, and in Ierusalem: because Iudas hath contaminated the sanctification of our Lord, which he loued, and hath had the daughter of a strange god. † Our Lord wil 12
destroy the man, that hath done this, the master, & the scholar out of the tabernacles of Iacob, & him that offereth gift to the Lord of hosts. † And this agayne haue you done, you co- 13
uered the altar of the Lord with teares, with weeping, and howling, so that I haue respect no more to sacrifice, neither do I accept any placable thing at your hand. † And you haue 14
sayd: For what cause? because the Lord hath testified betwen thee, and the wife of thy youth, whom thou hast despised: and she thy partaker, and the wife of thy couenant. † Did not one 15
make, and the residue of the spirit is his? And what doth one seeke, but the seede of God? Keepe ye then your spirit, and the wife of thy youth despise thou not. † When thou shalt 16
hate, dismisse, sayth our Lord the God of Israel: but iniquitie shal couer his garment, saith the Lord of hosts, keepe ye your spirit, and do not despise. † You haue in your wordes 17
made our Lord to labour: and you sayd: Wherein haue we made

Mat. 23. v. 9. *Eph.* 4. v. 5.

Amos 5. v. 22.

Ephes. 4. v. 29.

made him to labour? In that you say: Euerie one that doth euil, is good in the sight of our Lord, and such please him: or certes where is the God of iudgement?

eternal torments. *Ep. Iud. v. 11.*

CHAP. III.

A precurser shal come before Christ. 3. The Priesthood, and Sacrifice of the new law are pure, 5. God who seeth al sinners wil punish them: 10. but if they amend, they shal receiue Gods benefites. 13. Not euil men, but the good please God.

Mat. 11. v. 20. Mar. 1. Luc. 1. & 7. Psal. 131. v. 17.

1 BEHOLD I send *a* myne Angel, and he shal prepare the way before my face. And *b* forthwith shal come to his temple the Dominatour, whom you seeke, and *c* the Angel of the testament, whom you desire. Behold he cometh, sayth the
2 Lord of hosts: † and who shal be able to thinke the day of his aduent? and who shal stand to see him? For he as it were purging fyre, & as the herbe of fullers: † and he shal sit purging,
3 and clensing the siluer, and he shal purge the sonnes of Leui, and wil streyne them as gold, and as siluer, and they shal be of-
4 fering sacrifices to our Lord in iustice. † And the sacrifice of Iuda and Ierusalem shal please our Lord, as the dayes of the
5 world, and as the yeares of old. † And *d* I wil come to you in iudgement, and *e* wil be a swift witnes to sorcerers, and aduouterers, and to the periured, and them that calumniate the hyre of the hyred man, the widowes, and pupils, and oppresse the stranger, nor haue feared me, sayth the Lord of hosts.
6 † For I the Lord, and I am not changed: and ye sonnes of Ia-
7 cob are not consumed. † For from the dayes of your fathers you haue departed from mine ordinances, and haue not kept them. Returne to me, and I wil returne to you, sayth the Lord
8 of hosts. And you haue sayd: Wherin shal we returne? † Shal man fasten God, because you do fasten me? And you haue sayd:
9 Wherein do we fasten thee? In tithes, and in first fruites. † And in penurie you are accursed, and you your whole nation fa-
10 sten me. † Bring in *f* al the tithe into the barne: and let there be meate in my house, and proue me vpon this, sayth our Lord: if I open not vnto you the fludgates of heauen, and powre
11 you out blessing euen to abundance, † and I wil rebuke for you the deuourer, and he shal not corrupt the fruite of your land: neither shal the vine in the filde be barren, sayth the Lord
12 of hosts. † And al Nations shal cal you blessed: for you shal
13 be a land worthie to be desired, sayth the Lord of hosts. † Your wordes

Zach. 1. v. 3.

a S. Iohn Baptist is called *an Angel*, or messenger because he vvas to be sent vvith special commission from god: and for his puritie in Angelical life.

b S. Iohn vvas first conceiued likevvise first borne, and he first preached, and shortly after him our Sauiour came.

c Christ is the *Angel of the testament*, because he made the Pact of peace betvven God and man.

d In the meane time God threatneth to punish al euen secrete sinnes:

e knovven to him though not to other vvitnesses.

f Paying of tithes is most strictly commanded.

g Sinne of murmuring against God, is great blasphemie and not to ierable: For vvhen they were punished by famine, for defrauding the Leuites of tithes, they blasphemously imputed it to God: as though he had not such care of his owne people, as he had of other nations, vvhich had abundance of temporal goodes.

wordes haue bene forcible vpon me, sayth the Lord. † And you sayd: What haue we spoken against thee? You haue sayd: *g* He is vayne that serueth God, and what profite is it that we haue kept his precepts, and that we haue walked sorowful before the Lord of hoste? † Therfore now we cal the arrogant blessed, for they that doe impietie are builded, and they haue tempted God and are made safe. † Then spake they that feared our Lord, euerie one with his neighbour: and our Lord attended, and heard: and a booke of monument was writen before him for them that feare our Lord, and thinke on his name. † And they shal be to me, saith the Lord of hosts, in the day that I doe to my peculiar and I wil spare them, as a man spareth his sonne seruing him. † And you shal conuert, and shal see what is betwen the iust, and the impious: and betwen him that serueth God, and serueth him not. 14 15 16 17 18

Iob. 21. v. 14. Isa. 58. v. 2.

CHAP. IIII.

In the terrible day of iudgement, the wicked shal be condemned, and the iust eternally rewarded. 5. Before which time Elias shal returne, and conuert the Iewes to Christ.

a In the day of iudgement it shal plainly appeare, vvhat difference is betwen the iust and the wicked.

b The Septuagint for explication adde Thesbites. And S. Ierom. in 17. Mat. teacheth that *Elias shal in dede come and restore al thinges*

FOR behold *a* the day shal come kindled as a furnace: and al the proude, and al that doe impietie shal be stubble: and the day coming shal inflame them, sayth the Lord of hosts, which shal not leaue them roote, and spring. † And there shal rise to you that feare my name the Sunne of iustice, and health in his winges: and you shal goe forth, and shal leape as calues of the heard. † And you shal treade the impious, when they shal be ashes vnder the sole of your feete in the day, that I doe, sayth the Lord of hosts. † Remember ye the law of Moyses my seruant, which I commanded him in Horeb to al Israel precepts, & iudgements. † Behold I wil send you *b* Elias the prophete, before the day of our Lord come great, and *c* dreadful. † And he shal conuert the hart of the fathers to the children & the hart of the children to their fathers: lest perhaps I come, and strike the earth with * anathema. 1 2 3 4 5 6

Zach. 3. v. 8. & 6. v. 11. Luc. 1. v. 78.

Exo. 20. Deut. 4. 5. & 6. Mat. 11. & 17. v. 11.

* vtter destruction.

c Christs first coming was in al mekenes not in terrour, but his coming to iudge wil be *dreadful*. And therfore the prophet here meaneth not S. Iohn Baptist, but that Elias himself shal come before the great and *dreadful* day of our Lord.

The end of the Prophetical Bookes.

THE BOOKES OF MACHABEES

PERTEYNING TO THE HISTORICAL PART OF THE OLD TESTAMENT.

The argument of the bookes of Machabees, with other proœmial Annotations.

Proœmial questiõs touching these bookes.

BEFORE *we declare the contents, the reader perhaps wil require to know, why they are called* the Bookes of MACHABEES: *how manie they be; who writ them; in what language; & especially whether al, or anie, or which of them are Canonical Scripture? For satisfaction of al which demandes, distinguishing betwen certaine and vncertaine, we shal briefly shew that which semeth more probable in the doubtful pointes; and the assured certaintie of that which is decided by the Catholique Church of Christ. Concerning therefore the name and inscription. S. Ierom, very probably supposeth that these Bookes haue their title* of Iudas MACHABEVS; *the narration of whose heroical vertues, and noble Actes occupieth the greatest part of this whole historie. And this surname* Machabeus *signifying* valient of streingth *(or by an vsual hebrew contraction,* Mobi, *more explicated,* Milchamach Coach bihuda, *that is,* Force of battel, *or* Streingth in Iuda*) was geuen him by his father Mathathias, When before his death disposing of his sonnes & exhorting them, he sayd to them al:* You my sonnes take corege, and doe manfully in the law, becaufe in it you shal be glorious. And behold Simon your brother I know that he is a man of counsel: heare ye him alwayes, and he shal be father to you. *Next he addeth:* And Iudas Machabeus, valient of streingth from his youth, let him be to you the prince of warfayre, and he shal manage the battel of the people. *And from him this name was also ascribed to his bretheren, and to al the rest that ioyned with them either in the holie warres, or otherwise shewed their valure, professing Gods law in spirituall combate euen to death. As Nicetas writeth* in *Orat. 22. S. Greg. Nazian. Wherupon old* Eleazarus *and the* seuen *young* bretheren, *with their* mother *are also called* Machabees.

They are called Machabees of Iudas Machabeus. Iudas had this surname for his *streingth* and *valure.*

1.1.c.2. v.64.65. & 66.

Others also called Machabees.

li.2.c.6. & 7.

There be in al, foure bookes *called* Machabees. *The first S. Ierom found in Hebrew, the second in Greke, as he testifieth Epist.* 106. *The third is also*

There be foure bookes.

Written by vncertaine auctors.

is also extant in Greke, and Latin in Biblijs Complutensibus. *The fourth semeth to be that which is mentioned in the end of the first booke. And either the same, or an other vnder that title, is also extant in Greke, as testifieth Sixtus Senensis, li. 1. Bibliotheca. VVho writte them is more vncertaine: but most probable euerie one had a diuers auctor. Neither are the two last approued for Canonical by anie authentical auctoritie.* v. 26.

The two last are not Canonical.

Ievves & Protestantes denie also these two first.

It resteth therfore to speake of the two first, which the Iewes and Protestants denie, because they are not in the Hebrew Canon. The Protestants further alleaging that they are not in the former Canon of the Church, before S. Ieroms time. Moreouer obiecting certaine places of these bookes, which they say, are contrarie to sound doctrine, & to the truth of other authentical histories; or contradictorie in themselues. None of which thinges can procede from the Holie Ghost, the principal auctor of al Diuine Scriptures. Al which textes we shal more conuentently explicate, according to their true sense, in * *their proper places. As for the exception, that these bookes are not in the Canon of the Iewes, it is answered already (Præf. Tobiæ.) that the Canon of the Christian Catholique Church is of souereigne auctoritie, though the Iewes Canon haue them not. Finally wheras these bookes were not canonized in the former Generall Councels, it sufficeth that they are since declared to be Canonical, & Diuine Scripture, as some other partes haue likewise bene, which English Protestants do not denie. As the Epistle of S. Iames, the second of S. Peter, the second and third of S. Iohn, and S. Iudes epistle: of al which Eusebius, and S. Ierom testifie, that some lerned Fathers doubted sometimes, whether they were Apostolical or no. But afterwards the same, with these two bookes of Machabees, and others were expresly declared to be Diuine Scripture, by the third Councel of Carthage, can. 47. By the Councel of seuentie Bishops vnder Gelasius, though by the name of one booke, as also Esdras and Nehemias as but one booke. Lastly by the Councels of Florence, and Trent.* li. 1. c. 1. & 7. 11. & 57. ch. 4. v. 52. ch. 6. v. 16. ch. 8. v. 16. li. 2. ch. 1. v. 19. ch. 2. v. 25. ch. 12. v. 43. ch. 14. v. 41. ch. 15. v. 39. Euseb. li. 3. c. 25. hist.

Answers.

Approued by Councels.

And by Ancient Fathers.

If anie further require the iudgement of more ancient Fathers, diuers doe alleage these bookes as Diuine Scriptures. S. Dyonise, c. 2. *celest. Hierar.* S. Clemens Alexan. *li.* 1. *Stromat.* S. Cyprian *li.* 1. *Epist. ep.* 3. *ad Cornelium. li.* 4. *ep.* 1. *& de exhort. ad Martyrium. c.* 11. Isidorus *li.* 16. *c.* 1. *Etym.* S. Gregorie Nazianzen *hath a whole Oration of the seuen Machabees Martyrs, and their mother.* S. Ambrose *li.* 1. *c.* 41. *Offic. But to omite others, albeit* S. Ierom *vrged not these bookes against the Iewes, yet he much estemed them, as appeareth in his commentaries vpon Daniel. c.* 1. 11. *&* 12. S. Augustin *most clerly auoucheth li.* 2. *c.* 8. *de doct. christ. & li.* 18. *c.* 36. *de ciuit. that notwithstanding the Iewes denie these bookes, the Church holdeth them Canonical. And wheras one Gaudentius an heretike alleaged for defense of his heresie the example of Razias, who slew him self.* 2. *Mac.* 14. *S. Augustin denieth not the auctoritie of the booke, but discusseth the fact,* S. Ierom de viris illustrib.

fact, and admonisheth that it is not vnprofitably receiued by the Church; si sobrie legatur, vel audiatur: if it be read, or heard soberly. *Which was a necessarie admonition to those Donatistes: who not vnderstanding the holie Scriptures,* depraued them (*as S. Peter speaketh of like heretikes, ep. 2. c. 3.*) to their owne perdition.

Now touching the contentes, a great part of the same historie, which is written in the former booke, is repeted in the second, with such varietie of some thinges added, some omitted, as in the bookes of Kinges and Paralipomenon: and as the Gospel is written by the foure Euangelistes. Ioyning therfore these two bookes together, the Concordance *therof* conteyneth foure principal partes. The Preface; the Historie: an Appendix, & the Conclusion. *But the three former partes are very extraordinarily disposed. For the writer of the second booke (who doubtles was a distinct person from him that writte the former) first of al added an Appendix to the historie (written before) making mention of two Epistles, and reciting the summe of one of them, in the first chapter and part of the second, as though he meant to haue writte no more of the same matter. But then, as it may seme vpon new resolution, intending to abridge the historical bookes of Iason, maketh a preface to his worke, in the rest of that second chapter. And so prosecuteth his purpose: and finally maketh a briefe conclusion in the three last verses of the same second booke. The mayne* historie conteyneth two *special* partes. *The first sheweth the state of Gods peculiar people, the Iewish nation, from the beginning of the Grecian Monarchie, parted after the death of Alexander amongst his folowers: of which some did exceedingly persecute the Iewes, by diuers both suttle and cruel meanes, to the ruine of wanie, and euen to death and martyrdom of some most constant obseruers of Gods Lawes, and true Religion, til the warres of the Machabees, in the first chapter of the first booke, and in the 3. 4. 5. 6. and 7. chapters of the second booke. In the other fiftene chapters of the former booke, and other eight of the second, are described the battles, victories, & triumphes of the valient Machabees. Of which holie warres Mathathias was the beginner and first captaine: Iudas the second: the third Ionathas: and Simon the fourth: after whose death his sonne Iohn Hyrcanus succeded Duke and Hieghpriest.*

b. 2. c. 2. v. 24.

The same contentes of both the bookes.

Foure principal partes.

The occasion of so extraordinarie disposition.

The historie conteyneth two partes.

But because these bookes are intermixed the one with the other, whosoeuer please to read them in order of the historie, may folow the direction of the Alphabet letters, set in the inner margen, beginning with A. at the twentith verse of the second chapter of the second booke, to the end of the same chapter. Thence procede as the signe of a starre directeth to the next letter B. which is at the beginning of the first booke, the first chapter first verse. And so in the rest. And when the capital letters are ended, the smaller wil direct you.

An order how to reade these bookes.

THE FIRST BOOKE OF MACABEES.

CHAP. I.

King Alexander conquering manie countries, erecteth a new Monarchie. 6. who dying, his chief followers succede in seueral kingdomes of the same Monarchie. 11. King Antiochus approueth that a prophane schole be set vp in Ierusalem, 17. subdueth Ægypt; 21. inuadeth Iudea; entreth by force into Ierusalem; spoyleth the temple, 25. and killeth manie. 30. Two yeares after sendeth an other spoyler; who killing manie, robbeth and burneth Ierusalem: 35. fortifieth the towre of Dauid; 38. prophaneth al holie thinges: 41. commandeth al to committe idolatrie; 47. and to forsake the rites of Gods law, 52. Vpon paine of death. 57. He setteth vp an abominable idol in the Temple, 60. persecuteth, and murdereth those that conforme not themselues to these innouations.

Read first the preface. li 2. ch. 2, v, 20.

The first part of the historie. The persecution of the Church by Antiochus.

AND it came to passe, after that Alexander Philips 1 P
sonne the Macedonian, that * first reigned in
Greece, being gone out of the land of Cethim,
stroke Darius king of the Persians and the Medes:
† he made manie battels, and obteyned the muni- 2
tion of al, and slewe the kinges of the earth: † and he passed 3
through euen to the ends of the earth: and tooke the spoiles of
the multitude of the Gentils: and the earth was silent in his
sight. † And he gathered powre, and an armie exceding strong: 4
and his hart was exalted and eleuated: † and he obtayned the 5
regions of the Gentils, and the tyrantes: and they were made
tributaries to him. † And after these thinges, he fel downe in 6
his bed, and he knew that he should dye. † And he called his 7
seruants the Nobles, that were brought vp with him from his
youth: & he ‡ diuided his kingdom to them, when he yet liued. 8
† And Alexander reigned twelue yeares, and he died. † And his 9
seruants possessed the kingdom, euerie one in his place: † and 10
they did al put crownes on them after his death, & their sonnes
after them manie yeares, & euils were multiplied in the earth *. *li. 2. c. 3. v. 1.
† And there came forth of them a sinful roote Antiochus ‡ Illu- 11 D
stre, the sonne of king Antiochus, that had bene at Rome an
hostage:

* Other kings reigned before Alexander in Greece but he was the first that reigned in that great Monarchie erected by himselfe.

‡ By delineating his ring to Perdicca, he gaue him auctoritie to distribute his kingdomes. *Iustinus. li. 12. & Curtius. li. 10.*

‡ *Epiphanes*, Noble in renowme.

hostage: and he reigned in :: the hundreth and seuen and thir-
11 teth yeare of the kingdom of the Greekes. † In those dayes
there went forth of Israel wicked children, & perswaded ma-
nie, saying: Let vs goe, and make a couenant with the Gentils,
that are about vs: because since we departed from them, ma-
13 nie euils haue found vs. † And the talke semed good in their
14 eyes. † And some of the people determined, and went to the
king: and he gaue them leaue to doe the iustice of the Gentils.
15 † And they built a schoole in Ierusalem, according to the
16 lawes of the Nations: † and they made to them selues prepuces,
* li. 2. c. 4. v. 7. and reuolted from the holie testament, and were toyned to
the Nations, and were solde to doe euil. *
17 † And the kingdom was prepared in the sight of Antiochus, &
F he began to reigne in the land of Egypt, :: that he might reigne
18 ouer two kingdoms. † And he entered into Ægypt with great
multitude, with chariots and elephants, and horsemen, and a
19 copious multitude of shippes: † And he made warre agaynst
Ptolomee the king of Egypt, and Ptolomee was afrayd at his
20 presence, and fled, and manie fel wounded. † And he tooke
* li. 2. c. 4. v. 21. the fensed cities in the land of Ægypt: and he tooke the
spoiles of the land of Ægypt. *
21 † And Antiochus turned, after he strooke Ægypt in the
H hundreth and three and fourtith yeare: and he went vp to
22 Israel, † and went vp to Ierusalem with a great multitude.
23 † And he entered into :: the sanctification with pride, & tooke
the golden altar, and the candlesticke of light, and al the vessels
therof, and the table of proposition, and the libatories, and
the phials, and the litle morters of gold, and the vele, and the
crownes, and the golden ornament, that was in the face of the
24 temple: and he brake al into peeces. † And he tooke the siluer
and gold, and the desiderable vessels: and he tooke the hidden
treasures which he found: and carying away he departed into
25 his owne land. † And he made a slaughter of men, and spake
26 in great pride. † And great lamentation was made in Israel,
27 and in euerie place of theirs: † and the princes, and the anci-
ents mourned, and the youngmen, and the virgins were weak-
ned, and the beautifulnes of the wemen was changed. † E-
28 uerie husband tooke lamentation: and the wemen that sate
29 in the mariage bed, mourned: † and the land was moued
vpon the inhabitants therein, & al the house of Iacob did put
30 on confusion. † And after two yeares of dayes the king sent

:: This Antiochus began his reigne in the yeare 137. from Seleucus the first king of Syria after Alexander. otherwise this vvas the 156 yeare of the Grecian Monarchie, *Euseb. in chron.*

:: Being established in the kingdom of Syria, he coueted also the kingdom of Ægypt.

:: Iosephus. *li.* 12. *c.* 6. vvriteth that Antiochus first killed such as vvould haue hindred his entrance into Ierusalem and aftervvards those that opened the gates vnto him, but vvould haue hindered him from spoyling the temple.

a prince of tributes into the cities of Iuda, & :: he came to Ie-
:: This was Apollonius, as appeareth li. 2, c. 5. 7. 24.
rusalem with a great multitude. † And he spake vnto them 31
peaceable wordes in guile: and they beleued him. † And he 32
fel vpon the citie sodenly, and stroke it with a great plague,
and destroyed much people in Israel. † And he tooke the 33
spoiles of the citie, and burnt it with fyre, and destroyed the
houses therof, and the walles therof round about: † and they 34
led the wemen captiue, and the children, and the cattel they
possessed. † And they built :: the citie of Dauid with a great wal, 35
:: The tovvre of Sion fortified and kept, :: by a garrison of Macedonians.
and a strong, and with firme towers, and it was made a castel
for them: † and they placed there a :: sinful nation, wicked 36
men, and they waxed strong therein: And they layd armour,
and victuals, and gathered together the spoiles of Ierusalem:
† and layd them vp there: and they became a great snare. 37
† And this was made for an embushment of the sanctification, 38
and to be an il deuil in Israel. † And they shed innocent 39
bloud round about the sanctification, and contaminated the
sanctification. † And the inhabitants of Ierusalem fled by 40
reason of them, and it became the habitation of strangers, and
she became stranger to her owne seede, and her children for-
sooke her. † Her sanctification was desolate as a wildernes, her 41
festiual dayes were turned into mourning, her sabbaths into
reproche, her honours into naught. † According to her glorie 42
was her ignominie multiplied, and her highnes was turned into
mourning. † And king Antiochus :: wrote to al his kingdom, 43
:: It sufficed not this cruel tyrant to spoile Gods people of their goodes, and manie of their liues, but he also peruerted manie in religion: becaus his master the diuel seeketh to destroy mens soules.
that al the people should be one: and euerie one should leaue
his owne law. † And al Nations consented according to the 44
word of king Antiochus. † and manie of Israel consented to 45
his seruice, and they sacrificed to idols, and defiled the sabbath.
† And the king sent bookes by the handes of messengers into 46
Ierusalem, & into al the cities of Iuda: that they should folow
the law of the Nations of the earth, † and should prohibite 47
holocausts and sacrifices, & placations to be made in the tem-
ple of God, † and should prohibite the sabbath to be celebra- 48
ted, and the solemne dayes. † And he commanded the holie 49
places to be defiled, and the holie people of Israel. † And he 50
commanded altars to be built, and temples, and idols, and
swines flesh to be immolated, and common beasts, † and to 51
leaue their children vncircumcised, and their soules to be con-
taminated in al vncleannesses, and abominations, so that they
should forget the law, and should change al the iustifications
of God.

52 of God. † And whosoeuer had not done acording to the word
53 of king Antiochus, they should dye. † According to al these words wrote he to al his kingdom: and he appoynted princes ouer the people, that should force these thinges to be done.
54 † And they commanded the cities of Iuda to sacrifice.
55 † And manie of the people were gathered to them, they that had forsaken the law of our Lord: and they did euils vpon the
59 land: † and they chased forth the people of Israel in hidden
57 corners, and in the secret places of fugitiues. † The fifteenth day of the moneth Casleu, the hundreth fiue and fourtith yeare king Antiochus :: built the abominable idol of desolation vpon the altar of God, and through out al the cities of Iuda round
58 about they builded altars: † and before the gates of houses,
59 and in the stretes they burnt frankincense, & sacrificed. † and the bookes of the law of God they burnt with fyre, cutting
60 them: † and with whomsoeuer were found the bookes of the testament of our Lord, and whosoeuer obserued the law of our Lord, they murdered him, according to the edict of the
61 king. † In their powre did they these thinges to the people of Israel, that was found in euerie moneth and moneth in the ci-
62 ties: † And the fiue and twentith day of the moneth they sa-
63 crificed vpon the altar that was agaynst the altar. † And the wemen that circumcided their children, were murdered ac-
64 cording to the commandment of king Antiochus, † and they hang vp the children by the necks through out al their houses,
65 and those that had circumcided them, they murdered. † And manie of the people of Israel determined with themselues, that they would not eate the vncleane thinges: & they chose rather
66 to dye, then to be defiled with vncleane meates: † & they would
* li. 2. c. 5. v. 11. 67 not breake the holie law of God, & they were murdered, † and there was made great wrath vpon the people excedingly *.

:: Daniels prophecie, *ch. 9.* vvas here in part fulfilled, as in a figure, and our Sauiour confirmeth it. *Mat.* 24 of Antichrist setting vp *abomination of desolation in the holie place.*

CHAP. II.

Mathathias with his fiue sonnes, lamenteth the calamities of the people, 8. and prophanation of holie thinges, 15. resisteth the kings wicked decrees, 23. killeth an idolater, and the kings commissioner, so flyeth into the mountaines with others. 31. Manie are slaine not resisting in battel on the sabbath dayes. 40. Vpon further consideration the rest defend themselues in the sabbath; 45. kil their enimies, and destroy idolatrie. 49. Mathathias dying exhorteth his sonnes to be zelous in the law: 65. appoynting Simon their counseler, and Iudas their capitaine.

The 2. part. The warres of the Machabees, begune by this Mathathias, and prosecuted by his sonnes, especially by Iudas as in the seuen chapters folowing and more largely in the second booke from 8. chapter to the end of the last.

IN those dayes arose Mathathias the sonne of Iohn, the 1
sonne of Simeon, priest of the sonnes of Ioarib from Ieru-
salem, and he sate in the mountayne of Modin: † and he had 2
fiue sonnes, Iohn who was surnamed Gaddis: † and Simon, 3
who was surnamed Thasi: † and Iudas, who was called Ma- 4
chabeus: † and Eleazar, who was surnamed Abaron: and Io- 5
nathan, who was surnamed Apphus. † These saw the euils, that 6
were done in the people of Iuda, and in Ierusalem. † And Ma- 7
thathias sayd: Wo is me, wherfore was I borne to see the affli-
ction of my people, and the affliction of the holie citie, and to
sitte there, when it is geuen in the handes of the enemies? † The 8
holie places are come into the hand of strangers: the temple
therof as an ignoble man. † The vessels of her glorie are caried 9
away captiue: her old men are murdered in the streets, and her
youngmen are fallen by the sword of the enemies. † What 10
nation hath not inherited her kingdom, and hath not obtey-
ned her spoiles? † Al her beautie is taken away. She that was 11
free, is made a seruant. † And loe our holies, and out beautie, 12
and our glorie is desolate, and the Nations haue defiled them.
† Whereto then is it for vs yet to liue? † And Mathathias rent 13
his garments, & his sonnes: and they couered themselues with 14
heareclothes, and lamented excedingly. † And there came 15
thither they that were sent from king Antiochus, to compel
them, that were fled into the citie of Modin, to immolate, and
to burne frankincense, and to depart from the law of God.
† And manie of the people of Israel consenting came to them: 16
but Mathathias, and his sonnes stood constantly. † And they 17
that were sent from Antiochus answering sayd to Mathathias:
Thou art the prince, and most honorable, and great in this
citie, and adorned with sonnes, and bretheren. † Therfore 18
come thou first, and doe the kings commandement, as al Na-
tions haue done, and the men of Iuda, and they that are re-
mayning in Ierusalem: & thou shalt be, and thy sonnes among
the kings frends, & amplified with gold, and siluer, and manie
giftes. † And Mathathias answered, & sayd with a lowde voice: 19
Although al Nations obey king Antiochus, that euerie man
reuolt from the seruice of the law of his fathers, and consent
to his commandements: † I and my sonnes, and my brethe- 20
ren wil obey the law of our fathers. † God be merciful vnto vs: 21
it is not profitable for vs to forsake the law, and the iustices of
God: † we wil not heare the wordes of king Antiochus, neither 22
wil

:: This smal helpe of great importance, is that ayde wher of Daniel prophecied *ch.* 11. *v.* 34.

wil we sacrifice, transgressing the commandments of our
23 law, to go an other way. † And as he ceased to speake these
words, there came a certayne Iewe in the eyes of al to sacrifice
to the idols vpon the altar in the citie of Modin, according to
24 the kings commandment. † And Mathathias saw, and was
sorie, and his reynes trembled, and his furie was kindled :: ac-
cording to the iudgement of the law, and flying vpon him
25 he slew him vpon the altar: † yea and the man, whom king
Antiochus had sent, which compelled them to immolate,
26 he slewe in that verie time, and destroyed the altar, † and ze-
led the law, as did Phinees to Zamri the sonne of Salomi.
Num.25. 27 † And Mathathias cried out with a lowde voice in the citie,
saying: Euerie one that hath zele of the law, establishing his
28 testament, let him come forth after me. † And he fled him-
self, and his sonnes into the mountaynes, and left al thinges
29 whatsoeuer they had in the citie. † Then came downe manie
30 seeking iudgement, and iustice, into the desert: † and they
sate there them selues, and their children, and their wiues, and
31 their cattel: because the euils ouerflowed vpon them. † And
it was reported to the kings men, and to the armie that was in
Ierusalem in the citie of Dauid, that certayne men which dis-
sipated the kings commandment, were departed into secrete
32 places in the desert, and manie were gone after them. † And
forthwith they went forwards towards them, and set battel
33 against them in the day of the Sabbaths, † and they sayd to
them: Doe you resist now also as yet? come forth, and doe ac-
cordidg to the word of king Antiochus, and you shal liue.
34 † And they sayd: We wil not come forth, neither wil we doe
35 the kings word, to pollute the day of the Sabbaths. † And
36 they hastened battel against them. † And they answered them
nor, neither did they cast a stone at them, nor stopped the se-
37 crete places, † saying: :: Let vs dye al in our simplicitie: and
heauen and earth shal be witnesses, vpon vs that you vniustly
38 destroy vs. † And they gaue them battel on the Sabbaths: and
there died they, & their wiues, & their children, and their cat-
39 tel euen to a thousand soules of men. † And Mathathias vnder-
stood it and his freinds, and they had lamentation vpon them
49 excedingly. † And euerie man sayd to his neighbour: If we shal
al doe as our bretheren haue done, and shal not fight against
the heathen for our liues, and our iustifications: now wil they
41 quickly destroy vs from the earth. † And they thought in

:: Mathathias not of priuate spirite, but being general capitaine of the people, did this iustice according to the lavv, vvhere it is commanded to kil the actors of false pretended religion. *Deut.13. S. Cyprian Exhort. ad Martyrium. c.5. S. Beruar. Epist. 158. ad Innocent.*

:: These are commended by S. Ambrose *li.1. Offic.c.40.* and other fathers, dying in *the simplicitie of doues*, though they had not *the prudence of serpents*, which others obseruing are more

commended, especially in respect of the whole Church so dangerously impugned, which God in dede wil euer defend, and conserue from vtter ruine: Yet he vseth also ordinarie meanes, by lawful vvarres and the like.

:: Assideans othervvise called *Essæni* not hypochytically as the Phariſes, nor erroniously as the Sadduces, but sincerely professed a peculiar holie rule of life. *Iosephus li. 2, c. 12. de bello Iudaico.*

that day, saying: Euerie man whosoeuer shal come vnto vs in battel on the day of the Sabbaths, let vs fight against him: and we wil not al dye, as our bretheren died in secrete places. † Then was there gathered to them the synagoge of ::the Assideans strong of force out of Israel, euerie voluntarie in the law: † and al that fled from the euils, were added to them, & were made a strength to them. † And they gathered an armie, and stroke the sinners in their wrath, and the wicked men in their indignation: and the rest fled to the nations to escape. † And Mathathias went round about, and his freindes, and they destroyed the altars: † and they circumcided the vncircumcised children, as manie as they found in the costs of Israel: and in strength. † And they persecuted the children of pride, and the worke prospered in their handes: † and they obteyned the law out of the handes of the nations, and out of the handes of the kinges: & they gaue not the horne to the sinner. † And the dayes of Mathathias approched to dye, & he sayd to his sonnes: Now is pride strengthned, and chastisement, and the time of subuertsion, & the wrath of indignation: † Now therfore ô my sonnes, be ye emulatours of the law, & geue your liues for the testament of your fathers. † And remember the workes of the fathers, which they haue done in their generations: & you shal receiue great glorie, and an eternal name. † Abraham was he not in tentation found faythful, and it was reputed to him vnto iustice? † Ioseph in the time of his distresse kept the commandment, and he was made lord of Ægypt. † Phinees our father, feruent in the zele of God, receiued the testament of an euerlasting priesthood. † Iesus whiles he accomplished the word, was made the duke in Israel. † Caleb whiles he testifieth in the church, receiued an inheritance. † Dauid in his mercie obteyned the seate of the kingdom for euer. † Elias whiles he zeleth the zele of the law, was receiued into heauen. † Ananias and Azarias and Misael beleuing, were deliuered out of the flame. † Daniel in his simplicitie was deliuered out of the lions mouth. † And so thinke ye through generation & generation: that al that hope in him, are not weakened. † And of the wordes of the sinful man be not afrayd: becaus his glorie is dung, & worme: † to day he is extolled, & to morow he shal not be found: becaus he is turned into his earth, & his cogitation is perished. † You therfore my sonnes take courege, & doe manfully in the law: becaus in it you shal be glorious. † :: And behold

42 43 44 45 46 47 48 49 50 51 52 53 54 55 56 57 58 59 60 61 62 63 64 65

Gen. 22.
Gen. 41.
Num. 25.
Iosue. 1.
Num. 14.
2. Reg. 2.
4. Reg. 2.
Dan. 3.
Dan. 6.

::In al affayres order is of singural importance that euerie office be designed to fittest persons.

behold Simon your brother, I know that he is a man of coun-
66 sel: heare ye him alwayes, & he shal be a father to you. † And
Iudas Machabeus valiant of strength from his youth, let him
be to you the prince of warfare, & he shal manage the battel of
67 the people. † And you shal bring to you al the doers of the
68 law: and reuenge ye the reuenge of your people. † Repay
retribution to the Gentiles, and attend to the precept of the
69 law. † And he blessed them, and was layd to his fathers.
70 † And he died the hundreth and six and fourtith yeare and he
was buried by his sonnes in the sepulchers of his fathers in
Modin, and al Israel lamented him with great lamentation.

As here Mathathias appointed Simon the chiefe for determining matters in counsel, & Iudas the first for execution, and that the rest should obey these two, and eech of these the other in his office.

CHAP. III.

Iudas Machabeus punisheth the wicked: 10. killeth Apollonius in battel. 13. Seron braggeth, but is also ouerthrowen. 25. Antiochus furiously incensed, 29. gathereth money in Persis, 32. leauing Lysias viceroy; 38. who sending a great armie against the Israelites, 42. Iudas and his bretheren commending the cause to God, by prayer and penance, 54. resolue to fight against their enemies.

1 AND Iudas, that was called Machabeus his sonne :: arose
2 in his steed: † and al his bretheren helped him, and al
that had ioyned themselues to his father, and they fought the
3 battel of Israel with ioy. † And he dilated glorie to his people,
and put on him a brigantine as a giant, and girded about him
his warlie armour in battels, and protected the campe with his
4 sword. † He became like a lion in his actes, and as a lions
5 whelpe roaring in hunting. † And he persecuted the wicked
enquiring them out, and such as trubled his people, them he
6 burnt with fyre: † and his enemies were repelled for feare of
him, al the workers of iniquitie were trubled: and saluation was directed in his hand. † And he exasperated manie kinges, and reioyced Iacob in his workes, and for euer his
8 memorie is in benediction. † And he walked through the cities of Iuda, and destroyed the impious out of them, and turned
* *li. 2 c. 8. v. 1.* 9 away wrath from Israel. † And he was renowned euen to the
M vttermost part of the earth, & he gathered thē that perished.*
10 † And Apollonius gathered together the Gentils, and from
Samaria a powre much and great, to make battel against
11 Israel. † And Iudas vnderstood it, and went forth to meete
him: and he stroke, and killed him: and there fel manie woun-
12 ded, and the rest fled away. † And he tooke the spoiles of

:: He did not arrogate to himself to be chief, but being designed by his father, vvas so accepted by his bretheren, & the good people ioyned vvith them in defence of the lavv of God.

:: Iudas had foure battles, and victories, against foure general captaines sent by king Antiochus Epiphanes. The first against this Apollonius.

them, and the ſword of Apollonius Iudas tooke away, and he
:: The ſecond againſt Seron. fought with it al his dayes. † And :: Seron capitaine of the armie 14
of Syria heard that Iudas gathered a congregation of the faith-
ful, and an aſſemblie with him, † and he ſayd: I wil make me a 14
name, & wil be glorified in kingdom, & wil ouerthrow Iudas,
and thoſe that are with him, that deſpiſed the word of the
king. † And he prepared himſelf: and there went vp with him a 15
campe of the impious ſtrong helpers, to doe vengeance vpon
the children of Iſrael. † And they approched euen as far as 16
Bethoron: & Iudas went forth to meete him with few. † But as 17
they ſaw the armie coming to meete them, they ſayd to Iudas:
How shal we a few be able to fight againſt ſo great a multitude
and ſo ſtrong, and we are wearied with faſting to day? † And 18
Iudas ſayd: It is an eaſie matter for manie to be incloſed in the
:: The natural frailtie of man feareth to encounter vvith a ſtrong enemie, but true confidence in Gods helpe, which is euer aſſured in a good cauſe, geueth corege and getteth the victorie. hand of few: & :: there is no difference in the ſight of the God
of heauen to deliuer in manie, and in few. † Becauſe not in 19
the multitude of the armie is the victorie of battel, but from
heauen is the ſtrength. † They come to vs in an obſtinate mul- 20
titude, and in pride, to deſtroy vs, and our wiues, and our chil-
dren, and to ſpoile vs. † But we wil fight for our liues, and 21
our lawes: † and our Lord himſelf wil deſtroy them before 22
our face, but you feare them not. † And as he ceaſed to ſpeake, 23
he flew vpon them ſodenly: and Seron was deſtroyed, and
his hoſt in his ſight: † and he purſewed him in the deſcent of 24
Bethoron euen to the playne, and there fel of them eight hun-
dred men, and the reſt fled into the land of the Phyliſthims.
† And the feare of Iudas and of his bretheren, and the dread 25
fel vpon al the nations round about them. † And his name 26
came to the king, and al nations told of the battels of Iudas.
† And as king Antiochus heard theſe wordes he was wrath 27
in his mind: and he ſent, and gathered the armie of al his king-
dom, a campe exceding ſtrong: † and he opened his treaſurie, 28
and gaue wages to the armie for a yeare: and he commanded
them, that they should be readie at al aſſayes. † And he ſaw 29
:: Not only the Ievves reſiſted Antiochus innouations in religion, but alſo diuers other nations reuolted and that money fayled out of his treaſures, and the tributes of the
region ſmal becauſe of :: the diſſenſion, and :: the plague, that
he had made in the land, to take away the ordinances, that were
from the firſt dayes: † and he feared leſt he should not haue as 30
once and twiſe, for coſts and gifts, which he had geuen before
with a large hand: and he had abunded aboue the kinges, that
had bene before him. † And he was excedingly aſtonied in 31
minde,

minde, & purposed to goe into Persis, and to take the tributes
32 of the regions, and to gather together much siluer. † And he
left Lysias a noble man of the bloud royal, ouer the kings
affayres, from the riuer Euphrates euen to the riuer of Ægypt:
33 † and that he should bring vp Antiochus his sonne, til he re-
34 turned. † And he deliuered to him half the armie, and Ele-
phants: and he gaue him in commandment concerning al
thinges that he would, & concerning the inhabitants of Iurie,
35 and Ierusalem: † and that he should send an armie to them,
to destroy and roote out the powre of Israel, and the remnant
of Ierusalem, and to take away the memorie of them out of
36 the place: † and that he should appoynt inhabitants in al their
costs, children strangers, & should by lot distribute their land.
37 † And the king tooke the part of the armie that remayned,
and went forth from Antioch the citie of his kingdom in the
yeare an hundreth and seuen and fourtie: and he passed ouer
the riuer Euphrates, & walked through the higher countries.
38 † And Lysias chose Ptolomee the sonne of Doryminus, and
Nicanor, and Gorgias, mightie men of the kings freindes.
39 † And he sent with them fourtie thousand men, and seuen
thousand horsemen: that they should come into the land of
Iuda, and should destroy it according to the word of the king.
40 † And they went forth with al their powr, and came, and
41 ioyned nere to Enimaum in the champaine countrie. † And
the merchants of the countries heard the name of them: and
they tooke siluer and gold exceding much, and seruants: and
they came into the campe, to take the children of Israel for
slaues, and there were added to them the armie of Syria, and of
42 the land of the strangers. † And Iudas saw, and his bretheren,
that the euils were multiplied, and the armies approched to
their borders: and they knew the kings words, which he com-
manded to doe to the people vnto destruction and consumma-
43 tion: † and they sayd euerie one to his neighbour: Let vs set
vp the abasing of our people, and let vs fight for our people,
44 and our holies. † And an assemblie was gathered, that they
should be readie vnto battel: and that they should :: pray and
45 desire mercie and miserations. † And Ierusalem was not inha-
bited, but was as a desert: there was none that came in and
went out of her children: and the holie place was conculca-
ted: and the children of strangers were in the castel, there
was the inhabitation of the Gentils, and pleasure was taken

rebelled because he commanded al to leaue their former rites and goddes, and to accept of his goddes only. ch. 1. v. 43.

:: persecuting al that did not therto conforme themselues.

:: Praying fasting & other vvorkes of penance are the best armour in holie vvarres for religion.

away from Iacob, and there failed their pipe, and harpe. † And they gathered together, and came into Maſpha againſt Ieruſalem: becauſe the place of prayer in Iſrael was in Maſpha :: before. † And they faſted that day, and clothed themſelues with heareclothes, and put ashes on their head: and they rent their garments: † and they layd open the bookes of the law, out of which the Gentils ſearched the ſimilitude of their idols: † and they brought the ornaments of prieſts, and firſtfruites, and tithes, and rayſed vp Nazareits, that had fulfilled their dayes: † and they cried with a lowd voice to heauen, ſaying: What shal we doe with theſe, & whither shal we carie them? † And thy holies are conculcated, and they are contaminated, and thy prieſts are brought into mourning, and into humiliation. † And behold the Nations are come together againſt vs, to deſtroy vs: thou knoweſt what thinges they intend againſt vs. † How shal we be able to ſtand before their face, vnles thou ô God doe helpe vs? † And with trumpets they cried out with a lowd voice. † And after theſe thinges Iudas appointed captaynes of the people, tribunes, and centurions, and a ſeargents, and decurions. † And he ſayd to them, that built houſes, and deſpouſed wiues, and planted vyneyards, and to the fearful, that euerie one should returne into his houſe according to the law. † And they remoued the campe, and pitched at the South of Emmaum. † And Iudas ſayd: Gird vp your ſelues, and be mightie ſonnes, and be readie againſt the morning, that you may fight againſt theſe nations, which are aſſembled againſt vs to deſtroy vs, and our holies: † becauſe it is better for vs to dye in battel, then to ſee the euils of our nation, and of the holies: † but :: as it shal be the wil in heauen, ſo be it done.

:: Publique place of prayer vvas, firſt in Silo. Ioſue. 18. after in Maſpha. 1. Reg. 7. laſtly in Ieruſalem.

a penta contarchos.

Deu. 20.

:: This moſt godlie reſolution encoreged themſelues, & procured Gods merciful protection.

CHAP. IIII.

Gorgias with ſix thouſand ſouldiars wel appointed, intending ſudenly to deſtroy the Iſraelites armie of three thouſand not wel armed, 8. is defeated; halfe of his men ſlaine, the reſt running away. 16. Iudas ſtaying his men from ſpoyling, til the enemies were out of ſight, then they take rich prayes; and render thankes to God. 28. The next yeare, Lyſias with three ſcore thouſand foote, and ſix thouſand horſemen inuading Iurie, Iudas with tenne thouſand (making his prayer to God) killeth fiue thouſand: 35. the reſt flying, Lyſias gathereth more ſouldiars. 36. Iudas with his bretheren, and others cleanſe the temple, and renew holie thinges. 55. Offer Sacrifice, 58. and inſtitute a feaſt of the dedication of a new Altar.

AND

1 AND ::Gorgias tooke fiue thousand men, and a thousand
choſen horſemen: & they remoued the campe by night,
2 † that they might approch to the campe of the Iewes, and
might ſtrike them ſodenly: and the children that were of the
3 caſtel, were their guides. † And Iudas :: heard, and aroſe, he
and the mighties to ſtrike the powre of the kings armie, that
4 were in Emmaum. † For as yet the armie was diſperſed from
5 the campe. † And Gorgias came into the campe of Iudas by
night, and found no man, and he ſought them in the moun-
6 taynes: becauſe he ſayd: Theſe flee from vs. † And when the
day was come, Iudas appeared in the filde with three thouſand
men onlie, which had not harnes, and ſwords as they would:
7 † and they ſaw the campe of the Gentils ſtrong, and the men
in brigantines, and horſemen round about them, and theſe
8 were skilful to battel. † And Iudas ſayd to the men that were
with him: :: Feare not the multitude of them, & of their aſſault
9 be not afrayd. † Remember in what ſort our fathers were
ſaued in the redſea, when Pharao with a great armie folowed
10 them. † And now let vs crie towards heauen: and our Lord
wil haue mercie on vs, and wil be mindful of the teſtament of
our fathers, & wil deſtroy this armie, before our face this day:
11 † and al Nations shal know that there is one that redemeth
12 and deliuereth Iſrael. † And the aliens lifted vp their eyes,
13 and ſaw them coming againſt them. † And they went out of
the campe into battel, and theſe that were with Iudas, ſounded
14 with the trumpet. † And they mette together: and the
15 Gentils were diſcomfited, and fled into the playne. † but
al the hinmoſt fel by the ſword, and they purſewed them as
far as Gezeron, and euen to the playnes of Idumea, and of
Azotus, and of Iamnia: and there fel of them euen to three
16 thouſand men. † And Iudas returned, and his armie folowing
17 him. † And he ſayd to the people: Couet not the ſpoiles:
18 becauſe there is battel againſt vs, † and Gorgias and his armie
are neere vs in the mount: but ſtand ye now againſt our ene-
mies, and ouerthrow them, and you shal take the ſpoiles
19 afterwards ſecure. † And as Iudas was ſpeaking theſe wordes,
loe a certaine part appeared lookingforth from the montayne.
20 † And Gorgias ſaw that his men were turned to flight, & that
they burnt the campe: for the ſmoke that was ſene declared
21 what was done. † Which thinges ſeene they feared excedingly,
beholding withal both Iudas, & the armie in the playne readie
to battel.

:: The third battle made by Iudas vvas againſt this Gorgias an other captaine of Antiochus Epiphanes.

:: Vigilancie in rulers and paſtors preſerueth from al the diuels ſtratagems.

:: Confidence in God procureth his aſſiſtance.

to battel. † And they did al flee into the playne of the aliens: 22
† and Iudas returned to the ſpoiles of the campe, & they tooke 23
much gold, and ſiluer, and hiacynth, and purple of the ſea, and
great riches. † And turning they ſung an hymne, and bleſſed 24 Pſa.106.
God towards heauen, becauſe he is good, becauſe his mercie is
for euer. † And great ſaluation was made in Iſrael in that day. 25
† And whoſoeuer eſcaped of the aliens, they came and told 26
Lyſias al thinges that had chanced. † Which when he heard 27 *li. 2. c.
being amaſed he faynted in mynd: that ſuch thinges chanced 8. v. 8.
not in Iſrael, as he would, and ſuch as the king commanded. *
O

:: The fourth great batle of Iudas vvas againſt Lyſias ſent by Antiochus into Iurie.

† And the yeare folowing :: Lyſias gathered of choſen men 28
three ſcore thouſand, and of horſemen fiue thouſand, to ouer-
throw them. † And they came into Iewrie, and pitched the 29
campe in Bethoron, and Iudas mette them with ten thouſand
men. † And they ſaw the armie ſtrong, and he prayed, and 30
ſayd: Bleſſed art thou ô ſauiour of Iſrael, which brakeſt the 1. Reg.
aſſault of the mightie by the hand of thy ſeruant Dauid, and 17.
didſt deliuer the campe of the aliens into the hand of Ionathas 1. Reg.
Sauls ſonne, and of his eſquyer. † shut vp this armie in the 31 14.
hand of thy people Iſrael, and let them be confounded in their
armie and horſemen. † Geue them feare, and conſume the 32
bouldnes of their ſtrength, and let them be shaken with their
contrition, † caſt them downe with the ſword of them, that 33
loue thee: & let al that know thy name, prayſe thee in hymnes.
† And they ioyned battel: and there fel of the armie of Lyſias 34
fiue thouſand men. † And Lyſias ſeing the flight of his men, 35
and the boldnes of the Iewes, and that they are readie either
to liue or to dye manfully, he went to Antioch, and choſe
ſouldiars, that being multiplied they might come agayne into
Iewrie. † But Iudas, and his bretheren ſayd: Behold our ene- 36
mies are diſcomfited: :: let vs goe vp now to clenſe the holie
places, and to renew them. † And al the armie aſſembled to- 37
gether, and they went vp into mount Sion. † And they ſaw 38
the ſanctification deſert, and the altar prophaned, and the gates
burnt, and in the courts shrubbes growen vp as in a foreſt, or
on the mountaynes, & the chambers throwen downe. † And 39
they rent their garments, and lamented with a great lamenta-
tion, and layd ashes vpon their head: † and they fel on their 40
face vpon the earth, and cried out with trumpets of ſignifica-
tions, and cried towards heauen. † Then Iudas ordayned men, 41
to fight againſt them that were in the caſtel, til they clenſed
the

:: As it vvas the firſt and chiefe intention of Iudas to defend religion & holie things ſo hauing expugned their enimies, his chief care is to purge the temple, and to reſtore al holie rites of Gods true ſeruice.

42 the holie places. † And he chose priests without spotte, ha-
43 uing their wil in the law of God: † and they clensed the holie
places, and tooke away :: the stones of contamination into an
44 vncleane place. † And he considered of the altar of holo-
45 causts, that was prophaned, what he should doe with it. † And
good counsel came to their mindes, to destroy it: lest perhaps
it might be a reproch to them, because the Gentils contami-
46 nated it, and they threw it downe. † And they layd vp the
stones in the mount of the house in a place conuenient, til
there should come a prophete, and geue answer concerning
47 them. † And they tooke whole stones according to the law, and
48 builded a new altar according to that which was before: † and
they built the holie places, and the thinges that were within
the temple inward: and the temple, and the courts they san-
49 ctified. † And they made the holie vessels new, and brought
in the candlestike, and the altar of incenses, and the table into
50 the temple. † And they put incense vpon the altar, and lighted
the lampes, that were vpon the candlesticke, and they gaue
51 light in the temple. † And they set loaues vpon the table, and
hung vp the veles, and finished al the workes, that they had
52 made. † And before the morning they arose the fiue and
twentith day of the ninth moneth (this is the moneth of
53 Casleu) of :: the hundreth and eight and fourtith yeare: † and
they offered sacrifice according to the law vpon the new altar
54 of holocausts, which they made. † According to the time and
according to the day, wherin the heathen contaminated it, in
the same was it renewed in canticles, and harps, and lutes, and
55 in cymbals. † And al the people fel on their face, and they a-
dored toward heauen, and blessed him that prospered them.
Ioan.10. 56 † And :: they made the dedication of the altar eight dayes, and
they offered holocausts with ioy, and sacrifice of saluation, and
57 of prayse. † And they adorned the face of the temple with
golden crownes, & litle shieldes: and they dedicated the gates,
58 and the chambers, and hanged doores vpon them. † And there
was made exceding great ioy in the people, and the reproch of
59 the Gentils was turned away. † And Iudas decreed, and his
bretheren, and al the church of Israel, that the day of the de-
dication of the altar be kept in the times therof from yeare to
yeare for eight dayes, from the fiue and twentith day of the
60 moneth Casleu, with ioy and gladnes. † And they builded at
that time mount Sion, & round about high walles, and strong

:: Altars, temples, & statues of falsegoddes made of stone, and set vp in the temple. *ch.* 1. *v.* 50. vvere novv destroyed.

:: The temple vvas purged tvvo yeares & some thing more after the prophanation vvhich vvas in the yeare 145. *ch.* 1. *v.* 57.

:: Our Sauiour obserued this feast being instituted long after the Lavv of Moyses. *Ioan.* 10. *v.* 22.

towres, leſt ſometime the Gentils ſhould come, & conculcate it as they did before. † And he placed an armie there, to keepe 61
it, and he fenſed it to keepe Bethſura, that the people might haue a munition againſt the face of Idumea. *

* li. 2. c. 10. v. 1.

CHAP. V.

Iudas and his bretheren expugne their bordering enimies, 9. deliuer them that were diſtreſſed. 17. Simon proſpereth in Galeley, 24. Iudas in Galaad, 45. taketh Ephron, and al returne ſafe into Ieruſalem. 55. Ioſephus and Azarias attempting ambitiouſly without order to fight againſt their enemies, are defeated. 63. And Iudas hath more victories.

‡ In this chapter is mention of tenne battles in vvhich Iudas or his bretheren Ionathas and Simon vvere victors.

AND it came to paſſe, as ‡ the Gentils round about heard 1 Q
that the altar was builded vp, & the ſanctuarie as before,
they were exceding angrie: † and they thought to take away 2
the ſtocke of Iacob, that were among them, & they began to
kil of the people, and to perſecute. † And Iudas fought againſt 3
‡ the children of Eſau in Idumea, and them that were in Acra-
bathane: becauſe they beſette the Iſraelites round about, and
he ſtroke them with a great plague. † And he remembred the 4
malice of the children ‡ of Bean, which were to the people a
ſnare and a ſcandal, lying in waite for them in the way. † And 5
they were shut vp by him in towres, & he came nere to them,
& a anathematized them, & burnt their towres with fyre, with 6
al that were in them. † and he paſſed to the children ‡ of Am-
mon, and found a ſtrong band, and a copious people, and Ti-
mothee their captaine: † & he made manie battels with them, 7
and they were diſcomfited in their ſight, and he ſtroke them:
† and he tooke Gazer the citie, & her b daughters, and returned 8
into Iewrie. † And the Gentils that are ‡ in Galaad, gathered 9
together againſt the Iſraelites, that were in their coſts to diſ-
patch them: and they fled into the fortreſſe of Batheman. † And 10
they ſent letters to Iudas, & his bretheren, ſaying: The heathen
round about are gathered together againſt vs, to diſpatch vs:
† and they prepare to come, and to occupie the fortreſſe into 11
which we are fled: and Timothee is the captayne of their
hoſt. † Now therfore come, & deliuer vs, out of their handes, 12
becauſe a multitude of vs is fallen. † And al our bretheren, that 13
were in the places of Tubin, are ſlaine: & they led away their
wiues captiues, and the children, and the ſpoiles, and they haue
ſlaine there almoſt a thouſand men. † And the epiſtles were 14
yet in reading, and loe other meſſengers came out of Galilee
their

a vtterly deſtroyed.

b villages.

‡ The first againſt the Idumeans in Acrabathane.

‡ The ſecond againſt the Beanites.

‡ The third againſt the Ammonites.

‡ The fourth againſt the Galadites.

15 their coates rent reporting according to these wordes: † saying
that there were assembled against them from Ptolemais, and
Tyre, and Sidon, and al Galilee is replenished with alienes, to
16 consume vs. † And as Iudas and the people heard these wordes,
a great assemblie assembled together to consider what they
should doe for their bretheren, that were in tribulation, and
17 were expugned of them. † And Iudas sayd to Simon his bro-
ther: Choose thee men, and goe, and deliuer thy bretheren in
:: Galilee: and I, and my brother Ionathas wil goe into the :: The fifth a-
18 countrie of Galaad. † And he left Ioseph the sonne of zacharie, gainst the Ga-
and Azarias captaynes of the people with the residue of the lileans of the
19 armie in Iurie to keepe it: † and he commanded them, saying: Gentiles.
Be ye ouer this people: & make no battel against the heathen,
20 til we returne. † And there were parted to Simon three thou-
sand men, to goe into Galilee: but to Iudas eight thousand to
21 goe into the countrie of Galaad. † And Simon went into Ga-
lilee, and made manie battels with the heathen: & the heathen
were discomfited before his face, and he pursewed them euen
22 to the gate of Ptolemais. † And there fel of the heathen almost
23 three thousand men, & he tooke the spoiles of them, † and he
toke them that were in Galilee & in Arbatis with their wiues,
and children, & al thinges that they had, and he brought them
24 into Iurie with great ioy. † And Iudas Machabeus, and Iona-
thas his brother passed ouer Iordan, and went three dayes
25 iorney through the desert. † And the Nabutheians mette
them, and receiued them peaceably, and told them al thinges,
that had happened to their bretheren in the countrie of Ga-
26 laad, † and that manie of them were comprehended in Barasa,
and Bosor, and in Alimis, and in Casphor, and Mageth, and
27 Carnaim, al these cities fensed, and great. † Yea and in the rest
of the cities of Galaad they are held captiue, & on the morow
they appoynted to remoue the armie nere to these cities,
28 and to take them, & to dispatch them in one day. † And Iudas
turned, and his armie the way into Bosor sodenly, and tooke
the citie: and he slew euerie male in the edge of the sword,
29 and tooke al their spoiles, and burnt it with fire. † And they
30 arose thence by night, and went euen to the fortresse. † And
it came to passe early in the morning, when they had lifted vp
their eyes, and behold much people, wherof there was no
number, carying ladders, and engins, to take the fortresse, and
31 they expugned them. † And Iudas saw that the battel began,

and the crie of the battel aſcended to heauen as a trumpet, and a great crie out of the citie: † and he ſayd to his hoſt: Fight ye to day for your bretheren. † And he came with three rankes behind them, and they cried out with trumpets, and cried in prayer. † And the campe of Timothee vnderſtood that it was Machabeus, and they fled backe from his preſence: and they ſtroke them with a great plague: and there fel of them in that day almoſt eight thouſand men. † And Iudas turned aſide into Maſpha, and expugned, and tooke it, and he ſlew euerie male therof, and he tooke the ſpoiles therof, and burnt it with fyre. † From thence he marched, and tooke Casbon, and Mageth, and Boſor, and the reſt of the cities of Galaad. † But after theſe wordes Timothee gathered an other armie, & camped againſt Raphon beyond the torrent. † And Iudas ſent to vewe the armie: and they reported vnto him, ſaying: That al the nations, that are round about vs, are aſſembled againſt vs, an armie exceding great: † and they haue hyred the Arabians to helpe them, and they haue camped beyond the torrent, being readie to come vnto thee into battel. And Iudas went to meete them. † And Timothee ſayd to the princes of his armie: When Iudas ſhal approch, and his armie to the torrent of water: if he paſſe ouer vnto vs firſt, we shal not be able to ſuſtaine him: becauſe preuayling he wil preuaile againſt vs. † but if he be afrayd to paſſe ouer, and campe without the riuer, let vs paſſe ouer to them, and we shal preuaile againſt him. † But as Iudas approched to the torrent of water, he ſet the ſcribes of the people by the torrent, and commanded them, ſaying: Leaue not a man: but let al come into the battel. † And he paſſed ouer to them firſt, and al the people after him, and al the heathen were diſcomfited at their preſence, and they threw away their weapons, and fled to the temple, that was in Carnaim. † And he tooke ⁂ the citie itſelf, and the temple he burnt with fire, with al thinges that were therein: & Carnaim was ſubdewed, and could not ſtand againſt the face of Iudas. † And Iudas gathered together al the Iſraelites, that were in the countrie of Galaad, from the leaſt euen to the greateſt, and their wiues, and children, and an armie exceding great, to come into the land of Iuda. † And they came as far as ⁂ Ephron, and this citie was great ſituate in the entrance, fenced exceedingly, and there was no meanes to decline from it on the right hand or on the left, but the way was through the middes. † And they

32 33 34 35 36 37 38 39 40 41 42 43 44 45 46 47

⁂ The ſixth againſt the Carnaimites.

⁂ The ſeuenth againſt the Ephronites.

they that were in the citie, shut in themselues, and stopped the gates with stones: and Iudas sent to them in peaceable
48 wordes, †saying: Let vs passe through your land, and goe into
Num.20. our countrie: and no man shal hurt you, onlie on foote we wil
49 passe. And they would not open vnto them. † And Iudas commanded proclamation to be made in the campe, that they
50 should approch euerie man in the place wherein he was. †and the men of strength approched, and he assaulted that citie al the day, and al the night, and the citie was deliuered into his
51 hand: and they slew euerie male in the edge of the sword, and he rooted it vp, and tooke the spoiles therof, and passed
52 through al the citie vpon the slaine. † And they passed ouer
53 Iordan in the great playne, against the face of Bethsan. † And Iudas gathered together :: the hinmost, and he :: exhorted the people throughout al the way, til they came into the land of
54 Iuda: † and they went vp into mount Sion with ioy, and gladnes, & offered holocausts becaus none of them was fallen
55 til they returned in peace. † And in the dayes, that Iudas and Ionathas were in the land of Galaad, and Simon his brother
56 in Galilee against the face of Ptolomais, † :: Ioseph the sonne of Zacharie heard, and Azarias, the princes of the band, the
57 thinges wel atcheiued, and the battels that were made, † and he sayd: Let vs also make vs a name, and let vs goe fight a-
58 gainst the heathen, that are round about vs. † And he commanded them that were in his armie, and they went to Iam-
59 nia. † And Gorgias went forth out of the citie, and his
60 men to meete them into battel. † And Ioseph and Azarias were chased in flight euen vnto the borders of Iurie: and there fel that day of the people of Israel about two thousand men,
61 and there was made a great tumult in the people: † becaus they heard not Iudas, and his bretheren, thinking that they
62 should doe manfully. † But they were not of the seede of
63 those men by whom saluation was made in Israel. † And the men of Iuda were magnified excedingly in the sight of al Is-
64 rael, and of al nations where their name was heard. †And they came together vnto them, with acclamations for their good
65 succesſe. † And Iudas went out, and his bretheren, and they expugned the children of :: Esau in the land, that is toward the South, and they stroke Chebron, and her daughters: and the walles therof and the towres he burnt with fyre round
66 about. † And he remoued the campe to goe into the land of

:: A good and pious captaine cherisheth and comforteth the vveake souldiars:

:: and encoreged al to shew their fortitude.

:: Men that presume of their ovvne streingth with out commission from lawful auctoritie, haue not gods assistance, and so faylein their attemptes, as not called of God amongst those men, *by vvhom saluation is made in Israel. v. 62.*

:: The eight against the Idumeans, in Chebron.

:: The ninth against the Samaritanes,

:: The tenth against the Philistimes in Azotus,

the aliens, and he walked through :: Samaria. † In that day fel 67
the priests in battel, whiles they wil doe manfully, whiles they
goe forth without counsel into battel. † And Iudas declined 68
:: to Azotus into the land of the aliens, and he threw downe
their altars, and the sculptils of their goddes he burnt with
fyre: and he tooke the spoiles of the cities, and returned into
the land of Iuda.

CHAP. VI.

Antiochus repulsed from Elimais, 5. and hearing of the ouerthrow of his armie in Iurie, falleth vehemently sick: 11. and acknowleging his calamities to haue happened, for the euils he hath done against the Iewes, dyeth. 17. His young sonne Antiochus Eupator succedeth. 18. Iudas besiegeth the Macedonians fortresse. 21. Relapsed Iewes solicite the king, 28. and he cometh with a terrible huge armie. 32. Iudas therfore leauing the siege meeteth the enemie. 43. Eleazar going vnder an elephant killeth him and so himselfe is also slaine. 47. The king taketh Bethsura by composition. 51. and bendeth his forces against Ierusalem. 55. By Lysias aduice the king maketh peace with the Iewes; 62. but breaking his othe destroyeth the wal of Sion; 63. and returning recouereth Antioch from Philippe.

:: The ful historie of Antiochus Epiphanes his death is vvritten in this chapter to the 16. v. and in al the 9. of the second booke.

:: Finally he returned into the countrie of Babylon: :: but before he arriued there he heard the bad newes of his armie in Iurie, & fel into intolerable and desperate diseases, v. 8. and *lib. 2. ch. 9. v. 5.*

AND king Antiochus walked through the higher coun- 1
tries, and he heard that there was a citie Elymais in Per-
sis most noble, and plentiful in siluer, and gold, † and a temple 2
therin exceding rich: and couerings thereof gold, and brigan-
tines, and shildes, which Alexander philips sonne the king of
Macedonia that reigned first in Grece left there. † And he 3
came, and sought to take the citie, and to spoile it, and he could
not, because the word was knowen to them that were in the
citie. † And they rose vp into battel, and he fled from thence, 4
and departed with great sorow, and returned into :: Babylonia.
† And there came one that told him in Persis, that the campes 5
that were in the land of Iuda, were put to flight: † and that 6
Lysias went with great powre with the first, and was put to
flight before the face of the Iewes, and they grew strong
with armour, and force, and manie spoiles, which they tooke
out of the campes, which they destroyed: † and that they 7
threw downe the abomination which they had builded vpon
the altar that was in Ierusalem, and the sanctification they
compassed about as before with high walles, yea and Bethsura
his citie. † And it came to passe as the king heard these wordes, 8
he was sore afrayd, and was moued excedingly: and he lay
downe

downe vpon his bed, and fel into ſicknes for ſorow, becauſe
9 it was not chanced to him as he thought. † And he was there
for manie dayes: becauſe there was renewed in him great ſo-
10 rowfulnes, and he made account to dye. † And he called al his
freindes, and ſayd to them: Sleepe is departed from mine eyes,
11 and I am fallen away, & my hart is gone for penſifenes: † and I
ſayd in my hart: Into how great tribulation am I come, & into
what waues of ſorow, wherin now I am: who was pleaſant,
12 and beloued in my powre! † But :: now I remember the euils, :: Al this vvas but feaned re-
that I haue done in Ieruſalem, from whence alſo I tooke away pentance. *li.* 2.
al the ſpoiles of gold, and of ſiluer, that were in it, and I ſent to *ch.* 9. *v.* 13.
13 take away the inhabitants of Iewrie, without cauſe. † I know
therfore that for this cauſe haue theſe euils found me: and loe
14 I perish with great ſorow in a ſtrange countrie. † And he cal-
led philip, one of his frendes, and he made him chiefe ouer al
15 his kingdom. † And he gaue him the crowne, and his robe,
and ring, thar he ſhould bring Antiochus his ſonne, & ſhould
16 bring him vp to reigne. † And Antiochus the king died there
* *li.* 2. *c.* 9. *v.* 1. in the yeare :: an hundreth fourtie nine. *
S :: Antiochus begane to perſecute the Ievves in the yeare. 143. ch 1. v. 21. and dying this yeare, 149 it appeareth that his perſecution dured about ſix yeares, or ſome vvhat more agreable to the anſwer of the Angel. *Dan.* 8. *v.* 14. that it ſhould indure. 2300. dayes, vvhich make ſix yeares, & almoſt foure monethes: vvithin vvhich time Iudas by his vălure obteyned & purged
17 † And Lyſias vnderſtood that the king was dead, and he ap-
poynted Antiochus his ſonne to reigne, whom he brought vp
* *li.* 2 *c.* 10. *v.* 10. a young man: and he called his name Eupator.*
V 18 † And they that were in the caſtel, had incloſed Iſrael round
about the holie places: and they ſought them euils alwayes,
19 and the ſtrengthning of the Gentils, † And Iudas thought
to deſtroy them: and he called together al the people, to be-
20 ſiege them. † And they came together, and beſieged them in
the yeare an hundredth fiftie, and they made baliſts and
21 engins. † And certaine of them that were beſieged, went forth:
& ſome impious men of Iſrael ioyned them ſelues vnto them,
22 † and they went to the king, and ſayd: How long doeſt thou
23 not iudgements, and reuengeſt our bretheren? † We decreed
to ſerue thy father, and to walke in his precepts, and obey his
24 edicts: † and the children of our people for this alienated
them ſelues from vs, and whoſoeuer were found of vs, they
25 were ſlayne, and our inheritances were ſpoiled. † And not
to vs only haue they extended the hand, but alſo into al our
26 coaſts. † and behold they haue approched this day to the caſtel
in Ieruſalem to take it, and they haue fortified a fortreſſe in
27 Bethſura: † and vnles thou preuent them more ſpedely, they
wil doe greater thinges then theſe, and thou ſhalt not be able

to wine

the holie places, in the yeare 148. *ch.* 6. *v.* 52. some monethes before Antiochus death.

to winne them. † And the king was angrie, as he heard these 28
thinges: and he called together al his freinds, and the princes
of his armie, and them that were ouer the horsemen. † Yea 29
and of other realmes, and of the ilands by the sea there came
vnto him hyred armies. † And the number of his armie was 30
an hundred thousand footemen, and twentie thousand horse-
men, and elephants thirtie two, taught to battel. † And
they came through Idumea, and approched to Bethsura, and 31
fought manie dayes, and they made engins and came forth,
and burnt them with fyre, and fought manfully. † And Iudas 32
departed from the castel, and remoued the campe to Bethza-
caram against the kings campe. † And the king arose before 33
it was light, and stirred the bands into fiercenes against the
way to Bethzacaram: and the armies made them selues readie
to the battel, and they sounded with trumpets: † and to the 34
elephants they shewed :: the bloud of the grape, and of the
mulberie, to prouoke them to the battel. † And they diuided 35
the beasts by the legions: and there stood by euerie elephant a
thousand men in coates of maile, & helmets of brasse on their
heads: and fiue hundred horsemen set in order were chosen
for euerie beast. † These before the time whersoeuer the beast 36
was, there were they: and whither soeuer it went, they went,
and they departed not from it. † Yea & vpon them were strong 37
woodden towres prorecting euerie beast: & vpon them en-
gins, and vpon euerie one thirtie two men of strength, which
fought from aboue: & within the master of the beast. † And 38
the residue of the horsemen he placed on this side and on that
side into two parts, with trumpets to stir vp the armie, & to vrge
them that stood thicke together in the legions therof. † And 39
as the sunne did shine vpon the bucklers of gold, and of
brasse, the mountaynes glistered therewith, and they glistered
as lampes of fire. † And part of the kings armie was seuered by 40
the high montaynes, and an other part by the low places: and
they marched warely and orderly. † And al the inhabitants of 41
the land were moued at the voice of the multitude of them,
and the marching of the troupe, & the ratling of the armour,
for it was an armie exceding great and strong. † And Iudas 42
approched, and his armie into battel: & there fel of the kings
armie six hundred men. † And Eleazar the sonne of Saura saw 43
one of the beasts harnessed with the kings harnes: and it was
eminent aboue the other beasts; and it semed to him that the
king

:: *Bloud of the grape* (vvine *Deut.* 32. *v.* 14.) and iuyce of mulberies do incite elephantes to fight. As some kinde of bloud or smel therof doth incite houndes to hunt. *Valesius c.* 82 *sacræ Philosophiæ.*

44 king was on it: † and he gaue himself to deliuer his people,
45 and to get him self an euerlasting name. † And he ranne to it
boldly in the middes of the legion, killing on the right hand, &
on the left, and they were slaine of him on this side and that
46 side. † And :: he went vnder the feete of the elephant, and
put himself vnder him, and slew him: and it fel to the ground
47 vpon him, and he died there † And they seing the kinges
powre, and the fiercenes of his armie, turned them selues
48 aside from them. † But the kings campe went vp against them
vnto Ierusalem: and the kings campe approched to Iurie and
49 mount Sion. † And he made peace with them that were in
Bethsura: and they came forth out of the citie, because there
were no victuals for them there benig shut vp, because it was
50 the sabbaths of the land. † And the king tooke Bethsura: and
51 he placed there a garrison to kepe it. † And he turned the
place of the sanctification manie dayes: & he placed there arba-
lists and engins, and instruments to cast fyre, and peeces to cast
stones, and arrowes, & scorpions to shoote arrowes, and slings.
52 † And they also made engins against their engins, and they
53 fought manie dayes. † But there were no victuals in the citie,
for that it was the seuenth yeare: and they that had remayned
in Iurie of the Gentils, had consumed their remaynes, that
54 had bene layd vp. † And there remayned in the holies few
men, because famine had preuailed ouer them: and they were
55 dispersed euerie man into his place. † And Lysias heard that
Philip, whom king Antiochus when he liued, had appointed
56 to bring vp his sonne to reigne, † was returned from Persis,
and Media, and the armie that went with him, and that he
57 sought to take vpon him the affayres of the kingdom: † and
he hastened to goe, and to say to the king, and to the princes of
the armie: We decay dayly, and there is litle victual for vs, and
the place that we besiege, is fensed, & it lyeth vpon vs to take
58 order for the kingdom. † Now therfore let vs geue the right
handes to these men, and make peace with them, and with al
59 their nation. † And let vs decree for them, that they walke in
their owne ordinances as before. For, because of their ordi-
nances which we dispised, they haue bene wrath, and haue
60 done al these thinges. † And the word was liked in the sight
of the king, and of the princes: and he sent vnto them to make
61 peace: and they receiued it. † And the king and the princes
62 swate to them: and they came out of the fortresse. † And the

:: S. Ambrose *li. 1. c. 40. Offic.* highly commendeth the fortitude of this souldiar putting himself in so present danger of death fighting for religion.

king entred mount Sion, and saw the munition of the place: and he brake quickly the othe which he sware, and commanded to destroy the wal round about. † And he departed in hast, 65
and returned to Antioche, and found Philip ruling ouer the citie: and he fought against him and wanne the citie. * *1.li.2.
13.v.8.

CHAP. VII.

Demetrius commandeth to kil Antiochus and Lysias being captiues. 5. Alcimus and other wicked Iewes solicite the king, 8. and he sendeth a great armie into Iurie: appointeth Bacchides general, and Alcimus highpriest. 10. Who falsly pretending peace, Iudas doth not credite them, but the Assidians are deceiued: 16. and manie are slayne. 23. Iudas resisting, the persecuters depart. 26. Wherupon Nicanor is sent with an other armie, fighteth, and loseth manie men; 33. parteth in great rage, 39. assaulteth Bethoron, 42. is slayne; and his armie flying is al destroyed. 48. They celebrate that day with ioy, and haue peace for a while.

:: This Seleucus vvas brother to Antiochus Epiphanes: & so Antiochus Eupator vvas Demetrius his cosin german.

:: Alcimus was novv in place of the high-priest, as Menelaus had bene before him, set vp by Antiochus: & therfore is rightly here sayd: *he vvould haue bene the* chiefe *priest*, but in dede vvas not. For the true high-priesthood vvas amongst the Machabees

:: This vsurper vvith his complices deuised

IN the yeare an hundreth fiftie first went forth Demetrius 1 X
the sonne :: of Seleucus from the citie of Rome, and he
ascended with few men into a citie by the sea side, and reigned there. † And it came to passe, as he entered into the house 2
of the kingdom of his fathers, the armie tooke Antiochus,
and Lysias, to bring them vnto him. † And the king was 3
knowne to him: and he sayd: Shew me not their face. † And 4
the armie slew them. And Demetrius sate vpon the seate of his
kingdom: † and there came to him the wicked and impious 5
men of Israel: & Alcimus the captaine of them, who :: would
be made the priest. † And :: they accused the people to the 6
king, saying: Iudas and his bretheren haue destroyed al thy
freindes, and vs he hath destroyed out of our land. † Now 7
therfore send a man, whom thou doest credite, that he may
goe, and see al the destruction, that he hath done to vs, and
to the kings countries: and let him punish al his freinds, and
their ayders. † And the king chose of his freinds Bacchides, that 8
ruled beyond the great riuer in the kingdom, and was fayth-
ful to the king: and he sent him, † to see the destruction that 9
Iudas hath made: and Alcimus the impious man he appointed
to the priesthood, and gaue him in commandment to make
reuenge vpon the children of Israel. † And they arose, and 10
came with a great armie into the land of Iuda: and they sent
messengers, and spake to Iudas, & his brethren with peaceable
wordes in guile. † And they attended not to their wordes: for 11

they

11 they saw that they came with a great armie. † And there as-
sembled to Alcimus & Bacchides a congregation of the scribes
13 to require the thinges that are iust: † and :: first, the Assideans
that were in the children of Israel, and they sought peace of
14 them. † for :: they sayd: A man that is a priest of the seede of
15 Aaron is come, he wil not deceiue vs. † And he spake with them
peaceable wordes: and he sware to them, saying: We wil doe
16 you no harme, nor your freindes. † And they beleued him.
And he tooke of them threescore men, and slew them in one
Psal. 78. 17 day according to the word, that is written: † The flesh of thy
saincts, and the bloud of them they haue shed round about
18 Ierusalem, and there was none to burie them. † And there
fel feare, and trembling vpon al the people, because they sayd:
There is no truth, & iudgement in them: for they haue trans-
gressed the appointment, and the othe which they sware.
19 † And Bacchides remoued the campe from Ierusalem, and
approched to Bethzecha: and he sent, & tooke manie of them
that were fled from him, and certaine of the people he killed,
20 and threw them into a great pitte. † And he committed the
countrie to Alcimus, and left with him ayde to helpe him. And
21 Bacchides went away to the king: † and Alcimus did what
22 he could for the principalitie of his priesthood: † and there
gathered together vnto him al that disturbed their people,
and they obteyned the land of Iuda, & made a great plague in
23 Israel. † And Iudas saw al the euils that Alcimus did, and they
that were with him, to the children of Israel, much more then
24 the Gentils. † And he went out into al the coasts of Iurie
round about, and did vengeance vpon the men that reuolted,
25 and they ceased to goe forth any more into the countrie. † But
Alcimus saw that Iudas preuailed, and they that were with
* *li. 2. c. 14. v. 1.* him: and he knew that he could not stand with them, and he
went backe to the king, and accused them of manie crimes. *
Z 26 † And the king sent :: Nicanor, one of his nobler princes: that
practised emnities against Israel: and he commanded him to
27 destroy the people. † And Nicanor came into Ierusalem with
a great armie, and he sent to Iudas and to his bretheren in
28 peaceable wordes with guile, † saying: Let there be no fighting
between me and you: I wil come with few men, to see your
29 faces with peace. † And he came to Iudas, and they saluted
one an other peaceably: and the enemies were readie to catch
30 Iudas. † And the thing was knowne to Iudas that he was

false accusations against Iudas, and the rest to incense the king against them. And by great giftes gayned the kings fauour. *li. 2. c. 14. v. 4.*

:: Among the Scribes the Assideans vvere first consulted being as lerned as the Pharises, or anie other, and in dede more sincere, as we noted, *ch. 2. v. 42.*

:: And so Alcimus deceiuing them in a matter of fact, to-vvitte, that himself meant truly (as he did not) cruelly murdered three score of them.

:: This Nicanor vvas the most terrible enimie against Iudas, but was at last slaine by him. *v. 43. & li. 2. c. 15. v. 28.*

come with guile: and he was sore afrayd of him, & would not
see his face any more. † And Nicanor knew that his counsel 31
was discloſed: and he went forth to Iudas into battel beſide
Capharſalama. † And there fel of Nicanors armie almoſt fiue 32
thouſand men, and they fled into the citie of Dauid. † And 33
after theſe wordes Nicanor went vp into mount Sion: & there
went forth of the prieſts of the people to ſalute him in peace,
and to ſhew him the holocauſts, that were offered for the king.
† And ſcorning he contemned them, and polluted them: and 34
he ſpake proudly, † and ſware with anger, ſaying: Vnles Iudas 35
be deliuered, and his armie into my handes, incontinent when
I shal returne in peace, I wil burne this houſe. And he went
out with great anger: † and the prieſts entered in, and ſtood 36
before the face of the altar and the temple: and weeping they
ſayd: † Thou ô Lord haſt choſen this houſe for thy name to 37
be inuocated therin, that it might be a houſe of prayer, and ob-
ſecration for thy people. † Take vengeance vpon this man, 38
and his armie, and let them fal by the ſword: remember their
blaſphemies, and grant not vnto them to be permanent. *
† And :: Nicanor went out from Ieruſalem, and moued the 39
campe neere to Bethhoron: and the armie of Syria mette
him. † And Iudas approched in Adarſa with three thouſand 40
men: and Iudas prayed, and ſayd: † They that were ſent by 41
king Sennacherib, ô Lord, becauſe they blaſphemed thee, an
angel came forth, and ſtroke of them an hundred eightie fiue
thouſand: † ſo deſtroy this armie in our ſight to day, and let 42
the reſt know that he hath ſpoken il vpon the holy places: and
iudge thou him according to his malice. † And the armies 43
ioyned battel the thirteenth day of the moneth Adar: and the
campe of Nicanor was diſcomfited, and himſelf was ſlaine firſt
in the battel. † And as his armie ſaw that Nicanor was ſlaine, 44
they threw away their weapons, & fled: † and they purſewed 45
them one dayes iorney from Adazer, euen til ye come into Ga-
zara, and with trumpets they ſounded after them with ſignifi-
cations. † And they went forth out of al the townes of Iurie 46
round about, and they puſhed them with the hornes, and they
turned againe to them, and they were al ſlaine with the ſword,
and there was not left of them ſo much as one. † And they 47
tooke the ſpoiles of them for a praye: and Nicanors head they
cut of, and his right hand, which he had proudly ſtretched
forth, and they brought it, and hung it vp againſt Ieruſalem.

† And

* li. 2 c. 14. v. 12. b

:: This was the laſt conflict betwen Iudas and Nicanor vvritten more largely in the laſt chapter of the ſecond booke.

4. Reg. 19.

48 † And the people reioyced excedingly, and they ſpent that day
49 in great gladnes. † And he ordayned that this day should be
50 kept euerie yeare the thirteenth of the moneth Adar. † And
* *li.2. c. 15.7.1.* the land of Iuda was quiet for :: a few dayes. *

:: VVhiles Iudas diſpoſed thinges perteyning to religion, and the commonvvealth: Demetrius prepared for warres *ch.9.v.3.*

CHAP. VIII.

Iudas knowing the Romanes to be a moſt renowmed nation, reciting their worthie actes, 17. ſendeth Embaſſaders to enter league with them: 21. Wherto they a greing confirme a perpetual amitie with mutual conditions.

d 1 AND Iudas heard of :: the name of the Romanes, that they are mightie of power, and agree vnto al thinges that are requeſted of them: and whoſoeuer haue come vnto them, they haue made amitie with them, and that they are
2 mightie of powre. † And they heard of their battels, & goodlie acts, which they did in Galatia, that they ouercame them, and
3 brought them vnder tribute: † & how great thinges they did in the countrie of Spaine, & that they brought into their powre the metalles of ſiluer and gold, that are there, and poſſeſſed
4 euerie place by their counſel, & patience: † and deſtroyed :: the places that were very far of from them, & the kings that came vpon them from the ends of the earth, and ſtroke them with a greate plague: and the reſt geue them tribute euerie yeare.
5 † And Philip and Perſes the king of the Ceteans, and the reſt that had borne weapon againſt them, they diſcomfited in bat-
6 tel, and ouercame them: † and that Antiochus the great king of Aſia, who made battel againſt them, hauing :: an hundred and twentie elephants, & horſemen, & chariottes an armie ex-
7 ceding great was diſcomfited by them: † & that they tooke him aliue, and appointed him, that himſelf and they that should reigne after him, should geue a great tribute, and he should
8 geue hoſtages, and the thing appointed him. † and the region of the Indes, & the Medes, & the Lydiains of their beſt countries: and the ſame being taken of them, they gaue to Eumenes the
9 king. † And that they which were in Hellada, would haue gone
10 to diſpatch them: and the word was knowen to them, † and they ſent vnto them one captayne, and they fought againſt them, & manie of them were ſlaine, and they led away their wiues captiue, and their children, and ſpoiled them, and poſſeſſed their land, and deſtroyed their walles, and brought them
11 into bondage euen vntil this day: † and the reſidue of kingdoms, and iles that ſome time had reſiſted them, they ſpoyled,

:: Of the renowmed actes of the Romans, other Hiſtoriographers haue alſo vvritten largely: eſpecially *Liuius, Diodorus, Iuſtinus Florus Varro Plutarchus*, and manie others.

:: VVhat places theſe vvere Ioſephus expreſſeth. *li.* 12. *c.* 17.

:: Polybius *li.* 5. vvriteth that Antiochus had 102. elephants in his vvarre againſt Ptolemeus, & therfore it is not to be mervveled that he had 120. againſt the Romans.

and brought vnder their powre. † But with their freinds, and 12
thoſe that reſted in them, they kept amitie, and obteyned the
kingdoms, that were next, and that were far of: that who-
ſoeuer heard their name, feared them. † But ſuch as they 13
would helpe to reigne, thoſe reigned: and whom they would,
they depoſed from the kingdom: and they were exalted
excedingly. † And in al theſe none bare a crowne, nor was 14
clothed with purple, to be magnified therin. † And that they 15
made them ſelues a court, and conſulted dayly three hundred
and twentie, that ſate in counſel alwayes for the multitude,
that they might doe the thinges that were conuenient: † and 16
they committe their gouerment :: to one man euerie yeare to
rule ouer al their land, & al they obey one, & there is no enuie,
nor emulation amongſt them. † And Iudas choſe Eupolemus 17
the ſonne of Iohn, the ſonne of Iacob, and Iaſon the ſonne of
Eleazar, & he ſent them to Rome to make amitie and ſocietie
with them: † and that they ſhould take from them the yoke of 18
the Greeks, becauſe they ſaw that they preſſed the kingdom of
Iſrael vnto bondage. † And they went to Rome, a way exceding 19
great, and they entered into the court, and ſayd: † Iudas Ma- 20
chabeus, and his bretheren, and the people of the Iewes haue
ſent vs vnto you to make ſocietie and peace with you, and to
write vs your felowes and freindes. † And the word was liked 21
in their ſight. † And this is the reſcript, that they wrote againe 22
in tables of braſſe, and ſent into Ieruſalem, that it might be
with them there a memorial of peace, & ſocietie. † BE IT WEL 23
TO THE ROMANES, and to the nation of the Iewes by ſea, & by
land for euer: and ſword and enemie be far from them. † But 24
and if warre be toward the Romanes firſt, or al their felowes
in al their dominion: † the nation of the Iewes shal geue ayde, 25
according as the time shal appoint, with ful hart: † and to 26
them fighting, they shal not geue nor allow wheate, armour,
money, shippes, as it hath pleaſed the Romanes: and they shal
keepe their charge, taking nothing of them. † In like maner 27
alſo and if warre shal happen firſt to the nation of the Iewes,
the Romanes shal helpe with al their hart, according as the
time shal permitte them: † and to them helping shal not be 28
geuen wheate, armour, money, shippes, as it hath pleaſed the
Romanes: and they shal keepe their charge without guile.
† According to theſe wordes did the Romanes agree to the 29
people of the Iewes. † And if after theſe wordes theſe or they 30
wil

:: Though Rome vvas then gouerned by tvvo conſuls. Yet one only ruled euerie day in their courſe, not both in one day, for ſo ſaith Liuius (*li. 2 hiſt.*) it ſhould haue bene more terror of tvvo rulers, then before it had bene of one king.

wil adde to these, or take away any thing, they shal doe it at their pleasure: and whatsoeuer they shal adde, or take away,
11 shal be ratified. † Yea and concerning the euils, that Demetrius the king hath done against them, we haue writen to him, saying: Why hast thou aggrauated thy yoke vpon our freinds,
12 and felowes the Iewes? † If therfore they come againe vnto vs against thee, we wil doe iudgement for them, and wil fight with thee by sea and land.

CHAP. IX.

Bacchides and Alcimus returning into Iurie make great slaughter. 5. More then two partes of Iudas smal troupe flying away, he with eight hundred, setteth vpon the enemie, 14. ouerthroweth the strongest part of their armie: 16. but an other part coming at his back, with great slaughter on both parties, Iudas is slaine: 19. and most honorably buried. 23. Much euil encreaseth in Israel. 28. Ionathas is made captaine general. 36. The children of Iambrie kil his brother, which he reuengeth. 43. Being enuironed by Bacchides chaceth him away to his fensed places, killing manie. 54. Alcimus beginning to deface the temple, is striken with a palsie, and dyeth miserably. 57. So they haue peace two yeares. 58. Bacchides coming with a new armie: 62. Ionathas and Simon retyre into Bethbesen. 65. there defend themselues, and annoy the enemie. 69. who blaming his counsellers, maketh peace, and departeth.

1 IN :: the meane time as Demetrius heard that Nicanor was fallen and his armie in the battel, he added to send Bac-
2 chides and Alcimus againe into Iurie, and the right wing with them. † And they went the way, that leadeth into Galgal, and camped in Masaloth, which is in Arbellis: and they wanne
3 it, & slew of men manie soules. † In the first moneth of :: the yeare an hundreth and fiftie two they brought the armie nere
4 to Ierusalem: † and they arose, and went into Beræa twentie
5 thousand men, and two thousand horsemen. † And Iudas had camped in Laisa, and three thousand chosen men with him:
6 † & they saw the multitude of the armie that they were manie, and they feared excedingly: and manie withdrew themselues out of the campe, and there remayned of them but eight hun-
7 dred men. † And Iudas saw that his armie shrunke away, and the battel pressed vpon him, and :: his hart was broken: be-
8 cause he had not time to gather them together, and he was discoureged. † And he sayd to them that were remayning: Let vs rise, and goe to our aduersaries, if we may be able to fight

:: This happened about a yeare after the death of Nicanor, ch. 7. v. 50, li. 2, c. 15, 38.

:: Strongest men are not free from first motions of perturbation,

but reflecting vpon their owne infirmitie, and confiding in Gods prouidence, take corege in a good cause, being assured either of temporal victorie, or of eternal glorie. As now it happened to this most glorious Champion. v. 18.

fight against them. † And they diswaded him, saying: We are not able, but let vs saue our liues now, and returne to our brethren, and then we wil fight against them: and we are few. † And Iudas sayd: God forbid we should doe this thing, to flee from them: and if our time be neere, let vs dye manfully for our bretheren, and let vs not stayne our glorie. † And the armie moued out of the campe, and they stood to meete them: and the horsemen were diuided into two parts, and the slingers, and the archers went before the armie, and of the forward al mightie. † And Bacchides was in the right wing, and the legion approched on two sides, and they sounded with trumpets: † and they also cried out that were on Iudas side, euen they also, and the earth was moued at the voice of the armies: and the battel was fought from morning euen vntil the euening. † And Iudas saw that the stronger part of the armie was on the right hand, & al the stout of hart came together with him: † and the right side was discomfited of them, and he pursewed them euen to the mount of Azotus. † And they that were in the left wing, saw that the right wing was discomfited, and they followed after Iudas, and them that were with him at the backe: † and the battel grew sore, and there fel manie wounded of these and of them. † And Iudas was slaine, and the rest fled. † And Ionathas and Simon tooke Iudas their brother, and buried him in the sepulcher of their fathers in the citie Modin. † And al the people of Israel lamented him with great lamentation, and they mourned manie dayes, † and sayd: :: How is the mightie fallen, that saued the people of Israel! † And the rest of the wordes of Iudas battels, and of the valient acts that he did, and of his greatnes are not described: for they were exceding manie.

9 10 11 12 13 14 15 16 17 18 19 20 21 22

:: The mightie may fal in the sight of men, but Iudas his fortitude proued and confirmed by former heroical actes, vvith prosperous successe, vvas now perfectly consummate by this most glorious end. S. Ambr. li. 1. c. 41. Offic.

† And it came to passe: :: after the death of Iudas, there came forth the wicked men in al the costs of Israel, and there arose al that wrought iniquitie. † In those dayes was made an exceding great famine, and al their countrie with themselues yelded to Bacchides. † And Bacchides chose the impious men, and appointed them lords of the countrie: † and they sought out, and searched for the freindes of Iudas, and brought them to Bacchides, and he tooke reuenge on them, & scorned them. † And there was made great tribulation in Israel, such as was nor since the day, that there was no prophete seene in Israel. † And al the freinds of Iudas gathered, and sayd to :: Ionathas:

23 24 25 26 27 28

:: VVhere there is no gouernour the people shal fal. Pro. 11. v. 14.

:: Ionathas the third generall captaine

† Since

29 † Since thy brother Iudas died, there is not a man like vnto him, to goe forth againſt the enemies, Bacchides, & them that
30 are the enemies of our nation. † Now therfore thee haue we choſen this day to be for him our prince, and captayne to wage
31 our battel. † And Ionathas tooke vpon him at that time the
32 princedom, and aroſe in the place of Iudas his brother. † And
33 Bacchides vnderſtood it, and ſought to kil him. † And Ionathas vnderſtood it, & Simon his brother, and al that were with them: and they fled into the deſert of Thecua, and they pitched by the water of the lake Aſphar. † And Bacchides vnder-
34 ſtood it, and in the day of the Sabbaths came him ſelf, and al his
35 armie ouer Iordan. † And Ionathas ſent his brother captayne of the people, to deſire the Nabutheians his freindes, that they
36 would lend him their prouiſion, which was copious. † And the children of Iambri iſſued forth of Madaba, and :: tooke Iohn, and al thinges that he had, and went away hauing them.
37 † After theſe wordes, it was told Ionathas, and Simon his brother, that the children of Iambri make a great mariage, and bring the bride out of Madaba, the daughter of one of the
38 great princes of Chanaan with great pompe. † And they remembred the bloud of Iohn their brother: and they went vp,
39 and hid them ſelues vnder the couert of the mountayne. † And they lifted vp their eyes, and ſaw: and loe a tumult, and great preparation: and the bridegrome came forth, and his freindes, and his bretheren to meete them with timbrils, and muſical
40 inſtruments, and manie weapons. † And they roſe vpon them out of the embuſhement, and ſlew them, and there fel manie wounded, & the reſt fled into the mountaines, and they tooke
41 al the ſpoiles of them. † & the mariage was turned into mourning, and the voice of their muſical inſtruments into lamen-
42 tation. † And they :: tooke reuenge of the bloud of their bro-
43 ther: & they returned to the banke of Iordan. † And Bacchides heard it, and he came on the day of the Sabbaths euen to the
44 brinke of Iordan with a great powre. † And Ionathas ſayd to his companie: Let vs ariſe, and fight againſt our enemies: for
45 it is not to day as yeſterday, and the day before. † For loe battel directly againſt vs, and the water of Iordan on this ſide and on that ſide, & bankes, and marriſes, and foreſts: and there is
2. Par. 20. v. 3. 46 no place to turne aſide. † Now therfore crie ye vnto heauen, that you may be deliuered out of the hand of your enemies.
47 And battel was ioyned. † And Ionathas ſtretched forth his

of the Machabees was alſo high prieſt after the death of Iudas. Though Alcimus by the kinges fauoure vniuſtly vſurped the office: (ch. 7. v. 9.) vvhiles Iudas yet liued, and vntil this time. v. 54.

:: They alſo killed him. v. 38. 42.

:: To reuenge or puniſh faultes in due meaſure, & other right circumſtances is a ſpecial vertue, moderating mans defence of his perſon, honour, or right vvithout crueltie, or remiſnes: and ſo the children ſometimes are temporally puniſhed, for their parents ſinnes, and the communitie for their leaders, either for their conſent before the fact or after; or to preuent that they doe not the like. S. Tho. 2. 2. q. 108

hand to strike Bacchides, and he turned aside from him backwards. † And Ionathas lept aside, and they that were with him into Iordan, and they swame :: ouer Iordan to them: † and there fel of Bacchides part that day a thousand men: and they returned into Ierusalem, † and built fensed cities in Iurie, the fortresse that was in Iericho, and in Ammaum, & in Bethoron, and in Bethel, and Thamnata, and Phara, and Thopo with high walles, and gates, and lockes. † And he placed a garrison in them, that they might exercise emnities against Israel: † and he fensed the citie Bethsura, and Gazara, and the castel, and set garisons in them, and prouision of victuals: † and he tooke the sonnes of the princes of the countrie for hostages, & put them in the castel in Ierusalem into ward. † And in :: the yeare an hundred fiftie three, the second moneth, Alcimus commanded the walles of the inner holie house to be destroyed, and the workes of the prophets to be destroyed: and he began to destroy. † In that time was Alcimus strooken: and his workes were stayed, and his mouth was stopped, and he was dissolued with the palsey, neither could he speake a word any more, and geue commandement touching his house. † And Alcimus died at that time with great torment. † And Bacchides saw that Alcimus was dead: and he returned to the king, and the land was quiet for two yeares. † And al the wicked thought saying: Behold Ionathas, and they that are with him, dwel in silence securely: now therfore let vs bring Bacchides, and he shal take them al in one night. † And they went, and gaue him counsel. † And he arose to come with a great armie: and he sent secretly epistles to his felowes that were in Iurie, to take Ionathas, and them that were with him: but they could not, because their counsel was knowen to them. † And he apprehended of the men of the countrie, that were the principal of the mischife, fiftie men, and he slew them. † And Ionathas retyred aside, and Simon, and they that were with him into Bethbessen, which is in the desert: and he built vp the ruins therof, and they fortified it. † And Bacchides vnderstood it, and gathered together al his multitude: and sent word to them that were of Iurie. † And he came, and camped aboue Bethbessen, and assaulted it manie dayes, and made engins. † And Ionathas left Simon his brother in the citie, and went forth into the countrie, and came with a number, † and stroke Odares, and his bretheren, and the children of Phaseron in their

48 49 50 51 52 53 54 55 56 57 58 59 60 61 62 63 64 65 66

:: Ionathas and his men swame not to the other side, but to an other place on the same side: for other wyse the armies had bene parted by the riuer: and so there had bene no conflict that time.

:: Iosephus *li.* 12. *c.* 17. confesseth that Iudas was high priest, but erreth in saying he succeded after Alcimus: neither considering that Alcimus was not in dede high priest, but an vsurper: nor that he liued after Iudas: who was slaine a yeare before this time. v. 3 & 18. Wherby, and by manie other such errors, we see that Iosephus is rather to be corrected by this booke then to disalowe this booke because it differeth from Iosephus, or other like auctors.

in their tabernacles, & he began to slay, and to grow in forces.
67 † But Simon and they that were with him, went out of the
68 citie, and burnt the engins, † and they fought against Bacchides, and he was discomfited by them: and they afflicted him excedingly, because his counsel, and his conflict was in vayne.
69 † And being angrie against the wicked men, that had geuen him counsel to come into their countrie, :: he slewe manie of them: but himself thought with the rest to depart into their
70 countrie. † And Ionathas vnderstood it, and he sent vnto him legates to make peace with him, and to render vnto him the
71 captiues. † And he tooke it gladly, and did according to his wordes, & sware that he would doe him no harme al the dayes
72 of his life. † And he rendered vnto him the captiues, which he before had taken for a praye, out of the land of Iuda: and returning he departed into his owne countrie, and he added
73 no more to come into their coasts. † And the sword ceased out of Israel: and Ionathas dwelt in Machmas, & Ionathas began there to iudge the people, and he destroyed the impious out of Israel.

:: Euil counsel hovv soeuer it happeneth to them that folovv it, is euer hurtful to them that geue it.

CHAP. X.

Demetrius inuaded by Alexander, 3. seeketh helpe of Ionathas: 15. but he ioyneth with Alexander, a surer freind: 22. though Demetrius solicite him againe, offering rewardes, with remission of tributes, 31. and great priuilegies, 46. Al which he suspecting to be feaned, persisteth with Alexander: 48. who in battel killeth Demetrius: 52. espouseth the kings daughter of Ægypt: 59. calleth Ionathas to the mariage: 62. and honoreth him as a king. 67. Demetrius (the sonne) coming into Syria, sendeth Apollonius against Ionathas: 70. prouoketh him, 74. and is ouerthrowen (79 notwithstanding his ambushment of a thousand horsemen) 83. Ionathas burneth Asotus, with their idol Dagon. 86. so returneth by Ascalon to Ierusalem with great glorie.

1 AND in the yeare an hundreth threescore came vp Alexander :: the sonne of Antiochus, that was surnamed Noble: and he tooke Ptolemais, and they receiued him, and
2 he reigned there. † And Demetrius the king heard it, and he gathered together an exceding great armie, and went forth to
3 meete him into battel. † And Demetrius sent an epistle to
4 Ionathas in peaceable wordes, to magnifie him. † For he sayd: Let vs preuent to make peace with him, before he make with
5 Alexander against vs: † for he wil remember al the euils, that

:: He falsely auovvched that he vvas the sonne of Antiochus Epiphanes. for he was in dede of very meane birth. *Iustinus, li. 35.*

we haue done against him, and against his brother, and against his nation. † And he gaue him authoritie to gather an armie, 6
and to make weapons, and to be himself his felow: and the hostages that were in the castel, he commanded to be deliuered to him. † And Ionathas came into Ierusalem, and read the epi- 7
stles in the hearing of al the people, and of them that were in the castle. † And they feared with great feare, because they 8
heard that the king gaue him authoritie to gather an armie. † And the hostages were deliuered to Ionathas, & he rendered 9
them to their parents. † And Ionathas dwelt in Ierusalem, and 10
began to build, and to renew the citie. † And he spake to them 11
that made the workes, that they should build the walles, and mount Sion round about with square stones for munition: and so they did. † And the Aliens fled that were in the holdes, 12
which Bacchides had built: † and euerie man left his place, and 13
departed into his owne countrie: † onlie in Bethsura there re- 14
mained some of them, that had forsaken the law, and the precepts of God: for this was for a refuge to them. † And Alexan- 15
der the king heard of the promises, that Demetrius had promised to Ionathas: and they told him the battels, and the worthie acts that he did, and his bretheren, and the labours, that they endured: † and he sayd: Why, shal we find any such man? and 16
now we wil make him a freind, & our felow. † And he wrote 17
an epistle, & sent it to him according to these wordes, saying: 18
† KING Alexander to his brother Ionathas greeting. † We 19
haue heard of thee, that thou art mightie of powre, and art meete to be our freind: † & now :: we make thee this day high 20
priest of thy nation, that thou be called the kings freind (and he sent him purple, and a crowne of gold) and in our affayres thou be of one minde with vs, and keepe amitie towards vs. † And Ionathas put on him the holie stole the seuenth mo- 21
neth, in the yeare an hundreth threescore in the solemne day of Scenopegia: and he gathered an armie, and made very manie weapons. † And Demetrius heard these wordes, and was exce- 22
ding sorie, and sayd: † What is this that we haue done, that 23
Alexander hath preuented vs to take the frendshippe of the Iewes for his strength? † I also wil write to them wordes of 24
request, and dignities, and gifts: that they may be with me to ayde me. † And he wrote to them in these wordes: KING 25
Demetrius to the nation of the Iewes greeting. † Because you 26
haue kept couenant towards vs, and haue continewed in our amitie,

:: It was not in the kinges powre to make Ionathas high priest but he being so before, the king from this time did so account him.

amitie, and haue not ioyned to our enemies, :: we haue heard
27 of it, & are glad. † And now perſeuere ſtil to keepe fidelitie to-
wards vs, & we wil reward you with good thinges, for that you
28 haue done with vs. † And we wil remitte you manie charges,
29 and wil geue you manie gifts. † And now I releaſe you, and al
the Iewes from tributes, and I pardon you the prices of ſalt,
30 and remitte the crownes, and the thirds of the ſeede: † and
the halfe of the fruite of trees, which is my portion, I leaue to
you from this day forward, that it be not taken of the land of
Iuda, and of the three cities that are added therto of Samaria,
31 and Galilee from this day and for euer: † and let Ieruſalem be
holie, and free with the coaſts therof: and the tithes, & tributes
32 be they to it. † I releaſe alſo the authoritie of the caſtel, that
is in Ieruſalem, and I geue it to the high prieſt, to place therin
33 men whomſoeuer he shal chooſe, that may keepe it. † And
euerie ſoule of the Iewes, that is captiue from the land of Iuda
in al my kingdom, I diſmiſſe free for nothing, that al may be
34 diſcharged alſo from tributes of their cattel. † And al the ſo-
lemne dayes, and the ſabbaths, and the new moones, and the
dayes appointed, and three dayes before the ſolemne day, and
three dayes after the ſolemne day let them al be of immunitie
35 and remiſſion, to al the Iewes that are in my kingdom: † and no
man shal haue powre to do any thing, and to make buſineſſes
36 againſt any of them in any cauſe. † And let there be inrolled of
the Iewes in the kinges armie to the number of thirtie thou-
ſand men: and allowance ſhal be geuen them as behoueth to al
the kings bands, and of them there ſhal be ordayned certaine,
37 that shal be in the fortreſſes of the great king: † and of theſe
there shal be appoynted ouer the affayres of the kingdom,
that are done of truſt, and let there be princes of them, and let
them walke in their owne lawes, as the king hath comman-
38 ded in the land of Iuda. † And the three cities that are added
to Iurie of the countrie of Samaria, let them be accounted
with Iurie: that they may be vnder one, and obey no other
39 powre, but the high prieſtes: † Ptolomais, and the confines
therof, which I haue geuen for a gift to the holies, that are in
40 Ieruſalem, to the neceſſarie charges of the holie thinges. † And
I geue euerie yeare fiftene thouſand ſicles of ſiluer of the kings
41 accounts, that belong to me: † and al that is aboue which they
had not rendred, that were ouer the affayres the yeares before,
from this time they shal geue it to the workes of the houſe.

:: This king Demetrius to gette his deſired purpoſe, ſticked not to vvrite a plaine lye, for he had heard that the Ievves had refuſed him and made league vvith his enimie Alexander 9, 22, 23.

† And beſide theſe fiue thouſand ſicles of ſiluer, which they receiued of the account of the holies euerie yeare: and let theſe perteyne to the prieſts, that execute the miniſterie. † And whoſoeuer flee into the temple that is in Ieruſalem, & in al the coaſts therof, in the kings danger for matter, let them be diſmiſſed, & al thinges, that they haue in my kingdom, let them haue it free. † And to build or repayre the workes of the holie places, the charges shal be geuen of the kings account: † and to build the walles in Ieruſalem, and to fortifie them round about, the charges shal be geuen of the kings account, and to build the walles in Iurie. † But as Ionathas, and the people heard theſe wordes, :: they beleued them not, nor receiued them: becauſe they remembred the great miſchife, that he had done in Iſrael, and had afflicted them excedingly. † And their liking was toward Alexander, becauſe he had bene the firſt mouer of the wordes of peace vnto them, and him they ayded al dayes. † And king Alexander gathered a great armie, and moued the campe nere to Demetrius. † And the two kinges ioyned battel, and the armie of Demetrius fled, and Alexander purſewed him, and vrged them ſore. † And the battel grew very ſore, til the ſunne went downe: and Demetrius was ſlaine in that day. † And Alexander ſent legates to :: Ptolomee king of Ægypt according to theſe wordes, ſaying: † BECAVSE I am returned into my kingdom, and am ſet in the ſeate of my fathers, and haue obteyned the princedom, and haue deſtroyed Demetrius, and poſſeſſed our countrie, † and haue ioyned battel with him, and he is deſtroyed him ſelf, & his campe by vs, and we ſit in the ſeate of his kingdom: † and now let vs make amitie one with an other: and geue me thy daughter to wife, and I wil be thy ſonne in law, and I wil geue thee gifts, and to her, dignitie. † And king Ptolomee anſwered, ſaying: HAPPIE is the day wherin thou art returned to the land of thy fathers, and art ſet in the ſeate of their kingdom. † And now I wil doe to thee that which thou haſt writen: but meete me at Ptolemais, that we may ſee one an other, and I may eſpouſe her to thee as thou haſt ſayd. † And Ptolomee went out of Ægypt, he and Cleopatra his daughter, and he came to Ptolomais in the yeare an hundred threeſcore and two. † And Alexander the king mette him, and he gaue him Cleopatra his daughter: and he made her mariage at Ptolomais, as kinges in great glorie. † And king Alexander wrote to Ionathas, that he should

:: Notwithſtanding the great offers of euil diſpoſed men, Ionathas and al prudent men conſidering their former vvicked dedes do not geue credite to glorious vvordes. *ch. 7. v. 11.*

:: This Ptolomeus Philometor decided a controuerſie that the Iewes had the true temple in Ieruſalem, and that the Samaritanes temple in Garizim vvas ſchiſmatical: vvhich he iudged becauſe albeit both pleaded antiquitie, yet only the Iewes proued by continual ſucceſſion of high prieſtes from Aaron, and ſhewed

60 ſhould come to meete him. † And he went with glorie to Ptolomais, and he mette there the two kinges, and he gaue them much ſiluer, and gold, and gifts: and he found grace in
61 their ſight. † And there aſſembled againſt him peſtilent men of Iſrael, wicked men ſoliciting againſt him: and the king at-
62 tended not to them. † And he commanded Ionathas to be changed of his garments, and that he ſhould be clothed with purple: and ſo they did. And the king placed him to ſit with
63 him ſelf. † And he ſayd to his princes: Goe ye out with him into the middes of the citie, & proclame, that no man ſolicite againſt him for any matter, and that no man be trubleſome
64 vnto him for any cauſe. † And it came to paſſe, as they that ſolicited, :: ſaw his glorie that was published, & him couered
65 with purple, they al fled: † and the king magnified him, and wrote him amongſt his chiefe freindes, and made him Duke,
66 and partaker of the princedom. † And Ionathas returned into
67 Ieruſalem with peace, and ioy. † In the yeare an hundreth
68 ſixtie fiue came Demetrius the ſonne of Denetrius from Crete into the land of his fathers. † And Alexander the king heard
69 it, and he was verie ſorie, and returned to Antioche. † And Demetrius the king made Apollonius general, who was ruler of Cœleſiria: & he gathered a great armie, & came to Iamnia:
70 and he ſent to Ionathas the high prieſt, † ſaying: Thou onlie reſiſteſt vs, and I am brought into deriſion, and into reproch, becauſe thou doeſt exerciſe powre againſt vs in the moun-
71 tains. † Now therfore if thou truſt in thy forces, come downe to vs into the plaine, let vs compare there one with an other:
72 becauſe with me is the force of battels. † Aske, and learne who I am, and the reſt, that ayde me, who alſo ſay that your foote can not ſtand before our face, becauſe twiſe haue thy
73 fathers bene put to flight in their owne land: † and now how wilt thou be able to abide the horſemen, & ſo great an armie in
74 the plaine, where is no ſtone, nor rocke, nor place to flee? † But as Ionathas heard the wordes of Apollonius, he was moued in minde: and he choſe tenne thouſand men, and went forth from Ieruſalem, & Simon his brother mette him to ayde him.
75 † And they moued the campe to Ioppe, and it ſhut him out of the citie: becauſe the gariſon of Apollonius was in Ioppe,
76 and he aſſaulted it. † And they that were in the citie being put in great feare, opened to him, and Ionathas obteyned Ioppe.
77 † And Apollonius heard it, & he tooke three thouſand horſemen,

that the other departed from them, firſt in the time of Ieroboam, and afterwardes, built that temple in Garizim, when ſome were returned from captiuitie: whereof Ioſephus writeth. *lib. 13. c. 6. Antiquit.* Our Sauiour alſo iudged that the cauſe of the Ievves was better, *Ioan. 4. v. 22.*

:: When calumniators ſee that the innocentis iuſtified and honored, they faile in their hart to procede againſt him.

men, and a great armie. † And he went to Azotus as making 78
iorney, and immediatly he went forth into the plaine: because he had a multitude of horsemen, and he trusted in them. And Ionathas pursewed him vnto Azotus, and they ioyned battel. † And Apollonius left in the campe a thousand horse- 79
men behinde them secretly. † And Ionathas vnderstood that 80
there was an embushement behind him, and they compassed his campe, and they threw dartes vpon the people from morning euen vnto euening. † But :: the people stood, as Iona- 81
thas had commanded: and their horses laboured. † And Si- 82
mon put forth his armie, and ioyned it against the legion: for the horsemen were wearied: and they were discomfited by him, and fled. † And they that were scattered by the playne, 83
fled into Azotus, and entered into Bethdagon their idol house, there to saue them selues. † And Ionathas burnt Azotus, and 84
the cities that were round about it, and he tooke the spoiles of them, and the temple of Dagon: and al that fled into it, he burnt with fire. † And there were that were slayne by the 85
sword, with these that were burnt, almost eight thousand men. † And Ionathas remoued the campe from thence, and 86
brought it to Ascalon: and they went out of the citie to meete him in great glorie. † And Ionathas returned into Ierusalem 87
with his companie, hauing manie spoiles. † And it came to 88
passe: as Alexander the king heard these wordes, he added yet to glorifie Ionathas. † And he sent him a cheyne of gold, as 89
the custome is to be geuen to the cosins of kings. And he gaue him Accaron and al the borders therof in possession.

:: Ionathas set his armie in that maner as on euerie side his men stood in front readie to resist the force of the enemie coming towards them, al their backes so turned vvithin their ovvne squadron, that the enemie could no vvay enter without present resistance: and so those of the embushment could only cast dartes, but could not breake the aray of Ionathas campe, nor make anie entrance without their owne present death.

CHAP. XI.

Ptolomeus king of Ægypt deceiptfully coming into Syria, 8. surpriseth certaine cities, & taking his daughter from Alexander geueth her to Demetrius. 15. Alexander flying away, 17. is treacherously slaine. 18. Ptolomeus dyeth the third day, and Demetrius reigneth. 20. Ionathas besiegeth the fortresse which resisted him in Ierusalem. 24. obtayneth of Demetrius remission of tributes, and other priuiledges. 38 Demetrius dismissing his armie, the souldiars conspire with Tryphon against him. 43. Ionathas aydeth him with three thousand men, who kil an hundred thousand mutiners. 53. Demetrius breaking league with Ionathas, is ouerthrowen by Tryphon. 57, Young Antiochus reneweth league with Ionathas: and he (65. as likewise his brother Simon) prospereth: 67. in great danger prayeth and preuaileth.

AND

1 AND the king of Egypt gathered an armie, :: as the sand that is about the sea shore, and manie shippes: and he sought to winne the kingdom of Alexander by guile, and to
2 adde it to his owne kingdom. † And he went out into Syria with peaceable wordes, and they opened to him the cities, and mette him: because Alexander the king had commanded them to goe forth to meete him, for that he was his father in law.
3 † But when Ptolomee entered the cities, he put garrisons of
4 souldiars in euerie citie. † And as he approched to Azotus, they shewed him the temple of dagon burnt with fyre, and Azotus, and the rest therof throwen downe, and the bodies cast forth, and the graues of them that were slaine in the bat-
5 tel, which they had made neere the way. † And they told the king that Ionathas did these thinges: to raise enuie against him:
6 and the king held his peace. † And Ionathas came to meete the king into Ioppe with glorie, and they saluted one an
7 other, and they slept there. † And Ionathas went with the king euen to the riuer, that was called Eleutherus: and he re-
8 turned into Ierusalem. † And king Ptolomee obteyned the dominion of the cities euen to Seleucia by the sea side, and he
9 purposed euil purposes against Alexander. † And sent legates to Demetrius, saying: Come, let vs make a league betwen vs, and I wil geue thee my daughter that Alexander hath, & thou
10 shalt reigne in the kingdom of thy father. † For it repenteth me that I haue geuen him my daughter: for he hath sought to
11 kil me. † And he dispraised him, for that he coueted his king-
12 dom, † and he tooke away his daughter, & gaue her to Demetrius, and alienated him self from Alexander, and his emnities
13 were made manifest. † And Ptolomee entered into Antioch, &
14 he put two crownes vpon his head, of Egypt, & of Asia. † But Alexander the king was in Cilicia at that time: because they re-
15 belled that were in those places. † And Alexander heard it, and came to him into battel: and Ptolomee the king brought forth an armie, and mette him with a strong power, and put him to
16 flight. † And Alexander fled into Arabia, there to be protected:
17 and king Ptolomee was exalted. † And Zabdiel an Arabian
18 tooke of Alexanders head, & sent it to Ptolomee. † And king Ptolomee died the third day: and they that were in the for-
19 tresses, perished by them that were within the campe. † And
20 Demetrius reigned the yeare an hundreth sixtie seuen. † In those dayes Ionathas gathered together them, that were in

:: By this hyperbolical description (very frequent in holie scripture) is signified that Ptolomeus armie vvas exceding great, yea greater then can be easily conceiued, & therfore is described by excessiue termes.

Iurie, to winne the castel in Ierusalem: and they made engins
:: VVhen pastors endeuour to extirpare sinne out of the mindes of the people, those that hate godlines, suggest to temporal princes that such spiritual preaching is dangerous to their state.
against it. † And certaine :: that hated their owne nation 21
wicked men, went to king Demetrius, and told him that Io-
nathas besieged the castel. † And as he heard it, he was wrath: 22
and forthwith he came to Ptolemais, and wrote to Ionathas,
that he should not besiege the castel, but should meete him to
talke together in hast. † But as Ionathas heard it, :: he bade 23
them besiege it: and he chose of the ancients of Israel, and of
the priests, and put himself in hazard. † And he tooke gold, 24
and siluer and rayments, and manie other presents, and went
to the king to Ptolomais, and he found grace in his sight.
† And certaine wicked men of his nation solicited against him. 25
† And :: the king did to him, as they had done to him which 26
had bene before him: and he exalted him in the sight of al his
:: But zelous men cease not from so necessarie a worke, *because Gods vvord is not tyed.* 2. *Tim.* 2.
freinds, † and he established to him the chiefe priesthood, 27
and whatsoeuer other thinges he had before precious, and he
made him the chiefe of his freindes. † And Ionathas requested 28
of the king that he would make Iurie free, and the three :: to-
parchies, & Samaria, & the confines therof: and he promised
him three hundred talents. † And the king consented: and he 29
wrote to Ionathas epistles of al these thinges, conteyning this
tenure. † KING Demetrius to his brother Ionathas greeting, 30
& to the nation of the Iewes. † A copie of the epistle, which 31
we haue writen to Lasthenes our parent concerning you, we
haue sent to you that you might know it. † KING Demetrius 32
to Lasthenes his parent greeting. † We haue determined to do 33
good to the nation of the Iewes our freinds, & that keepe the
thinges that are iust with vs, for their gentlenes which they
beare towards vs. † We haue ordayned therfore vnto them al 34
the coasts of Iurie, & the three cities, Apherema, Lyda, & Rama-
tha, which are added to Iurie of Samaria, & al their confines,
to be sequestred to al them that sacrifice in Ierusalem, for these
thinges, which the king receiued of them euerie yeare, and for
the fruits of the land, and of the trees. † And other thinges, 35
that perteined to vs of the tithes, and of the tributes, from this
time we remitte to them: and the salt floores, and the crownes,
that were presented to vs, † we grant al to them, and nothing 36
of these shal be broken from this time, and for euer. † Now 37
therfore prouide to make a copie of these, and let it be geuen
to Ionathas, and let it be layd in the holie mount, and in a so-
lemne place. † And Demetrius the king seing that the land 38
:: And vvise kinges vvil most esteme of such men, knowing that their fidelitie towards God, is an assurance that they vvil also be faithful to princes.
:: The king had before adioyned principal places to Iudea vvhich were called *toparchiæ* that is places of principalitie, or principal gouernments: now he granted also immunities to them as to al Iudea and Samaria.

was

was quiet in his sight, and nothing resisted him, he dismissed al his armie, euerie man to his place, except the forren armie, which he brought from the iles of the Gentils: and al the
39 bandes of his fathers were enemies to him. † And there was one Tryphon of Alexanders part before: and he saw that al the armie murmured against Demetrius, & he went to Emalchuel the Arabian, that brought vp Antiochus the sonne of Alexan-
40 der: † And he lay vpon him, to deliuer this Antiochus vnto him, to reigne in his fathers place: and he declared vnto him what great thinges Demetrius did, & the emnities of his hosts
41 against him. And he taried there manie dayes. † And Ionathas sent to Demetrius the king, that he would cast out them, that were in the castel in Ierusalem, and that were in the holdes:
42 because they impugned Israel. † And Demetrius sent to Ionathas, saying: I wil not onlie doe these thinges for thee, and for thy nation, but with glorie I wil honour thee, and thy nation,
43 when it shal be time conuenient. † Now therfore thou shalt doe wel if thou wilt send men to helpe me: because al mine
44 armie is departed. † And Ionathas sent him :: three thousand valient men to Antioch: and they came to the king, and the
45 king was delighted at their coming. † And there assembled they that were of the citie, an hundred twentie thousand men,
46 and they would haue slaine the king. † And the king fled into the court: and they that were of the citie kept the wayes of the
47 citie, and began to fight. † And the king called the Iewes for ayde: and they came together to him al at once, and they were
48 al dispersed through the citie. † And they slew in that day an hundred thousand men, and they burnt the citie, and tooke
49 manie spoiles in that day, and deliuered the king. † And they that were of the citie saw, that the Iewes had obteyned the citie as they would: and they were discomfited in their minde,
50 and cried to the king with petitions, saying: † Geue vs the right hand, and let the Iewes cease to oppugne vs, and the citie.
51 † And they threw away their weapons, & made peace, and the Iewes were glorified in the kings sight, & were renowmed in the sight of al that were in his kingdom, & returned into Ieru-
52 salem with manie spoiles. † And king Demetrius sate in the seat
53 of his kingdom: & the land was at rest in his sight. † And he feaned al thinges whatsoeuer he sayd, and alienated himself from Ionathas, and he requited him not according to the benefites,
54 that he had geuen him, and he vexed him excedingly. † And

:: Three thousand faithful encountring vvith an hundred & twentie thousand infidels, killed of them in one day an hundredthousand.

after these thinges Tryphon returned, and with him Antiochus the yong boy, who reigned, and put the crowne vpon him. † And there gathered vnto him al the bandes, which Demetrius had dispersed, and they fought agaynst him: and he fled, and turned the backe. † And Tryphon tooke the beastes, and wanne Antioch. † And Antiochus the yong man wrote to Ionathas, saying: I appoynt to thee the priesthood, and I place thee ouer the foure cities, that thou mayst be of the kings freinds. † And he sent him vessels of gold for his seruice, and he gaue him leaue :: to drinke in gold, and to be in purple, and to haue a cheyne of gold: † And he appointed Simon his brother gouernet from the borders of Tyre euen to the coasts of Ægypt. † And Ionathas went forth, and walked through the cities beyond the riuer: and al the band of Syria gathered vnto him to helpe him, and he came to Ascalon, & they mette him honorably out of the citie. † And he went from thence to Gaza: and they that were in Gaza, shut in them selues: and he besieged it, & burnt the thinges that were round about the citie, and he spoiled it. † And the men of Gaza besought Ionathas, and he gaue them the right hand: and he tooke their sonnes for hostages, and sent them into Ierusalem: and he walked through the countrie euen to Damascus. † And Ionathas heard that the princes of Demetrius preuaricated in Cades, which is in Galilee, with a great armie meaning to remoue him from the affayres of the kingdom: † and he went againſt them: but his brother Simon he left within the prouince. † And Simon approched to Bethsura, and expugned it manie dayes, and inclosed them. † And they requested of him :: to take the right handes, and he gaue it them: and he cast them out from thence, and tooke the citie, and placed therin a garrison. † And Ionathas, and his campe approched to the water of Genesar, and before it was light they watched in the plaine Asor. † And loe the campe of the aliens mette him in the playne, & they layd embushments for him in the mountaines: but he went againſt them. † And the embushments rose out of their places, and they ioyned battel. † And al fled that were on Ionathas part, and :: none was left of them, but Mathathias the sonne of Absolom, and Iudas the sonne of Calphi, chiefe captayne of the chiualrie of the host. † And Ionathas rent his garments, and put earth vpon his head, and prayed. † And Ionathas returned to them into battel, & he put them to flight, and

55 56 57 58 59 60 61 62 63 64 65 66 67 68 69 70 71 72

:: As to vveare purple, and to bare a crowne so to drinke in gold cuppes and to vveare a gold cheyne, vvas proper to kinges, and to vvhom they gaue license.

:: It is an ancient ceremonie in al nations, often mentioned in these bookes, to confirme peace by geuing ech other the right hand.

:: Only tvvo captaines remained, and vvith them some souldiars (as Iosephus vvriteth, about 50) for it is not to be thought that Ionathas vvould haue

73 and they fought. † And they of his part that fled, saw, and returned to him, and Pursewed with him euen to Cades to their
74 campe, and they came euen thither. † And there fel of the aliens in that day three thousand men: and Ionathas returned into Ierusalem.

returned to battel. v 72. being but three men in al to beginne a new assault.

CHAP. XII.

Ionathas confirmeth league with the Romanes, and Spartiates, by letters: 19. with mention of letters receiued before. 24. By diligent guard he defendeth the countrie from the enimies inuasions, putting them to flight. 31. subdueth the Arabians, and returneth by Damascus. (33. Simon prospering in other places.) fortifieth Ierusalem, 39. Finally is deceiued by Tryphon. 48. and al his men are slaine.

2 AND Ionathas saw that the time helped him, he chose men and sent them to Rome, to establish and to renew
2 amitie with them: † and to :: the Spartiats, and to other places
3 he sent epistles according to the same tenure. † And they went to Rome, and entered into the court, and sayd: Ionathas the hight priest, and the nation of the Iewes haue sent vs to renew
4 the amitie, and societie according as before. † And they gaue them epistles vnto them by place and place, to conduct them
5 into the land of Iuda with peace. † And this is a copie of the
6 epistles which Ionathas wrote to the Spartiats: † IONATHAS the high priest, and the ancients of the nation, and the priests, and the rest of the people of the Iewes, to the Spartiats :: their
7 bretheren greeting. † Long agoe were epistles sent to Onias the high priest from Arius who reigned with you, that you are our bretheren, as the writing conteyneth, that here beneath
8 foloweth. † And Onias receiued the man, that was sent, with honour: and he receiued the epistles, where in there was sig-
9 nification of the societie, and amitie. † We wheras we neded none of these hauing for our comfort the holie bookes, that
10 are in our handes, † chose rather to send vnto you to renew the fraternitie, lest perhaps we be made aliens from you: for
11 much time is passed, since you sent to vs. † We therfore at al time without intermission in the solenne dayes, and the rest where in we should, are mindful of you in the sacrifices, that we offer, and in the obseruances, as it is meete, and becometh
12 to remember bretheren. † We reioyce therfore of your glorie.
13 † But manie tribulations haue compassed vs, and manie battels, and the kinges that are round about vs, haue impugned

:: Sparta the chief citie of Lacedemonia called also Lacedemon, and Theramne.

:: Spartians otherwise called Lacedemonians (by Iosephus and other vvriters) descended from Abraham, v. 21. and vvere in great league vvith the Ievves.

vs. † We therfore would not be trublesome to you, nor to the 14
rest our felowes and freindes in these battels. † For we haue 15
had ayde from heauen, and we are deliuered, and our enemies
are humbled. † We haue chosen therfore Numenius the 16
sonne of Antiochus, and Antipater the sonne of Iason, and
haue sent to the Romanes to renew with them the old amitie
and societie. † We therfore haue commanded them that they 17
come vnto you also, & salute you, and deliuer you our epistles,
concerning the renewing of our fraternitie. † And now you 18
shal doe wel in answering vs to these thinges. † And this is 19
:: the rescript of the epistles, which he had sent to Onias :
† ARIVS the king of the Spartians to Onias the grand priest 20
greeting. † It is found :: in scripture of the Spartians, and the 21
Iewes that they are bretheren, & that they are of the stocke of
Abraham. † And now since we vnderstood these thinges, you 22
doe wel in writing to vs of your peace. † Yea and we haue 23
writen agayne to you, Our cattel & our possessions, are yours:
and yours, ours. We therfore haue commanded that these
thinges be told you. † And Ionathas heard that the princes of 24
Demetrius were come agayne with a great armie more then
before to fight against him. † And he went out from Ierusa- 25
lem, and mette them in the countrie of Amathis: for he gaue
them not space to enter into his countrie. † And he sent spies 26
into their campe, & they returning reported that they appoin-
ted to come vpon them in the night. † And when the sunne was 27
set, Ionathas cammanded his men to watch, and to be in ar-
mour readie to fight al night, & he set watchmen round about
the campe. † And the aduersaries heard that Ionathas with 28
his companie was prepared to battel: & they feared, and were
afrayd in their hart: and they kindled fyres in their campe.
† But Ionathas, and they that were with him, knew it not til 29
the morning: and they saw light burning, † and Ionathas fo- 30
lowed them, and ouertooke them not: for they had passed
the riuer Eleutherus. † And Ionathas turned aside to the A- 31
rabians, that were called Zabadeans: and he stroke them, and
tooke the spoiles of them. † And he ioyned, and came to 32
Damascus, and walked through al that countrie. † But Si- 33
mon went forth, and came euen to Ascalon, and to the next
holdes, and he declined into Ioppe, and tooke it. († For he 34
heard that they would deliuer the hold to Demetrius part) and
he put a garrison there to keepe it. † And Ionathas returned, & 35

called

:: The Spartianes had written this epistle before Onias vvritte to thē, though it be here placed after.

:: There remained vvith the Spartiates old vvrites of genealogies, as Iosephus supposeth. *li.* 12. *c.* 5. *& li.* 13. *c.* 9.

called together the ancients of the people, and he consulted
36 with them to build fortresses in Iurie,† and to build the walles
in Ierusalem, and to reare a mount of a great height betwen
the castel and the citie, to separate it from the citie, that it might
37 be alone, and they might neither bye nor sel: † And they
came together to build the citie: and the wal fel that was vpon
the torrent toward the rising of the sunne, and he repayred it,
38 which is called Caphetetha: † and Simon built Adiada in
39 Sephela, and fortified it, & hanged on gates and lockes. † And
when:: Tryphon had purposed to reigne ouer Asia, and to take
the crowne, & to extend his hand against Antiochus the king:
40 † fearing lest perhaps Ionathas would not permit him, but
would fight against him: he sought to take him: & to kil him.
41 And rising vp he went into Bethsan. † And Ionathas went
forth to meete him with fourtie thousand chosen men into
42 battel, and came to Bethsan. † And Tryphon saw that Iona-
thas came with a great armie, to extend his handes vpon him:
43 and he feared: † and receiued him with honour, and com-
mended him to al his freindes, and gaue him gifts: and he
44 commanded his hosts to obey him, as him self. † And he
sayd to Ionathas: Why hast thou troubled al the people: wheras
45 we haue no warre? † And now send them backe to their
houses, but choose thee a few men, that may be with thee, and
come with me to Ptolemais, and I wil deliuer it to thee, and
the other holdes, and the armie, and al the ouerseers of the
affayres, and returning I wil depart: for therfore I came.
46 † And Ionathas beleued him, and did as he sayd: and dismissed
47 his armie, and they departed into the land of Iuda: † but he
reteyned with him three thousand men: of whom he sent
backe two thousand into Galilee, and a thousand came with
48 him. † But as Ionathas entered into Ptolemais, they of Pto-
lemais shut the gates of the citie: and they tooke him, and al
49 that had entered with him they slew with the sword. † And
Tryphon sent an armie and horsemen into Galilee, and into
50 the great playne to destroy al Ionathas felowes. † But they
when they vnderstood that Ionathas was taken, and was peri-
shed, and al that were with him, they encouraged them selues,
51 & went forth readie to battel. † And these that had pursewed,
52 seing that the matter stood vpon their life, they returned. † But
they came al with peace into the land of Iuda. And they la-
mented Ionathas, and them that were with him exceedingly:

and

:: Morally in Tryphon is noted the practise of the diuel: vvho intending to ouerthrovv a king or a kingdom first seeketh to deceiue the pastores, and to destroy them: especially by error or other sinne. For (as S. Gregorie teacheth. *ho.* 38.) if the pastors life be corrupted, his doctrine vvil be contemned.

and Israel mourned with great mourning. † And al the hea- 53
then that were round about them, sought to destroy them. for
they sayd: † They haue no prince, and helper: now therfore 54
let vs expugne them, and take away from men the memorie
of them

CHAP. XIII.

Simon exhorteth the people to defend themselues, and religion: 7. is made generall captaine. 14. Tryphon demandeth an hundred talents of siluer, and hostages for Ionathas. 17. which are sent (to satisfie the people) Tryphon receiueth the ransom, 23. killeth Ionathas, and his sonnes. 25. Simon erecteth a memorie to his parentes and bretheren. 31. Tryphon murthereth his young king. 33. Simon fortifieth the countrie, obteyneth peace, and liberties of Demetrius: 42. subdueth the citie Gaza, and the rebellious castle within Ierusalem.

:: Simon the fourth generall captaine of the Machabees, & high-priest excelled his bretheren in vvisdome, by the testimonie of his father. c. 2. 7 65.

AND :: Simon heard that Tryphon gathered a very great 1
armie, to come into the land of Iuda, and to destroy it.
† Seing that the people was in dread, and in feare, he went vp 2
to Iurusalem, and assembled the people: † and exhorting he 3
sayd: You know what great battels I and my bretheren, and
the house of my father, haue made for the lawes, & the holies,
and the distresses that we haue sene: † by reason of these are al 4
my bretheren perished for Israel, and I onlie am left. † And 5
now let it not fal to me to spare my life in al time of tribulation:
for I am not better then my bretheren. † I wil :: auenge ther- 6
fore my nation and the holies, our children also, & wiues: be-
cause al the heathen are gathered together to destroy vs of em-
nitie. † And the spirit of the people was kindled as soone as 7
they heard these wordes: † and they answered with a lowd 8
voice, saying: Thou art our captayne in the place of Iudas, and
Ionathas thy brother: † fight thou our battel, & we wil doe 9
al thinges whatsoeuer thou shalt say to vs. † And gathering 10
together al the men of warre, he hastened to finish al the
walles of Ierusalem, and fortified it round about. † And he 11
sent Ionathas the sonne of Absalom, & with him a new armie
into Ioppe, and they that were in the castel being cast out, he
remayned there. † And Tryphon remoued from Ptolemais 12
with a great armie, to come into the land of Iuda, & Ionathas
with him in ward. † But Simon pitched in Addus against the 13
face of the playne. † And as Tryphon vnderstood that Simon 14
was risen in the place of his brother Ionathas: and that he
would

:: He vndertooke by al his endeuour to defend and deliuer his nation from danger, and to restore their former libertie.

would ioyne battel with him, he sent legats to him, † saying:
For the siluer, that thy brother Ionathas owed in the kings ac-
count, for the affayres which he had, we haue stayed him.
16 † And now send an hundred talents of siluer, and his two
sonnes for hostages, that being dismissed he flee not from vs,
17 and we wil release him. † And Simon knew that with guile he
spake with him, :: neuertheles he commanded the siluer, and
the children to be geuen: lest he should get great emnitie with
18 the people of Israel, saying: † Because he sent not the siluer, &
19 the children, therfore is he perished. † And he sent the chil-
dren, and the hundred talents: and he lyed, and dismissed not
20 Ionathas. † And after these thinges came Tryphon within
the countrie, to destroy it, and they compassed by the way that
leadeth to Addar, & Simon, and his campe marched into euerie
21 place whither soeuer they went. † And they that were in the
castel, sent legates to Tryphon, that he should hasten to come
22 through the desert, and should send them victuals. † And
Tryphon prepared al the horsemen, to come that night: but
there was an exceding great snow, and he came not into the
23 countrie of Galaad. † And when he had approched to Ba-
24 scama, he slew Ionathas and his sonnes there. † And Try-
25 phon returned, & went into his countrie. † And Simon sent,
and tooke the bones of Ionathas his brother, and buried them
26 in Modin the citie of his fathers. † And al Israel lamented him
with great lamentation: & they mourned for him manie dayes,
27 † And Simon :: built ouer the sepulcher of his father and of
his bretheren, a building high to behold, of stone polished
28 behind and before: † and he erected seuen spyres one against
29 one, to his father and mother, and to his foure bretheren: † and
about these he set great pillers: and vpon the pillers armour for
an eternal memorie: and by the armour shippes grauen, which
30 might be sene of al that sayled the sea. † This is the sepulcher,
31 that he made in Modin euen vntil this day. † But Tryphon whe
he iourneyed with Antiochus the king being but a yong man,
32 by guile he slew him. † And he reigned in his place, and put
the crowne of Asia vpon him self, and made a great plague in
33 the land. † And Simon built the fortresses of Iurie, fortify-
ing them with high towres, and great walles, and gates, and
34 lockes: and he put victuals in the fortresses. † And Simon
chose men & sent to Demetrius the king, that he would make
a release to the countrie: becaus al Tryphons actes had bene

:: Simon being vvise choise the lesse euil, and lesse dan-ger. For if he had not sent that vvas de-manded it, was very like and almost cer-taine, that Io-nathas should be slaine, and it vvould haue bene imputed to Simon, that he had not ta-ken iust care of his brothers life, vvherby the people vvould haue bene alienated from him, and perhaps haue reuolted from him, and also from religion. *S. Tho. in hunc locum.*

:: This vvas not vaine glory, but true glorie to kepe memorie of so great vertue: therby to stur vp others to i-mitation. *He that loueth ho-nour* (saith S. August n. *li. cont. Secundin. c 17.*) *imita-teth God, but humble soules desire honour in*

God proud men will be honoured more then God, or without God. O how manie Epitaphes are of wicked men, nothing els but perpetual monuments of their ambition, vanitie, iniustice, crueltie, & other vices! but those that are of true vertues are to Gods more honour: the auctor of al vertues.

done by spoile. † And Demetrius the king according to these 35
wordes answered him, and wrote an epistle in this maner: 36
† KING demetrius to Simon the high priest, and the freind of
kinges, and to the ancients, and to the nation of the Iewes,
greeting. † The crowne of gold, and * the bahem, which you 37
sent, we haue receiued: and we are readie to make with you
great peace, and to write to the kings chiefe officers to release
you the thinges that we haue released. † For what soener 38
thinges we haue decreed vnto you, stand in force. The holdes
that you haue built, let them be to you. † We remitte also the 39
ignorances, and offences euen vntil this day, and the crowne
which you owed: and if any other thing was tributarie in
Ierusalem, now let it not be tributarie. † And if anie of you be 40
fitte to be inrolled among ours, let them be inrolled, and let
there be peace betwen vs. † In the yeare an hundreth seuentie 41
was the yoke of the Gentils taken away from Israel † And the 42
people of Israel began to write in the tables, and publique in-
struments. The first yeare vnder Simon the high priest, the
great duke, and the prince of the Iewes. † In these dayes Simon 43
approched to Gaza, and compassed it with campes, and he
made engins, & set them to the citie, and he stroke one towre,
and tooke it. † And they that were within the engin, brake 44
out into the citie: and there was made a great sturre in the citie.
† And they that were in the citie went vp with their wiues, & 45
children vpon the wal their coates rent, and they cried with a
lowd voice, desyring of Simon that the right handes might be
geuen them, † and they sayd: Requite vs not according to our 46
malices, but according to thy mercies. † And Simon yelding 47
destroyed them not: but :: yet he cast them out of the citie, and
clensed the houses, wherein there had bene idols, and then he
entered into it with hymes blessing our Lord: † and al filthines 48
being cast out of it, he placed in it men that should doe the law:
and he fortified it, and made it his habitation. † But they that 49
were in the castel of Ierusalem, were prohibited to goe out and
to come in to the countrie, & to bye, and sel: and they were ex-
ceding hungrie, and manie of them perished for famine, † and 50
they cried to Simon to receiue the right handes, and he gaue it
them: and he cast them out from thence, and clensed the castel
from the contaminations: † and they entered into it the three 51
and twentith day of the second moneth, the yeare an hundreth
seuentie one, with prayse, and boughes of palme trees, and
harpes,

* a precious chaine.

:: By how much more, that mercie is admixed with iustice, so that iustice be not destroyed, and that religion be aduanced, the better it pleaseth God, and edifieth the wel disposed.

harpes, and cymbals, & nables, and hymnes, and canticles, be-
52 cause the great enemie was destroyed out of Israel. † And he ordayned that euerie yeare these dayes should be kept with glad-
53 nes. † And he fortified the mount of the temple, that was by the castel, and he dwelt there him self, and they that were
54 with him. † And Simon saw :: Iohn his sonne, that he was a valient man of warre: & he made him captayne of al the hosts: and he dwelt in Gazara.

:: This Iohn Hyrcanus defended the countrie against inuaders. *ch.* 16.

CHAP. XIIII.

Demetrius inuading Media is taken captiue: 4. and Iurie is in peace. 14. Simon cherisheth the godlie, and punisheth the wicked: 16. receiueth freindlie letters from the Romanes, and Spartiates: 20. Wherof the copie is recited: 24. sendeth a legate to Rome with a present. 25. And is established highpriest, and gouernour by publique consent.

1 IN THE yeare an hundreth seuentie two, king Demetrius gathered his armie, and went into Media to get him aydes
2 to expugne Tryphon. † And Arsaces the king of Persia, and Media heard, that Demetrius was entered his confines, and he
3 sent one of his princes to take him aliue. † And he went, and stroke the campe of Demetrius: and tooke him, and brought
4 him to Arsaces, and he put him into ward. † And :: al the land of Iuda was at rest al the dayes of Simon, and he sought good to his nation: and his powre, and his glorie pleased them al
5 dayes. † And with al his glorie he tooke Ioppe for an hauen, and made it an entrance vnto the iles of the sea. † And he en-
6 larged the borders of his nation, and obteyned the countrie.
7 † And he gathered a great :: captiuitie, and had the dominion of Gazara, and of Bethsura, and of the castle: and tooke away the vncleanes out of it, and there was none that resisted him.
8 † And euerie man tilled his land with peace: & the land of Iuda yelded her fruites, and the trees of the fildes their fruit. † The
9 ancients sate al in the streetes, and treated of the good thinges of the land, & the yongmen did on them glorie, and the stoles
10 of warre. † And he gaue victuals to the cities, and he appointed them that they should be vessels of munition, til the name of his glorie was renowmed euen to the end of the earth.
11 † He made peace vpon the land, & Israel reioyced with great
12 ioy. † And euerie man sate vnder his vine, and vnder his fig-
13 tree: and there was none to make them afrayd. † There was none left that impugned them vpon the earth: kinges were

:: Simon had now gouerned the people two yeares beginning with great difficulties, but hencefoorth enioyed peace til Antiochus Sedetes brake the league, & inuaded Iurie. *ch.* 15. *v.* 27. & 39.

:: He reduced manie Ieuves from captiuitie.

discomfited in those dayes. † And he confirmed al the humble 14
of his people, and sought the law, and tooke away euerie
wicked and euil man: † he glorified the holies, and multiplied 15
the vessels of the holie places. † And it was heard at Rome 16
that Ionathas was dead, and euen vnto the Spartiats: and they
were very sorie. † But as they heard that Simon his brother 17
was made the high priest in his place, and he obteyned al the
countrie, and the cities therein; † they wrote to him in bra- 18
sen tables, to renew the amities and societie, which they had
made with Iudas, & with Ionathas his bretheren. † And they 19
were read in the sight of the church in Ierusalem. And this is a
copie of the epistles, that the Spartiates sent. † THE PRINCES 20
and :: the cities of the Spartians to Simon the grand priest, and
to the ancients, and the priests, and the rest of the people of
the Iewes their bretheren, greeting. † The legates, that were 21
sent to our people, haue told vs of your glorie, and honour,
and ioy: and we reioyced at their entrance. † And we wrote 22
that, which was sayd of them in the counsels of the people,
thus: Numenius the sonne of Antiochus, and Antipater the
sonne of Iason legates of the Iewes, came to vs, renewing
with vs old amitie. † And it pleased the people to receiue the 23
men gloriously, and to put a copie of their wordes in the seue-
red booke of the people, to be for a memorie to the people of
the Spartiats. And a copie of these we haue writen to Simon
the grand priest. † And after these thinges Simon sent Nume- 24
nius to Rome, hauing a great buckler of gold, of the weight
of thousand poundes, to establish amitie with them. But when
the people of Rome had heard † these wordes, they sayd: 25
What thankes geuing shal we render to Simon, and his chil-
dren? † For he hath restored his bretheren, and hath expugned 26
the enemies of Israel from them: & they decreed him libertie,
and registred it in tables of brasse, and put it in titles in mount
Sion. † And this is a copie of the writing. THE EIGHTENTH 27
day of the moneth Elul, in the yeare an hundreth seuentie two,
the third yeare vnder Simon the grand priest in Asaramel, † in 28
a great assemblie of the priests, & of the people and the princes
of the nation, and the ancients of the countrie, these thinges
were notified: that there haue often bene battels made in our
countrie. † But Simon the sonne of Mathathias of the chil- 29
dren of Iarib, and his bretheren put themselues in danger, and
resisted the aduersaries of their nation, that their holies, and
law

:: Sparta being the chief citie of Lacedemonia, had manie cities subiect & depending as vpon their Metropolitane.

:: When peace was established in al Iurie, and freindshippe confirmed with the Romanes, & Lacedemonians, the whole nation of the Iewes in gratitude towards Simon, who onlie now remained of Mathathias sonnes, confirmed

law might ſtand: & with great glorie haue they glorified their
30 nation. † And Ionathas gathered together his nation, and was
31 made their grand prieſt, and he was layd to his people. † And
their enemies would conculcate, and deſtroy their countrie,
32 and extend their handes againſt the holies. † Then Simon, re-
ſiſted and fought for his nation, and beſtowed much money,
and armed the valient men of his nation, & gaue them wages:
33 † and he fortified the cities of Iurie, and Bethſura, that was in
the borders of Iurie, where the armour of the enimies was be-
34 fore: and he placed there Iewes for a garriſon. † And he forti-
fied Ioppe, which was by the ſea: and Gazara, which is in the
borders of Azotus, wherin the enemies dwelt before, and he
placed Iewes there: and whatſoeuer was fitte for their correp-
35 tion, he put in them. † And the people ſaw the fact of Simon,
and the glorie that he meant to doe to his nation, & they made
him their duke, and grand prieſt, for that he had done al theſe
thinges, and for the iuſtice, and fayth, which he kept to his na-
tion, & for that he ſought by al meanes to aduance his people.
36 † And in his dayes it proſpered in his hands, ſo that the heathen
were taken away out of their countrie, and they that were in
the citie of of Dauid in Ieruſalem in the caſtel, out of which
they came forth, and contaminated al thinges that were round
about the holies, & they brought great plague vpon chaſtitie:
37 † & he placed in it men of Iurie to the defence of the countrie,
38 & of the citie, & he rayſed the walles of Ieruſalem. † And king
39 Demetrius appointed him the high prieſthood. † According to
theſe thinges he made him his freind, and glorified him with
40 great glorie. † For he heard that the Iewes were called of the
Romanes, freinds, and felowes, and bretheren, and that they
41 receiued Simons legates glorioufly: † and that the Iewes, and
their prieſts conſented that he ſhould be their duke, and high
42 prieſt :: for euer, til there riſe the faithful prophete: † and
that he be duke ouer them, and that he ſhould haue the care
of the holies, and that he ſhould appoint rulers ouer their
workes, and ouer the countrie, and ouer the armour, and ouer
43 the holdes. † And that he haue care of the holies: and that
he be heard of al, and that al writinges in the countrie be wri-
ten in his name: and that he be clothed with purple, and gold:
44 † and that it be not lawful for any of the people, and of the
prieſts to diſanul anie of theſe, and to gainſay thoſe thinges,
that are ſayd of him, or to cal together an aſſemblie in the

him in the office of high-prieſt perpetually or *for euer*, v. 41 that is, during his life, & to his progenie, v. 49.

:: The hieghprieſthood continewed in this familie of the Machabees vntil Herod tooke it from them ſelling it for money, and then ſhortly came Chriſt *the faith ful Prophet.*

countrie without him: and to be clothed with purple, and to
weare a cheyne of gold. † But he that shal doe beside these 45
thinges, or shal make frustrate any of these he shal be guiltie.
† And it pleased al the people to appoint Simon, and to doe 46
according to these wordes. † And Simon tooke it vpon him, 47
and it pleased him to execute high priesthood, and to be duke,
and prince of the nation of the Iewes, and of the priests, and
to be chiefe ouer al. † And this writing they bad them put in 78
tables of brasse, and to set them in the circuite of the holies, in
a famous place: † and to put a copie therof in the treasurie, 49
that Simon may haue it, and his children.

CHAP. XV.

Antiochus by his letters granteth great priuilegies to Simon: 10. pursueth Thryphon, and inuireneth him. 15. The Romanes commend the Iewes to other nations 25. Antiochus refusing ayde sent by Simon, breaketh league, 30. and exacteth certaine cities, and tribute. 37. Tryphon escapeth, and other of the kings forces inuade and spoile Iurie.

:: This Antiochus Sedetes sonne of Demetrius Soter, vvas brother to Demetrius the second, who was now captiue in Persia. *ch.* 14. *v.* 3.

AND king Antiochus:: the sonne of Demetrius sent epistles 1
from the iles of the sea to Simon the priest, and prince of
the nation of the Iewes, and to al the nation: † and they con- 2
teyned this tenure: KING Antiochus to Simon the grand priest,
and to the nation of the Iewes greeting. † Because certaine 3
pestilent men haue obteyned the kingdom of our fathers, and
I meane to chalenge the kingdom, and to restore it as it was
before: and I haue chosen a great armie, & haue made shippes
of warre. † And I wil march through the countrie, that I may 4
take reuenge of them, that haue destroyed our countrie, and
that haue made manie cities desolate in my realme. † Now 5
therfore I establish vnto thee al the oblations, which al the
kinges before me remitted vnto thee, and what other gifts
soeuer they remitted thee: † and I permitte thee to make a 6
coyne of thy owne money in thy countrie: † and Ierusalem to 7
be holie and free, and al the armour that is made, and the for-
tresses which thou hast built, and which thou dost hold, let
them remayne to thee. † And al that is dew to the king, and 8
the thinges that are to be the kings hereafter, from this present
and for al time, they are remitted to thee. † And when we shal 9
haue obteyned our kingdom, we wil glorifie thee, and thy
nation, and the temple with great glorie, so that your glorie
shal be made manifest in al the earth. † In the yeare an hundreth 10
seuentie

seuentie foure went forth Antiochus into the land of his fathers, and al the hosts assembled vnto him, so that there were
11 few left with Tryphon. † And Antiochus the king pursewed
12 him, and he came to Dora flying by the seacost. † For he knew that euils were heaped vpon him, and the armie forsooke him.
13 † And Antiochus camped vpon Dora with an hundred twentie thousand men of warre, and eight thousand horsemen:
14 †and he compassed the citie, and the shippes approched to the sea: and they vexed the citie by land, and by sea, and suffered
15 none to come in, or to goe out. † And :: Numenius came, and they that had bene with him, from the citie of Rome, hauing epistles written to kinges, and countries, wherein were
16 conteyned these wordes: † LVCIVS the consul of the Ro-
17 manes, to Ptolomee the king greeting. † The ambassadours of the Iewes our freindes came to vs, renewing the old amitie, and societie, being sent from Simon the prince of the priests,
18 and the people of the Iewes. † And they brought also a buckler
19 of gold of a thousand powndes. † It hath pleased vs therfore to write to the kinges, and countries, that they doe them no harme, nor impugne them, and their cities, and their countries: and that they geue no ayde to them that fight against them.
20 †And it hath semed good vnto vs to take the buckler of them.
21 † If therfore anie pestilent men are fled out of their countrie to you, deliuer them to Simon the prince of the priests, that he
22 may punish them according to their law. † These self same thinges were written to Demetrius the king, & to Attalus, and
23 to Ariarathes, and to Arsaces, † and into al countries: and to Lampsaces, and to the Spartiats, and to Delus, and to Myndus, and to Sicyon, and to Caria, and to Samus, & Pamphilia, and Lycia, and Alicarnassus, and Coo, and Siden, and Aradon, and Rhodes, & Phaselis, and Gortyna, and Gnidus, and Cypres, and
24 Cyrenee. † And a copie therof they wrote to Simon the prince
25 of the priests & people of the Iewes. † But king Antiochus moued his campe vnto Dora the second time, setting handes alwayes vpon it, & making engins: & he shut vp Tryphon, that
26 he could not goe forth. † And Simon sent vnto him two thousand chosen men for ayde, and siluer, and gold, and abundance
27 of furniture. † And he would not take them, but brake al thinges that he couenanted with him before, & alienated him self
28 from him. † And he sent to him Athenobius one of his freinds, to treate with him, saying: You hold Ioppe, and Gazara, and the

:: This legate vvas sent almost two yeares before to Rome. *ch.* 14. *v.* 24. and now brought letters not only to the Iewes but also to sundrie kinges and peoples in their behalf.

the castel, that is in Ierusalem, cities of my kingdom: † their 29
borders you haue made desolate, and you haue made a great plague in the land, and haue ruled in manie places in my kingdom. † Now therfore deliuer the cities, that you haue taken, 30
and the tributes of the places, wherin you haue ruled without the borders of Iurie. † But if not, geue you for them fiue hundred talents of siluer, and for the destruction, that you haue made, and the tributes of cities other fiue hundred talents: but if not, we wil come and expugne you. † And Athenobius the 32
kings freind came into Ierusalem, & saw the glorie of Simon, and his magnificence in gold, & siluer, and furniture abundant, and he was astonied, and told him the kings wordes. † And Si- 33
mon answered him, and sayd to him: Neither haue we taken other mens land, neither do we hold that is other mens: but the inheritance of our fathers, which was a certaine season vniustly possessed of our enemies. † But we hauing oportunitie 34
challenge the inheritance of our fathers. † For concerning 35
Ioppe, and Gazara, that thou complayneſt :: they made a great plague among the people, and in our countrie: for these :: we geue an hundred talents. And Athenobius answered him not a word. † But with anger returning to the king, he reported 36
vnto him these wordes, and the glorie of Simon, & al thinges that he saw, and the king was wrath with great anger. † And 37
Tryphon fled by shippe to Orthosias. † And the king appoin- 38
ted Cendebæus captaine by the sea coſt, and gaue him an armie of foote men and horsemen. † And he commanded him to 39
moue the campe against the face of Iurie: and he commanded him to build :: Cedron, and to fortifie the gates of the citie, and to conquer the people. But the king pursewed Tryphon. † And Cendebæus came to Iamnia, and began to prouoke 40
the people, & to conculcate Iurie, and to take the people captiue, and to kil, and to build Cedron. † And he placed there 41
horsemen, and an hoſt: that going forth they might walke by the way of Iurie, as the king appointed him.

:: Simon subdued these two townes because they anoyed the Ievves. but because they otherwise perteyned not to Iurie he payed for them an hundred talentes.

:: By the riuer of Cedron (ouer which Dauid passed 2. Reg. 15 v. 23. and our Sauiour Ioa. 18.) a citie vvas novv built, or rather repared being decayed before.

CHAP. XVI.

Simon sendeth two of his sonnes to fight against Cendebæus, 8. whom they ouerthrow. 11. Ptolemee Simons sonne in law, inuiting him to a feast treacherously killeth him, and his sonnes Iudas and Mathathias: 19. sendeth also men to kil Iohn, but he being warned of the treason, killeth them: 23. and succeedeth to his father in the gouernment.

AND

1 AND :: Iohn went vp from Gazara, and told Simon his
2 father what Cendebæus did amongst their people. † And
Simon called his two elder sonnes, Iudas & Iohn, and he sayd
to them: I and my bretheren, and the house of my father, haue
expugned the enemies of Israel from our youth euen to this
day: and it hath prospered in our handes to deliuer Israel
3 oftentimes. † And now I am old, but be you in place of me, and
my brerheren, & going forth fight for our nation: & the helpe
4 from heauen be with you. † And he chose out of the countrie
twentie thousand fighting men, and horsemen, and they went
5 forth to Cendebæus: and they slept in Modin. † And they
arose in the morning, and went into the plaine filde: and loe
a mightie great armie coming to meete them of foote men, and
6 horsemen, & there was a running riuer betwen them. † And
he camped agaynst the face of them, him self and his people,
and he saw the people fearful to passe through the torrent, and
he passed through first: and the men saw him, and they passed
7 ouer after him. † And he diuided the people, and the horse-
men in the middes of the footemen: and the horsemen of
8 the aduersaries were exceding manie. † And they sounded
with the holie trompets: and Cendebæus was put to flight,
and his campe: and there fel manie of them wounded, and
9 the rest fled into the hold. † Then was Iudas Iohns brother
wounded: But Iohn pursewed them, til he came to Cedron.
10 which he built: † and they fled euen to the towres, that were
in the fildes of Azotus, and he burnt them with fyre. And there
fel of them two thousand men, and he returned into Iurie in
11 peace. † And Ptolomee the sonne of Abobus was appointed
captayne in the plaine of Iericho, and he had much siluer, and
12 gold. † For he was the sonne in law of the high priest. † And
13 his hart was exalted, and he would gayne the countrie, and he
purposed treacherie against Simon, and his sonnes to dispatch
14 them. † And Simon walking through the cities, that were in
in the countrie of Iurie, and being careful of them, went
downe into Iericho, he and Mathathias his sonne, and Iudas
:: the yeare an hundreth seuentie seuen, the eleuenth moneth:
15 this is the moneth Sabath. † And the sonne of Abobus receiued
them with guile into a litle fortresse, that is called Doch which
he built: and he made them a great feast, and hid men there.
16 † And when Simon was :: inebriated and his sonnes, Ptolomee
arose with his companie, and they tooke their weapons, and

:: After Simons death, his eldest sonne Iohn surnamed Hyrcanus succeeded him in gouernment spiritual and temporal. 7. 24.

:: He beginning to gouerne in the yeare. 170. *ch.* 13. v. 41. 42. had difficulties the first & last yeares, in the rest they had peace.

To be *inebriated* signifieth no more but

entered into the feast, and slew him, and his two sonnes, and certain of his seruants. † And he did great deceite in Israel, & rendered euil for good. † And Ptolomee wrote these thinges, and sent to the king that he should send him an armie for ayde, and he would deliuer him the countrie, and their cities, and tributes. † And he sent others into Gazara to dispatch Iohn: and to the tribunes he sent epistles, that they should come to him, & he would geue them siluer, & gold, and gifts. † And he sent others to take Ierusalem, & the mount of the temple. † And one running before, told Iohn in Gazara, that his father was perished, and his bretheren, & that he hath sent that thou also mayst be slayne. † But as he heard it, he was excedingly afrayd: and he apprehended the men, that came to destroy him, & he slew them: for he knew that they sought to destroy him. †. And the rest concerning the wordes of Iohn, & his battels, and the valient actes, which he did manfully, and the building of the walles, which he built, & the thinges that he did: † loe these are writen in :: the booke of the dayes of his priesthood, from the time that he was made prince of the priests after his father. *

17 18 19 20 21 22 23 24

*li. 2. c. 1. v. 1.

to be replenished vvith drinke competently, or abundantly, vvithout excesse. As *Psal.* 64. v. 10 *the earth inebriated*, and v. 11. *riuers inebriated*. That is, abundantly replenished vvithout excesse *s. August. q. 144. in Gen.* :: Out of the booke here mentioned some thinke the fourth booke of Machabees vvas transiated. *See Sixtus Senen. li. 1. Biblioth. pag. 37.*

THE SECOND BOOKE OF MACHABEES.

CHAP. I.

The Iewes in Ierusalem write to the Iewes in Ægypt, 7. signifying that they had writte before of manie afflictions past: 9. and now write againe, rendering thankes to God for their deliuerie from Antiochus: 18. exhorting their bretheren to kepe the feast of Scenopegia: reciting the miracle of water returning into fire: 24. when Nehemias prayed: 33. and that the king built a temple in memorie therof.

This Appendix cõcerning tvvo epistles of the Iewes vvas added to the historie, of the first booke by him that vvritte this second.

THE bretheren, the Iewes that are through out Ægypt, the bretheren, the Iewes that are in Ierusalem, and that are in the countrie of Iurie, send health, and good peace. † God doe good to you, and remember his testament, that he spake to Abraham, and Isaac, and Iacob, his faithful seruantes: † and geue he vnto

1 e 2 3

vnto you al an hart to worshippe him, and to doe his wil
4 with a great hart, and a willing minde. † Open he your hart
5 in his law, and in his precepts, and make peace. † Heare he
your prayers, and be he reconciled vnto you, neither forsake
6 he you in the euil time. † And now here we are praying for
7 you. † When Demetrius reigned, in the yeare one hundreth
sixtie nine, :: we Iewes wrote vnto you in the tribulation, and
li. 2. c. 4. v. 7. violence, that came vpon vs in these yeares, since Iason reuol-
8 ted from the holie land, and from the kingdom. † They burnt
the gate, and shed innocent bloud: and we prayed to our Lord,
and were heard, and we offered sacrifice, and fine floore, and
9 lighted the lampes, and setforth there breades. † And now
celebrate ye the dayes of Scenopegia of the moneth Cesleu.
10 † In the yeare one hundreth eightie eight, the people that is
at Ierusalem, and in Iurie, and the senate, and :: Iudas, to Ari-
stobolus the maister of Ptolomee the king, who is of the
stocke of the annointed priestes, and to those Iewes, that are in
11 Ægypt health, and welfare. † Being deliuered by God out of
great dangers, we geue him thankes magnifically, as who haue
12 fought against such a king. † For he made them swarme out of
13 Persis, that haue fought against vs, and the holie citie. † For
when he was captaine in Persis, & with him a very great armie,
he fel in the temple of Nania, being deceiued by the counsel of
14 Naneaes priestes. † For Antiochus, & his freindes came to the
place as to dwel with her, & that he might receiue much mo-
15 ney vnder the title of a dowrie. † And when Naneaes priestes
had layde it forth, and he with a few was entered within the
16 compasse of the temple, they shut the temple, † when Antio-
chus was entered in: & a secrete entrance of the temple being
opened, casting stones they stroke the duke, and them that
were with him, and diuided them in peeces, and cutting of
17 their heades they threw them forth. † Blessed be the God in al
18 thinges, who hath deliuered vp the impious. † We therefore
meaning to keepe the purification of the temple the fiue and
twentith day of the moneth Casleu, thought it necessary to sig-
nifie vnto you: that you also may kepe the day of Scenopegia,
and the day of the fire, that was geuen when Nehemias, after
19 the temple was built and the altar, offered sacrifice. † For
when our fathers were caryed :: into Persis, the priestes that
then were the worshippers of God, taking the fire from the
altar, hid it secretly in a valley where there was a pitte deepe,

:: As they had vvritten before in their afflictions, so novv they exhorte their bretheren to be thankful to God, and amongst other meanes to shevv their gratful minde by celebrating the feast of dedication of the nevv altar.

:: It semeth that either this Iudas vvas the first sonne of Iohn Hyrcanus (othervvise called Aristobolus) or rather Iudas Essenus of vvhom, ch. 2. v. 14. and of vvhom Iosephus vvriteth, *li. 13. c. 19.*

:: Chaldea being nere to Persis, is sometimes comprehended vnder

and dry, and therin they saued it, so that the place was vnknowne to al men. † But when manie yeares had passed, and it pleased God that Nehemias should be sent of the king of Persis: he sent the nephewes of those priestes, that had hid it, to seeke out the fire: and as they told vs, they found not fire, but ::thicke water. † And he bad them draw, & bring vnto him: and the sacrifices, that were layd on, the priest Nehemias commanded to be sprinckled with the same water, and the wood, and the thinges that were layde therupon. † And as this was done, & the time was come that the sunne shone forth, which before was in a cloude, there :: was kindled a great fire, so that al merueiled. † And al the priestes made prayer, whiles the sacrifice was consuming, Ionathas beginning, and the rest answering. † And the prayer of Nehemias was in this maner: O LORD God creatour of al, dreadful, and strong, iust, and merciful, which only art the good king, † only giuer, only iust, and omnipotent, and eternal, which deliuerest Israel from al euil, which madest the fathers elect, and didst sanctifie them. † Receiue the sacrifice for al thy people Israel, and kepe thy part, and sanctifie it. † Gather together our dispersion, deliuer them, that serue the Gentils, and regard the contemned & abhorred: that the Gentils may know that thou art our God. † Afflict them that oppresse vs, and that doe contumelie in pride. † Place thy people in thy holie place, as Moyses sayd. † And the priestes sang hymnes, til the sacrifice was consumed. † And when the sacrifice was consumed, of the rest of the water Nehemias cõmanded the greater stones to be throughly washed. † Which thing as it was done, out of them :: was kindled a flame: but :: by light also, that shined from the altar, it was consumed. † And as the thing was made manifest, it was told the king of the Persians, that in the place, wherin those priestes that were transported, had hid fire, there appeared water, with the which Nehemias, and they that were with him, purified the sacrifices. † And the king considering, and diligently examining the matter, made a temple for it, that he might approue that which was done. † And when he had approued it, he gaue to the priestes manie good thinges, and diuerse giftes, and taking them with his owne hand, he gaue to them. † And Nehemias called this place :: Nephthar, which is interpreted purification. But it is called with manie Nephi.

the same name so Mamertinus, *in Panagerica ad Iulia.* receiteth *Tigris and Euphrates* amongst the riuers of Persi. & S. Chrysostom. *ho. 6. in Math.* saith the Ievves vvere deliuered *from captiuitie of Persis*, meaning Babylon.

:: In this fire vvere foure miracles. First it vvas not changed into ayre but into vvater. v. 20.

:: Secondly this vvater being cast on the hostes of sacrifice vvas kindled as fire. v. 22.

:: Thirdly, it burned also being cast vpon stones. v. 32.

:: Fourth, it vvas extinguished by the light that came from the altar. v. 32.

::*Nephthar*, signifieth *deliuerie*, vvhich is the effect of purification, for the temple & other holie thinges being purified, were deliuered from prophane vse.

CHAP.

CHAP. II.

Holie fire, and the booke of the law were conserued by Ieremie the prophet, in the transmigration into Babylon. 4. Likewise the Tabernacle of Moyses the Arke, and Altar of incense in a secrete place. 8. As Moyses had dedicated the Tabernacle, and Salomon the Temple: 14. so Iudas Machabeus clensing the Temple, and making a new Altar, instituted a feast of the Dedication therof. 20. The Preface of the Author abridging the historie of the Machabees written by Iason in fiue bookes.

1 AND it is found in the descriptions of Ieremie the pro-
phet, that he commanded them that went in transmi-
gration, to take ‡ the fire, as it was signified, & as he comman-
2 ded them that were caried away in transmigration. † And he
gaue them a law that they should not forget the precepts of
our Lord, and that they should not erre in their mindes, seing
the idols of gold, and siluer, and the ornaments of them.
Epist. Iere. Baruc. 6. 3 † And saying other like thinges, he exhorted them that they
4 would not remoue the law from their hart. † And it was in
the same writing, how the prophet commanded by the diuine
answer made to him, that ‡ the tabernacle, & the arke should
follow in company with him, til he came forth into the mount
in which Moyses ascended, and saw the inheritance of God.
5 † And Ieremie coming thither found a place of a caue: & he
brought the tabernacle, and the arke, and the altar of incense
6 in thither, and stopped the doore. † And there came certaine
withal, that folowed, to marke the place for themselues: and
7 they could not finde it. † And as Ieremie vnderstood it, bla-
ming them he sayd: that the place shal be vnknowne, til God
gather together the congregation of the people, and become
8 propicious: † and then our Lord wil shew these thinges, and
Exo. 40. 3. Reg. 8. the maiestie of our Lord shal appeare, & there shal be a cloude
as it was also made manifest to Moyses, and as when Salomon
prayed that the place might be sanctified to the great God, he
9 did manifest these thinges. † For he handled wisedom magni-
fically: as hauing wisedome, did he offer the sacrifice of the
10 dedication, and of the consummation of the temple. † As
Moyses also prayed to our Lord, and as Salomon prayed, and
Leuit. 9. v. 24. 11 fire came downe from heauen, and consumed the holocaust.
† And Moyses sayd: Because that which was for sinne, was
12 not eaten, it was consumed. † In like maner Salomon also
13 eight dayes celebrated the dedication. † And these self same

‡ S. Ambrose, *li 3. c. 14. Offic.* writeth at large of this miracle.

‡ Neither the tabernacle nor the arke were caried away by Nabuchodonosor, but were preserued by some meanes: and most like (besides the auctoritie of this scripture) by Ieremie the prophet, who had special fauour of the Babylonians, when Ierusalem was taken. *Iere. 39. v. 11.*

thinges were put in the descriptions, and commentaries of Nehemias: and after what sort he making a librarie gathered togither bookes of the prophetes, and of Dauid, and the epistles of the kinges, and concerning the donaries. † And in 14
like maner :: Iudas also such thinges as were fallen away 15
by the warre that happened to vs, gathered them al together, and they are with vs. † If therfore you desire these thinges, 16
send some that may fetch them vnto you. † We therfore meaning to kepe the purification haue written vnto you: You shal doe wel then, if you kepe these dayes. † And God that 17
hath deliuered his people, and rendered the inheritance to al, the kingdom, and the priesthoode, and the sanctification, † as 18
he promised in the law, we hope that he wil quickly haue mercie vpon vs, and wil gather vs together from vnder heauen into the holie place. † For he hath deliuered vs out of great 19
perils, and hath purged the place. *
† :: Concerning Iudas Machabeus, and his brethren, and of 20
the purification of the great temple, and of the dedication of the altar, † Yea and of the battels that perteyne to Antio- 21
chus the Noble, and his sonne Eupator: † and of the appari- 22
tions, that were made from heauen to them, that did manfully for the Iewes, so that being few they reuenged the whole countrie, and put to flight the barbarous multitude: † and re- 23
payred the most famous temple in al the world, and deliuered the citie, and the lawes that were abolished, were restored, our Lord with al clemencie being made propicious vnto them. † Also the thinges which by Iason the Cyrenean, 24
are compriſed in fiue bookes we haue attempted to abridge in one volume. † For considering the multitude of bookes, and 25
:: the difficultie to them, that wil attempt the narrations of histories, because of the multitude of matters: † we haue bene 26
careful for them that are willing to reade, that there might be delectation of the minde: and for the studious, that they may more easily comitte it to memorie: and that profite might ensewe to al that read it. † And to our owne selues in deede, 27
which haue taken vpon vs this worke to make an abridgement, we haue taken in hand no easie labour, yea rather a busines ful of watching and swette. † As they that prepare a feast, 28
and seeke to condescend to other mens wil: for manie mens sakes we doe willingly susteyne the labour. † The * veritie 29
certes concerning euery particular leauing to the auctors, and

our

* This semeth to be the same Iudas Essenus vvho vvith others vvritte this epistle, *ch.* 1. v. 10.

:: After the auctor had written this Appendix to the former booke, he resolued also to adde an abridgement of the vvhole historie, vvherunto he maketh this Preface, signifying the matter vvherof he vvil vvrite. v. 20. in vvhat maner. v. 24. and why, v 25. auouching his diligence. v. 26. vvith breuitie. v. 29.

:: God assisting the vvriters of diuine histories, doth not alvvayes deliuer them from labour in seeking to knovv the

* *li.* 2. *c.* 15. *v.* 38.

A

* *exact declaration.*

our selues according to the forme that is geuen, studying to
30 be briefe. † For as the builder of a new house must haue care
of the whole building: but he that hath the care to paint, must
seeke out the thinges that are apt for garnishing: so must it be
31 esteemed also in vs. † For to gather together the vnderstan-
ding, to order the speach, and curiously to discusse euerie par-
32 ticular part, agreeth to the auctor of an historie: † but to pur-
sew the breuitie of speach, & to auoyde the exact declarations
33 of thinges, is to be granted to him that abridgeth. † From
hence then wil we begine the narration: of the preface let it
be sufficient to haue sayd thus much. for it is a foolish thing
before the historie to flow ouer, and in the historie to be
*li. 1. c. 1. v. 1. shorte. *

same of such as knew particular thinges. So S Luke vvritte the Gospel, *hauing diligently attained to al thinges* Luc. 1. v. 3.

CHAP. III.

VVhen Ierusalem was in peace, and good order, by the care of Onias high priest, and king Seleucus fauoured pious workes, 4. Simon a wicked churchwarden, betrayeth the treasure of the Sanctuarie: 7. VVherupon Heliodorus sent by the king, and after curteous intertainment, declaring that he must carie al the money to the king, is resisted by Onias with others, deuoutly commending the cause to God. 23. He neuertheles attempting the sacrilege, is terrified by a vision, sore beaten, and in desperate miserie, 31. by Onias sacrifice and prayers, is restored to health: 35. and returning home confesseth the powre of God.

The first part. The persecution of the Church by Antiochus.

C 1 THEREFORE when the holie :: citie was inhabited in
1. al peace, 2. the lawes also as yet were very wel kept, be-
cause of Onias 3. the high priest his pietie, & minde that hated
2 euils, † it came to passe that kinges also themselues, and princes
esteemed the place worthie of high honour, and glorified the
3 temple with verie great giftes: † so that Seleucus the king of
Asia of his reuenewes allowed al the charges perteyning to
4 the ministerie of the sacrifices. † But :: Simon of the tribe
of Beniamin, being appointed ouerseer of the temple, 1. con-
tended (the prince of the priestes resisting him) to worke some
5 wicked thing in the citie. † And 2. when he could not ouer-
come Onias, he came to Appollonius the sonne of Tharsæas,
who at that time was gouernour of Cælesyria, and Phœnicia:
6 † and told him, that the treasurie at Ierusalem was ful of innu-
merable deale of money, and the common store to be infinite,
which perteyne not to the account of the sacrifices: and that
7 it is possible, al might fal into the kings powre. † And 3. when
Appollo-

:: Three thinges make a cõmonwealth to be in good state.
1. Good agreement of principal men amongst themselues, & with the commonaltie.
2. Exact obseruation of good lavves:
3. And eminent vertue of the supreme gouernour vvith exercise of pietie and hate of sinnes.

:: Other three thinges do truble the state: Obstinacie in offenders, not content to be corrected.
2 Inueterate malice seking reuenge against iust Superiors.
3. an Iauarice of princes, to robbe the holie or common treasure.

Appollonius had made relation to the king, concerning the money that he was told of, he calling for Heliodorus, who was ouer his affayres, sent him with commission to transport the foresayde money. † And forthwith Heliodorus began to take his iourney, in shew in dede as if he would goe visite the cities through out Cœlesyria and Phœnicia, but in very deede to accomplish the kings purpose. † But when he was come to Ierusalem, and was curteously receiued in the citie by the high-priest, he told of the the aduertisment geuen of the money: and opened for what cause he was come: and asked if these thinges were so in very deede. † Then the high priest shewed that these were deposita, and the liuelihoods of widowes, and pupils: † but certaine of them to belong vnto Hircanus of Tobie a very noble man, among these thinges, which impious Simon had promoted, & the whole to be of siluer foure hundred talents, and of gold two hundred. † And that they should be deceiued which had committed it to the place, & the temple, that is honoured through out the whole world, to be a thing, for the reuerence, and holines therof altogether vnpossible. † But he by reason of those thinges, which he had in commission of the king, sayd in any wise that they must be caried to the king. † And on a day appointed, Heliodorus entered in to take order concerning these thinges. But there was noe smal trembling through out the whole citie. † And the priestes cast them selues before the altar with their priestes stoles, and inuocated him from heauen, which made the law of deposita, that he would kepe the thinges safe, from them that had deposed them. † But now he that saw the countenance of the high priest, was wounded in minde: for his face and colour being changed declared the inner sorow of the minde. † For there was a certaine pensiuenes powred about the man, and horrour of the bodie, wherby the sorow of his hart was made manifest to them that beheld him. † Others also came flocking together out of their houses: praying with publicke supplication, for that the place was to come into contempt. † And the wemen hauing their breast girded with heareclothes, came together through the streets. Yea and the virgins :: that were shut vp, came forth to Onias, and some to the walles, but some looked through the windowes: † and al stretching forth their handes vnto heauen, prayed. † For the expectation of the confuse multitude, and of the grand priest being in an agonie,

:: These virgins remained in places nere to the temple, brought vp in exercises of

was

22 was miserable. † And these certes inuocated almightie God, that the thinges committed to them, might be performed with al integritie for them that had committed the same of
23 trust. † But Heliodorus exercised that which he had decreed in the same place himself present with his gard about the trea-
24 surie. † But the spirit of almightie God made great euidence of his appearing, so that al which had presumed to obey him, falling by the vertue of God, were turned into dissolution and
25 feare. † For :: there appeared to them a certaine horse hauing a terrible rider, adorned with very rich harnesse: and he with feircenes stroke Heliodorus with his forefoote, and he
26 that sate vpon him, seemed to haue armour of gold. † There appeared also two other yong men comely for strength, excellent of glorie, and beautiful in attyre: which stood about him, and on both sides whipped him, beating him with manie
27 stripes without intermission. † And Heliodorus sodenly fel on the ground, & they tooke him being couered round about with much darkenes, and being set in a seate portatiue, they
28 thrust him forth. † And he that with manie currers, and men of his garde entered into the foresayde treasurie, was caried no man geuing him succourse, the manifest powre of God being
29 knowne. † And he in deede by the powre of God lay dumbe,
30 and depriued of al hope, and health. † But they blessed our Lord, because he magnified his place: and the temple, that a little before was ful of feare and tumult, almightie God appea-
31 ring, was filled with ioy and gladnes. † And then certaine of the freindes of Heliodorus forthwith desired Onias, that he would inuocate the highest to geue him life, who was at the very last
32 gaspe. † And the high priest considering least perhaps the king might suspect some malice on the Iewes part downe aboute Heliodorns, offered for the health of the man an healthful
33 host. † And when the high priest by prayer obteyned, the selfe same yong men, clothed with the same garments, standing by Heliodorus, sayd: Geue thankes to Onias the priest: for him
34 hath our Lord geuen thee life. † But thou being scourged of God, declare vnto al men the great workes and the powre of God. And these thinges being sayd, they appeared no more.
35 † And Heliodorus hauing offered an host to God, and hauing promised great vowes to him, that granted him to liue, and geuing thankes to Onias, taking his armie againe returned to
36 the king. † And he testified to al men those workes of the

pietie, fasting and praying, til they were despoused. 1. *Reg.* 2. v. 22. *S. Amb. li.* 1. *de virgin. S. Greg. Nissen: Orat. de Christi. Natiuit. S. Damas. li.* 4. *c.* 13.

:: 4. *Reg* 2. v. 11. A firie charriotte and firie horses caried Elias from Elizeus. 4. *Reg.* 6. v. 17. And the mountaine appeared ful of horses, and of firie chariots round about *Eliseus*, no lesse strange then this vision. See S. Ambrose *li.* 2. *c* 29. *Offic.* discourfing vpon this historie.

great God, which he had seene before his owne eyes. † And 37
when the king had asked Heliodorus; who was meete to be
sent yet once more to Ierusalem, he sayd: † If thou haue anie 38
enemie, or traytour to thy kingdome, send him thither, and
thou shalt receiue him againe scourged, if yet he escape: be-
cause there is vndoubtedly in the place a certaine powre of
God. † For he that hath his dwelling in the heauens, is the 39
visiter, and helper of that place, & them that come to doe euil,
he striketh, and destroyeth. † Therefore concerning Helio- 40
dorus, and the keping of the treasurie so the matter standeth.

CHAP. IIII.

Onias defamed & molested by Simon, repayreth to the king to procure peace. 7. Seleucus dying, & Antiochus reigning, Iason by promising money to the king, getteth the office of highpriest from his brother Onias: 10. and peruerteth religion: 12. setteth vp a wicked schoole, wherby manie are corrupted: 8. sendeth money for sacrifice to be offered to Hercules, which is imployed in making gallees. 21. Antiochus is receiued with great pompe into Ierusalem. 23. Menelaus by promise of more money getteth the high priesthood from Iason. 29. He also is deposed, and his brother Lisimachus put in the place. 32. Andronicus trayterously murdereth Onias. 36. and for the same is slaine by the kings commandment: 39. and Lysimachus by the people. 43. Menelaus iustly accused escapeth by bribing, and the innocent are slaine.

BVT Simon the foresayde betrayer of the money, and of 1
his countrie, :: spake il of Onias, as though he had stirred
vp Heliodorus to these thinges, and had bene the mouer of the
euils: † and the prouider for the citie, and defender of his na- 2
tion, and the emulatour of the law of God, he presumed to
cal a secret betrayer of the kingdom. † But when the emnities 3
proceeded so far, that murders also were committed by cer-
taine of Simons familiars: † Onias considering the peril of 4
the contention, and that Appollonius being gouernour of
Cælesyria, and Phœnicia, was outragious, which encreased the
malice of Simon, :: went to the king, † not as an accuser of the 5
citizens, but considering with himself the common profite of
the whole multitude. † For he saw that without the kings 6
prouidence it was vnpossible that peace should be made in
those matters, & that Simon would not cease from his follie. *
† But after Seleucus departure out of life, when Antiochus 7
that was called the Noble, had taken the kingdom vpon him,
Iason

:: It is the common practise of al traytors to calumniate and defame good gouerners.

:: And the best remedie against such seducers is by auctoritie of Superior powre, not by the people, vvho are commonly more prone to fauour faction then iustice.

*li. 1. c. 1. 7. 11.

Iason the brother of Onias ambitiously sought the highpriest-
8 hood: † going to the king, promising him three hundred
three score talents of siluer, and of other reuenewes foure
9 score talents, † aboue this he promised also an hundred fiftie
more, if leaue might be granted him to make a schole, and
a place for youth, and to intitle them, that were at Ierusalem,
10 Antiochians. † Which when the king had granted, and he
had obteyned the princedom, forthwith he began to transport
11 his countrie men to the heathen rite. † And these thinges
being taken away, which of fauoure had bene decreed by
kinges vnto the Iewes, and through Iohn the father of the
Eupolemus, who was embassadour with the Romans con-
cerning amitie and societie, he disanulling the lawful rites of
12 the citizens, made wicked ordinances. † For he presumed vnder
the verie castle to set vp a schoole, and to put al the goodliest
13 youthes in brothel houses. † And this was not the beginning,
but a certaine increase, and going forward of the heathen and
strange conuersation, through the abhominable neuer heard
14 before, of Iason the impious and not a priest. † So that the
priestes were not now occupied about the offices of the altar,
but :: the temple being contemned, & the sacrifices neglected,
they hastened to be pertakers of the gamme of wrastling, and
of the vniust maintenance therof, and in the exercise of the
15 coyte. † And setting nought by the honours of their fathers,
16 they esteemed the Greeke glories for the best: † by reason
wherof they had dangerous contention, and they had emula-
tion toward their ordinances, and in al thinges they coueted
to be like to them, whom they had enemies and murderers.
17 † For to doe impiously against the lawes of God escapeth not
18 vnpunished, but this the time folowing wil declare. † And
when the gamme vsed euerie fifth yeare was kept at Tyre, and
19 the king was present, † the wicked Iason sent from Ierusalem
sinful men, carying three hundred didrachmaes of siluer for
the sacrifice of Hercules, which they that caryed it, requested
that it might not be bestowed on the sacrifices, because it ought
20 not, but that it might be deputed for other charges. † And
* li. 1. c. 1. v. 17. these were offered in dede by him that sent them, vnto the sa-
crifice of Hercules: but because of them that were present
they were geuen to the making of gallees. *

:: Where true Religion is abolished, most men neglect al shew of religion, and rather applie themselues to vanities, or worse sinnes.

G 21 † And Apollonius the sonne of Mnestheus being sent into
Ægypt because of the nobles of Ptolomee Philometor the

king, :: when Antiochus vnderstood that himself was made an alien from the affaires of the kingdom, prouiding for his owne commodities, departing thence he came to Ioppe, and from thence to Ierusalem. † And being magnifically receiued 22 of Iason, and the citie, entered in with torch lights, and with prayses: and from thence he turned his armie into Phænicia. † And after the time of three yeares Iason sent Menelaus bro- 23 ther of the foresaide Simon, carying money to the king, and to bring answers of necessarie affayres. † But he being com- 24 mended to the king, when he had magnified the presence of his power, wrested the high priesthood vpon him self, ouer bidding Iason three hundred talents of siluer. † And hauing 25 receiued commission from the king, he came, hauing in deede nothing worthie of the priesthood: but bearing the mind of a cruel tyrant, and the wrath of a wilde beast. † And Iason in- 26 deede who had circumuented his owne brother, being himself deceiued was driuen out a fugitiue into the countrie of the Ammanites. † And :: Menelaus obteyned the princedom: 27 but concerning the money promised to the king he did nothing, wheras Sostratus that was gouernour of the castel exacted it. † For to him perteyned the exacting of the tributes: 28 for which cause they were both called out to the king. † And 29 Menelaus was remoued from the priesthood, Lysimachus his brother succeeding: and Sostratus was made gouernour of the Cyprians. † And when these things were a doing, it chanced 30 the Tharsians, and the Mallotians to moue sedition, because they were geuen for a gift to king Antiochus concubine. † The king therfore came in hast to pacifie them, one of his 31 companions Adronicus being lefte substitute. † But Mene- 32 laus supposing that he had taken a conuenient time, stealing certaine vessels of gold out of the temple, gaue them to Adronicus, and others he had sould at Tyre, & in their neere cities: † Which thing when Onias vnderstood most certainly, he re- 33 buked him, keeping himself in a safe place at Antioche beside Daphne. † Wherupon Menelaus coming to Andronicus, de- 34 sired him to kil Onias. Who when he was come to Onias, and right handes being geuen with an oath (although he was suspected of him) had perswaded him to come out of the sanctuarie, immediatly he slew him, not reuerencing iustice. † For 35 which cause not only the Iewes, but also other nations likewise were offended, and tooke it greuously for the vniust murder

:: This king falsly pretended to restore his kinsman (his sisters sonne) to the kingdom being depriued by his younger brother (*Liuius li.* 44) but the true cause of his sending Apolonius into Ægypt, was to subdue that kingdom to himself. 1. *Mach.* 1. *v.* 17.

:: Menelaus brother of Simon (*v.* 23) of the tribe of Beniamin (*ch.* 3. *v.* 4.) was not by the law capable of the priesthood, which only perteined to the progenie of Aaron of the tribe of Leui So in this troublesome time the right succession of highpriestes was intermitted, and restored in Mathathias. *li.* 1. *c.* 2.

36 murder of so great a man. † But when the king was returned
out of the places of Cilicia, the Iewes went vnto him at An-
tioch, and also :: the Greekes: complayning of the vniust mur-
37 der of Onias. † Antiochus therefore was sorie in his minde
for Onias, and being inclined to pitie, he shed teares, remem-
38 bring the sobrietie and modestie of the deceased. † And his
hart being incensed, he commanded Andronicus being spoi-
led of the purple, to be led about al the citie: and that in the
same place, wherin he had committed the impiety vpon Onias,
the sacrilegious person should be depriued of his life, our Lord
39 repaying him worthie punishment. † And manie sacrilegies
being committed of Lysimachus in the temple by the counsel
of Menelaus, and the rumour being bruited abrode, the mul-
titude gathered together against Lysimachus, much gold being
40 now caryed out. † But the multitudes making insurrection,
and their mindes replenished with anger, Lysimachus arming
almost three thousand began to vse vniust handes, a certaine
tyrant being captaine farre growne in age, and also in madnes.
41 † But as they vnderstood the endeuour of Lysimachus, some
tooke stones, some strong clubbles: and certaine threw ashes.
42 † And manie in deede were wounded, & certaine also throwne
to the ground, but al were put to flight: the sacrilegious per-
43 son also himself they slew beside the treasurie. † Concerning
these thinges therefore iudgement began to be commenced
44 against Menelaus. † And when the king was come to Tyre,
three men sent from the ancients, put vp the matter vnto him.
45 † And when Menelaus was ouercome, he promised Ptolomee.
46 to geue much money to perswade the king. † Ptolomee ther-
fore went to the king being in a certaine courte, as it were to
47 coole himself, and brought him from his purpose: † and Me-
nelaus certes being guiltie of al the euil was quitted of the
crimes: and the poore wretches, who if they had pleaded the
cause euen before Scythians should be iudged innocent, them
48 he commanded to death. † Quickly then did they vniustly
suffer, which prosecuted the cause for the citie, & the people,
49 and the sacred vessels. † For the which thing the Tyrians also
being offended, were very liberal towards the burial of them,
50 † But Menelaus because of their auarice that were in power,
continewed in authoritie, increasing in malice to the betraying
of the citizens.

:: True and solide vertue moued the common people to compassion, the King himself to teares, the Tyrians to honour the bodies of the innocent with costlie burial. v. 49.

CHAP. V.

Visions of armies fighting in the ayre appeare in Ierusalem fourtie dayes. 5. Iason with a thousand men surpriseth the citie, killeth, manie citizens, but is expulsed and dyeth myserably. 11. Antiochus persecuteth the Iewes, 15. spoyleth the temple, and prophaneth holie thinges. 27. Iudas with others flee into the desert.

AT the same time Antiochus prepared a second iourney 1
into Ægypt. † And it came to passe: that through out 2
the whole citie of Ierusalem were senne for fourtie dayes in
the ayre horsemen running hither & thither, hauing golden
stoles, and speares, as it were companies armed, † and cour- 3
sing of horses set in orders by rankes, and that there were en-
counterings together neere hand, and shakings of sheildes,
and a multitude of men in helmets with swordes drawen, and
throwing of darts, and the glittering of golden armour, and of
al kind of harnes. † Wherefore al prayed that the wonders 4
might be turned to good. † But when there was a false rumour 5
gone forth, as though Antiochus had bene parted this life,
Iason taking vnto him no lesse then a thousand men, suddenly
set vpon the citie: and the citizens flying together to the wal,
at the last the citie being taken, Menelaus fled into the castel.
† But Iason spared not his citizens in murder, nor considered, 6
that prosperitie against kinsmen is a verie great euil, supposing
that he should take the victorious spoiles of the enemies, and
not of his citizens. † And the princedome verily he obtey- 7
ned not, but receiued confusion, the end of his treacherie, and
went againe a fugitiue into the countrie of the Ammanites.
† At the last to his owne destruction being inclosed of Aretas 8
the tyrant of the Arabians, flying from citie to citie, odious
to al men, as an apostata from the lawes, and execrable, as an
enemie of his countrie and citizens, he was thrust out into
Egypt: † and he that had expelled manie out of their countrie, 6
perished in a strange place, going to the Lacedemonians, as
being like :: for kindred sake to haue refuge there: † but he 10
that cast away manie vnburyed, himselfboth vnlamented, and
vnburyed is cast forth, neither enioying forrein buryal, nor
partaker of the sepulcher of his fathers*. *li. 1. c. 1. v. 21.
† These thinges therefore being done, the king suspected that 11
the Iewes would forsake the societie: and for this departing I
out of Ægypt with a furious mind, he tooke the citie by armes.

† And

:: Strange thinges aboue the ordinarie course of nature doe euer signifie Gods vvrath, for mens transgression, and are admonitions to turne from sinne, vvith spede that vve may escape the heauie hand of Gods iustice. So the Emperour Charles the Great interpreted the apparition of a great Comete as vvitnesseth. *Fasciculus temporum.*

:: Lacedemonians otherwise called Spartians, descended from the stocke of Abraham. *li. 1. c. 12. v. 2.*

12 † And he bad the ſouldiars kil, and not ſpare them that came in
their way, to murder them that went vp into the houſes.
13 † Slaughters therfore were made of youngmen & old, and de-
ſtructions of wemen and children, and murders of virgins and
14 litle ones. † And there were in the whole three dayes foure
ſcore thouſand ſlaine, fourtie thouſand priſoners, and no leſſe
15 ſold. † But neither do theſe thinges ſuffice, he preſumed alſo to
enter into the temple, in al the earth the moſt holie, Menelaus
being his leader, who was betrayer of the lawes, and his
16 countrie. † And with wicked handes taking the holie veſſels,
which by other kinges and cities were ſet for the ornament
and the glorie of the place, he vnworthily handled and con-
17 taminated them. † So Antiochus being alienated in minde,
conſidered not, that for the ſinnes of them that inhabit the
citie, God had bene angrie a litle: for the which alſo hapned
*h. 3. v. 18 the contempte about the place: † otherwiſe vnles it had
3. 27. chanced them to haue bene wrapped in manie ſinnes, as Heli-
odorus, who was ſent of Seleucus the king to ſpoile the trea-
ſurie, this man alſo immediately as he came had bene ſcourged,
19 and repelled verily from his boldnes. † But :: not the nation for
20 the place, but the place for the nation hath God choſen. † And
therefore the place alſo it ſelf is made partaker of the peoples
euils: but afterward it shal be partaker of the good thinges,
and it that was forſaken in the wrath of almightie God, shal be
exalted againe with great glorie in the reconciliation of the
21 great Lord. † Therefore Antiochus hauing taken away out of
the temple a thouſand and eight hundred talents, ſpedily went
backe to Antioch, thinking through pride, that he might bring
the land to ſayle vpon, & the ſea to goe vpon, through haugh-
22 tines of minde. † And he left alſo rulers to afflict the nation:
at Ieruſalem, Philip a Phrygian borne, more cruel of maners
23 then he himſelf by whom he was appointed: † and in Garizim
Andronicus and Menelaus, who lay more greiuouſly vpon
24 the citizens then the reſt. † And wheras he was ſet againſt the
Iewes, he ſent the odious prince Apollonius with an armie of
two & twentie thouſand, commanding him to kil al of perfect
25 age, to ſel the wemen and the young ones. † Who when he was
come to Ieruſalem, feyning peace, reſted vntil the holie day of
the Sabbath: and then the Iewes keping holie day, he com-
26 manded his men to take weapons. † And he murdered al that
were gone forth to behold the gammes: & running through
the

:: Al rites of religion vvith temples and other holie thinges are ordayned to the Seruice of God, and for mens ſpiritual good and therfore vvhen men ceaſe to ſerue God, as holie thinges are deſtroyed, or taken avvay.

the citie with armed men he slew a very greate multitude.

:: Iudas was the tenth lawful highpriest from the Monarchie of the Grecians.

† But Iudas Machabeus, who was :: the tenth, was retyred into 27
a desert place, and there amongst wilde beastes he led his life
in the mountaines with his companie: and they abode eating
meate of grasse, that they might not be partakers of the contamination.

CHAP. VI.

The law of God is abolished, the temple prophaned, and named of Iupiter Olympius. 7. The feast of Bacchus is kept. 10. wemen with their circumcised children are slaine. 11. others for celebratirg the sabbath (12. an admonition to the reader) 18. old Eleazarus constantly obseruing the law suffereth glorious death.

BVT not long after the king sent a certaine ancient man of
Antioch, that should compel the Iewes to remoue them
selues from the lawes of their fathers and of God: † to contami- 2
nate also the temple that was in Ierusalem, and to cal it by the
:: Sanaballat in the time of Alexander the great procured a temple to be built in Garizim like to that in Ierusalem.
name of Iupiter Olympius: and in :: Garizim, according as they
were that inhabited the place, of Iupiter Hospitalis. † And
the inuasion of the euiles was sore and grieuous to al: † for the 4
temple was ful of the lecherie and glottonie of the Gentiles:
& of them that played the harlots with whoores. And wemen
thrusting themselues of their owne accord into the sacred hou-
ses, bringing in thouse thinges which were not lawful. † The 5
altar also was ful of vnlawful thinges, which were forbidden
An other was built in Ægypt by Anamas in in the time of Ptolomee Philometor both schismatical. *Iosephus, l. 11. c. 8. & li. 13. c. 6.*
by the lawes. † And neither were the Sabbaths kept, nor the 6
soleme dayes of the fathers obserued neither plainely did anie
man confesse him selfe to be a Iewe. † But they were led 7
with bitter necessitie in the kings birth day to sacrifices: and
when the feast of Bacchus was kept, they were compelled to
goe about crowned with Iuie vnto Bacchus. † And there went 8
forth a decree into the next cities of the Gentiles, the Ptolo-
means geuing the aduise, that they also in like manner should
doe against the Iewes, that they might sacrifice: † and them 9
:: Besides former great masakers 5 foure most notorious martyrdomes are here related.
that would not passe to the ordinances of the heathen, :: they
should kil. A man then might see the miserie. † For 1. two 10
wemen were accused to haue circuncided their children:
whom, the infantes hanging at their breasts, when they had
openly led them about through the citie, they threwe downe
headlong by the walles. † And others coming together to the 11
1. Vwemen with next caues, & secretely 2. keping the day of the Sabbath, when
the y

they were discouered to Philip, were burnt with fyre, because they feared for religion and obseruance, to helpe themselues with their hand.

their circumcised children.

2.

Other people for keeping the sabbath.

12 † But I beseech them that shal read this booke, :: that they abhorre not for the aduersities, but that they account those thinges, which haue happened, not to be for the destruction,
31 but for the chastening of our stocke. † For not to suffer sinners a long time to doe as they wil, but forthwith to punish, is a
14 token of a great benefite. † For, not as in other nations our Lord patiently expecteth, that when the day of iudgement
15 shal come, he may punish them in the fulnes of sinnes: † so also doth he determine in vs, that our sinnes being come to the
16 end, so at length he may punish vs. † For which cause he neuer certes remoueth away his mercie from vs: but chastening
17 his people by aduersitie, he forsaketh them not. † But let these thinges be sayd of vs in few wordes for an admonition of the readers. And now we must come to the storie.

:: A necessarie admonition to the weake in time of persecution.

3.

18 † Therfore 3. Eleazarus one :: of the chief of the Scribes, a man striken in age, and comely of countenance, with open
19 mouth gaping was compelled to eate swines flesh. † But he embracing rather a most glorious death then an hateful life,
20 went before voluntarily to the punishment. † And considering how he ought to come patiently susteyning, he determi-
21 ned not to committe vnlawful thinges for loue of life. † But they that stood by, moued with vnlawful pitie, for the old frendshipe of the man, taking him in secrete, desired that flesh might be brought, which it was lawful for him to eate, that he :: might feyne to haue eaten, as the king had commanded,
22 of the flesh of the sacrifice: † that by this fact he might be deliuered from death: and for the old freindshipe of the man,
23 they did him this courtesie. † But he begane to thinke vpon the worthie preeminence of his age and ancientnes, and the houre heares of natural nobilitie, & his doinges from a childe of very good conuersation, and according to the ordinances, and the holie law made of God, he answered quickly, say-
24 ing: that he would rather :: be sent vnto hel. † For it is not meete, quoth he, for our :: age to feyne: that manie young men thinking, that Eleazarus of foure score yeare & tenne is passed
25 to the life of Aliens: † they also through my dissimulation, and for a litle time of corruptible life, may be deceiued, and hereby
26 I may purchase a stayne, and a curse to mine old age. † For

Eleazarus nintie yeares old cruelly slaine.

:: He vvas excellently lerned in holie Scriptures and in al diuine and humane knovvlege.

:: To feyne or make outvvard shevv of consent to false religion, is neuer lavvful.

:: In the old testament none could enter into heauen, but the most iust went to *Limbus* when they died.

:: Old age (saith S. Ambrose *li.2 c.10.*

de Iacob patri.) ought to be the hauen, not the shipvvrake of thy former life.

although at this presente time I be deliuered from the punishments of men, yet neither aliue nor dead shal I escape the hand of the Almightie. † Wherfore in departing manfully out of 27
this life, I shal appeare worthie of mine old age: † and to yong 28
men I shal leaue a constant example, if with readie mind and stoutly I suffer an honest death, for the most graue and most holie lawes. These thinges being spoken, forthwith he was drawen to execution. † And they that led him, and had bene 29
a litle before more milde, were turned into wrath for the wordes spoken of him, which they thought were vttered through arrogancie. † But when he was now in killing with 30
the strokes, he groned, and sayd: O Lord, which hast the holie knowlege, thou knowest manifestly that wheras I might be deliuered from death, I doe susteyne sore paines of the bodie: but according to the soule, for thy feare I doe willingly suffer these thinges. † And this man certes in this maner departed 31
this life, leauing not only to yong men, but also to the whole nation the memorie of his death for an example of vertue and fortitude.

CHAP. VII.

The noble Martyrdome of seuen bretheren, refusing to eate swines flesh: and boldly admonishing king Antiochus of his damnable state. 41. Lastly the mother (hauing encoreged her sonnes) likewise dyeth gloriously.

4. The fourth Martyrdom vvas of seuen bretheren and their mother. ¶ VVhosoeuer please to read more of these glorious Martyres, may see the large discourses of Flauius Iosephus in his booke *de Machabeus*. And of sundrie ancient Fathers: S. Cyprian. *li. 4. Epist. ep. 6.* S. Chrysostom,

AND it came to passe, 4. that seuen brethren together with 1
their mother being apprehended, to be compelled by the king to eate against the law swines flesh, were tormented with whippes and scourges. † But one of them which was the 2
first, sayd thus: What seekest thou, and what wilt thou lerne of vs? we are readie to dye rather then to transgresse the lawes of God, coming from our fathers. † The king therfore being 3
wrath commanded frying pannes, and brasen pottes to be heated: † the which forthwith being heated, he commanded 4
his tongue, that had spoken first, to be cut out: and the skinne of his head being drawen of, the endes also of his handes and feete to be chopped of, the rest of his bretheren, and his mother looking on. † And when he was now made in al partes 5
vnprofitable, he commanded fire to be put vnto him, and that breathing as yet he should be fried in the frying panne: wherin when he was long tormented, the rest together with the mother exhorted one an other to dye manfully, † saying: Our 6
Lord

Lord God wil behold the truth, and wil take pleasure in vs, as
Deut. 32. 7. 43. Moyses declared in the profession of the Canticle: And in his
7 seruants he wil take pleasure. † That first therfore being dead
in this maner, they brought the next to make him a mocking
stocke: & the skinne of his head with the heares being drawen
of, they asked if he would eare, before that he were punished
8 throughout the whole bodie in euerie member. † But he ans-
wering in his countrie speach, said: I wil not doe it. Wherfore
this also in the next place, receiued the torments of the first:
9 † and being at the verie last gaspe, thus he said: Thou in dede
ô most wicked man in this present life destroyest vs: but the
king of the world wil raise vs vp which dye for his lawes, in
10 the resurrection of eternal life. † After him the third is had in
derision, and being demanded his tongue, he quickly put it
11 forth, and constantly stretched out his handes: † and with con-
fidence he said: From heauen doe I possesse these, but for the
lawes of God now doe I contemne these selfe same, becaus I
12 hope that I shal receiue them againe of him. † So that the
king, and they that were with him merueled at the yong mans
13 courege, becaus he estemed the torments as nothing. † And
this being thus dead, the fourth they vexed in like maner tor-
14 menting him. † And when he was now euen to dye, thus he
said: It is better for them that are put to death by men to exspect
hope of God, that they shal be raysed vp againe by him. For
15 to thee there shal not be resurrection vnto life. † And when
they had brought the fifth, they tormented him. But he loo-
16 king vpon him, † sayd: Thou hauing power among men,
wheras thou art corruptible doest what thou wilt: but thinke
17 not that our stock is forsaken of God. † And doe thou pa-
tiently abide, and thou shalt see his great power, in what sort
18 he wil torment thee, and thy seede. † After him they brought
the sixth, and he beginning to dye, sayd thus: Be not deceiued
vainely: for we suffer this for our owne sakes, sinning against
our God, and thinges worthie of admiration are done in vs:
19 † but doe not thinke that thou shalt escape vnpunished, for
20 that thou hast attempted to fight against God. † But the mo-
ther aboue measure meruelous, and worthie of good mens
memorie, which beholding her seuen sonnes perishing in one
dayes space, bare it with a good hart, for the hope that she had
21 in God: † exhorted euerie one of them in their countrie lan-
guage manfully, being replenished with wisedome: and

homilia de natiuitate septem Machabæorum. S. Ambrose. *li.* 1. *Offic. c.* 40. *& c li.* 11. *de Iacob. c.* 9. S. Augustin, *de origine animæ. Tract.* 8. *in Epist.* 1. *Ioan. & Ser.* 110. *de diuersis.* S. Prosper: *li. de prædict. par* 2. *c.* 40. S. Prudentius. *hymno de Romano Martyre.* S. Leo. *Ser. de Nat septem fratrum. Machab.* S. Gaudentius. *Brixanus Tractatu de Machabeis.* S. Ephrem. *Ser. de morte.* S. Victorinus Afer. *Carmine de septem Machabeis.*

ioyning a mans hart to a womans cogitation, † she sayd to 22
them: I know not how you appeared in my wombe: for neither did I geue you spirit and soule and life, and the members of euerie one I my selfe framed not. † But in deede the Creator 23
of the world, that hath formed the natiuitie of man, and that inuented the origine of al, & he wil restore againe with mercie vnto you spirit and life, as now you despise your selues for his lawes. † But Antiochus thinking himselfe contemned, and 24
withal despising the voice of the vpbrayder, when the yonger was yet aliue, he did not only exhort with wordes, but also with oth he affirmed that he would make him rich & happie, and being turned from the lawes of his fathers, he would account him a freind, and geue him thinges necessarie. † But 25
when the yong man was not inclined to these thinges, the king called the mother, and counselled her to deale with the yong man to saue his life. † And when he had exhorted her in manie 26
:: A promise is properly of a good thing, & bindeth the promiser to do that which is in dede good. In so much that whosoeuer promiseth, sweareth, or voweth to do euil, is bond not to do it. And to do it, is a distinct sinne besides the former.
wordes, :: she promised that she would counsel her sonne.
† Therfore bending towards him, :: mocking the cruel tyrant, 27
she sayd in her countrie language: My sonne haue pitie on me, which haue borne thee in my wombe nine moneths, and gaue thee milke for three yeares, and nourished thee, and brought thee vnto this age. † I beseech thee my sonne, that thou looke 28
to heauen and earth, and to al thinges that are in them: and vnderstand that God of nothing made them and mankinde: † so 29
shal it come to passe, that thou wilt not feare this tormenter but being made a worthie partaker with thy bretheren, take thou death, that in that mercie I may receiue thee againe with thy bretheren. † When she as yet was saying these thinges, 30
the yong man sayd: For whom stay you? I obey not the commandement of the king, but the commandement of the law, which was geuen vs by Moyses. † But thou that art become 31
the inuenter of al malice against the Hebrewes, shal not escape the hand of God. † For we for our sinnes doe suffer these 32
thinges. † And if the Lord our God hath bene angrie with vs 33
a litle for rebuke & correction: yet he wil be reconciled againe to his seruants. † But thou ô wicked, and of al men most flagi- 34
cious, be not in vaine extolled with vaine hopes, inflamed against his seruantes. † For thou hast not yet escaped the iudge- 35
ment of the almightie God, and him that beholdeth al thinges.
† For my bretheren hauing now susteyned short payne, are 36
become vnder the testament of eternal life: but thou by the
iudgement.

:: In that this godlie woman deceiued the tyrant, she did wel, lawfully vsing æquiuocation.

iudgement of God shalt receiue iust punishment for thy pride.
37 † And I as also my brethren doe yeld my life and my bodie for the lawes of our fathers: inuocating God to be propicious to our nation quickly, and that thou with torments and stripes
38 maist confesse that he onlie is God. † But in me and in my brethren shal the wrath of the Almightie cease, which hath iustly
39 bene brought vpon al our stocke. † Then the king incensed with anger, raged against him more cruelly aboue al the rest,
40 taking it grieuously that he was mocked. † And this same
41 therfore died vnspotted, wholy trusting in our Lord. † And last of al after the sonnes the mother also was consumed.
li. 1. c. 2. v. 1. 42 † Therfore of the sacrifices, and of the exceeding cruelties there is ynough sayd.*

CHAP. VIII.

Iudas Machabeus with six thousand men, commending their cause to God, 6. prospereth in battel. 8. Philippe soliciting for more helpe, Nicanor and Gorgias are sent with twentie thousand men against Iudas. 12. whose men beginning to feare, and some flying he encoregeth the rest, 19. reciting manie examples of Gods assistance: 22. disposeth his armie, and preuayleth. 30. killing manie of Timothees and Bacchides men. 34. The principal hardly escaping by flight, acknowlege that God protecteth the Ieues.

The second part of the historie. The vvarres of the Machabees begune by Mathathias. *li. 1. c. 2.* and prosecuted by Iudas.

L

1 BVT Iudas Machabeus and they that were with him, went in secretely into the townes: and calling together their
2 kinsemen and taking vnto them those that continewed in Iudaisme, they brought out to them six thousand men. † And :: they inuocated our Lord, that he would haue respect vnto his people that was troden of al, and would haue mercie on
3 the temple, that was coraminated of the impious: † he would haue pitie also vpon the destruction of the citie, which was forthwith to be made flat with the ground, and would heare
4 the voice of the bloud crying to him: † he would remember also the most vniust deathes of innocent children, and the blasphemies done to his name, and would take indignation for
5 them. † But Machabeus hauing gathered a multitude, became intolerable to the heathen: for the wrath of our Lord was
6 turned into mercie. † And coming vpon the castels, and cities vnlooked for, he burnt them: & taking commodious places,
7 he made not few slaughters of the enemies: † and especially in the nightes he was caried to such excursions, and the fame of his manlines was spred abrode euerie where.*

:: In al good attemptes deuout prayer is the first preparation. And no vvhere more necessary then in battel. As vvel for good successe (supposing al-vayes a good cause) as also that euerie one pray for his ovvne soule, that it be in state of grace.

‡This Philip a Phrygian was left in Ieruſalem by Antiochus to afflict the Ievves. ch. 5. 7. 22.

† But ‡ Philip ſeing the man to come forward by litle and litle, and that thinges for the more part ſucceeded with him proſperouſly, wrote to Ptolomee the gouernour of Cœleſyria and Phœnicia, to geue ayde to the kinges affaires. † And he with ſpede ſent Nicanor the ſonne of Patroclus, of the principals of his freindes, geuing him of the nations mingled together, no leſſe then twentie thouſand armed men, to deſtroy vtterly al the ſtocke of the Iewes, adioyning alſo vnto him Gorgias a man of warre, and in martial affayres of very great experience. † And Nicanor appointed, that he would ſupplie vnto the king the tribute that was to be geuen to the Romanes, two thouſand talents out of the captiuitie of the Iewes: † and forthwith he ſent to the cities by the ſea ſide, calling men together to the buying of the Iewiſh ſlaues, promiſing that he would ſel ninetie ſlaues for a talent, not looking to the vengeance, which was to folow him from the Almightie. † But Iudas when he vnderſtood it, shewed to thoſe Iewes that were with him, the coming of Nicanor. † Of whom certaine fearing, and not crediting the iuſtice of God, fled away: † and others if they had any thing left, ſold it, & withal beſought our Lord, that he would deliuer them from the impious Nicanor, who had ſold them before he came neere them: † and if not for them, yet ‡ for the teſtament that was with their fathers, and for the inuocation of his holie & magnifical name vpon them. † But Machabeus calling together ſeuen thouſand, that were with him, deſired that they would not be reconciled to the enemies, nor feare the multitude of the enemies coming againſt them vniuſtly, but would fight manfully: † hauing before their eyes the contumelie, that was vniuſtly done by them to the holie place, and moreouer the iniurie alſo of the citie being made a laughing ſtocke, beſides alſo the ordinances of the anceſters broken. † For they in dede truſt to their weapons, ſayd he, and to their boldnes alſo: but we truſt in the Almightie Lord, who can vtterly deſtroy both them coming againſt vs, and the whole world with one becke. † And he admonished them alſo of the aydes of God, that were geuen to their fathers: and that vnder Sennacherib an hundred foure ſcore fiue thouſand perished. † And of the battel, that they had againſt the Galatians in Babylonia, how al they, when it came to the point, the Macedonians their felowes ſtaggering, being only ſix thouſand ſlewe an hundred twentie thouſand, by reaſon

8 N 9 10 11 12 13 14 15 16 17 18 19 20

‡A iuſt and religious cauſe is the very beſt helpe, that can be in vvarres.

‡ Of this battel vvith the Galatians there is no other mention in

4 Reg. 19.

by reason of the ayde geuen them from heauen, and for these
21 thinges obteyned verie manie benefites. † With these wordes
they were made constant, and readie to dye for the lawes, and
22 their countrie. † He appointed therfore his brethren captains
ouer both orders, Simon, and Ioseph, and Ionathas, vnder
23 euerie one putting a thousand and fiue hundreth. † Beside
this also the holie booke being read vnto them by Esdras,
24 † and a signe of Gods helpe being geuen, in the foreward the
duke himself ioyned battel with Nicanor. And the Almightie
being made their helper, they slew aboue nine thousand men:
and the greater part of Nicanors armie being made weake
25 with woundes, they forced to flee. † And taking away their
money that came to buy them, they pursued them on euerie
26 hand, † but they returned being taken short with the time:
for it was the day before the Sabbath: for the which cause
27 they continewed not pursewing them. † But gathering toge-
ther the armour and spoiles of them, they kept the Sabbath:
blessing our Lord that deliuered them this day, distilling the
28 beginning of mercie vpon them. † But after the sabbath they
diuided the spoyles to the feeble and to orphans, and to wi-
29 dowes: & the rest themselues had with their felowes. † These
thinges therfore being done, and obsecration being made in
common of al, they desired our merciful Lord, that he would
30 be reconciled to his seruants vnto the end. † And of them that
were with Timothee and Bacchides fighting against them,
they slew aboue twentie thousand, & wanne the high holdes:
and they diuided manie prayes, making equal portion to the
31 feeble, pupils, and widowes, yea and to the elder men. † And
when they had diligently gathered together their armour, they
layd al together in conuenient places, and the residue of the
32 spoiles they caried to Ierusalem: † and Philarches that was
with Timothee, they slewe, a wicked man, which in manie
33 thinges had afflicted the Iewes. † And when they kept the
feast of victorie in Ierusalem, him that had burnt the holie
gates, that is, Callisthenes, when he was fled into a certaine
house, they burnt, a worthie reward being repayed him for
34 his impieties: † But the most impious Nicanor, who had
35 brought a thousand merchants to the sale of the Iewes, † be-
ing humbled through the helpe of our Lord by them, whom
he esteemed no bodie, laying aside his garment of glorie, flee-
ing by the midland, came alone to Antioch, hauing gotten

great

holy scripture but it semeth to be that, vvherin they assisted Antiochus the first called Soter, vvhen he repelled the Galatians inuading Asia: vvherof Appianus vvriteth in *bellis Syriacis*. And Iosephus testifieth, *li. 12. c. 3.* that Antiochus Magnus (sonne of Soter) much fauored the Iewes, for their exploites donne in his fathers dayes.

great infelicitie by the destruction of his armie. † And he that 36
had promised that he would render tribute to the Romanes of
the captiuitie of Ierusalem, now professed that the Iewes had
God their protectour, & that for him they could not be wound- *li. 1. c. 4. v. 28.
ded, because they folowed the lawes appointed by him. *

CHAP. IX.

Antiochus repulsed from Persepolis, 3. and hearing that his armie is ouerthrowne in Iurie: 9. wormes issuing from his bodie, intolerably stincking: 11. acknowlegeth his wicked desertes: 14. promiseth amendment, 18. writeth to the Iewes, praying them to obey him, and his sonne, 28. and dyeth miserably.

AT that time Antiochus returned out of Persis dishonou- 1 R
rably. † For he had entered into the citie which is called 2
:: A chief citie of Persis, called Elymais. li. 1. c. 6. v. 1. :: Persipolis, and he attempted to spoile the temple, and to oppresse the citie: but the multitude running together to armes, they were put to flight: and so it chanced that Antiochus after his flight returned with dishonour. † And when he was come 3
about Ecbatana, he vnderstood the thinges that were done to Nicanor and Timothee. † And swelling in anger, he thought 4
that he might wreake the iniurie of them, that had put him to flight, vpon the Iewes. And therfore he commanded his chariotte to be driuen, iorneing without intermission, the heauenlie iudgement vrging him forward, because he spoke so proudly, that he would come to Ierusalem, & make it an heape of the sepulchres of the Iewes. † But he that seeth al thinges our 5
Lord the God of Israel, stroke him with an vncurable and inuisible plague. For as he ended this verie speach, a cruel plague of
the bowels tooke him, and bitter torments of the inner parts: 6
† and in dede very iustly, as who had tormented the bowels of others with manie and new torments, albeit he by no meanes ceased from his malice. † And beside this replenished with 7
pride, breathing fire in his minde against the Iewes, and commanding the matter to be hastened, it chanced him going with violence to fal from the chariot, and his limmes to be vexed with a greeuous bruising of the bodie. † And he that seemed 8
to himself to rule euen ouer the waues of the sea, replenished with pride aboue the measure of man, and to weye the heights of mountaines in a balance, now being humbled to the ground was caried in a portatiue seate, testifying the manifest power of God in himself: † so that out of the bodie of the impious 9

man,

man, wormes crawled abundantly, and his liue flesh fel of for paynes, with his smel also & stinke the armie was anoyed.
10 † And he that a litle before thought to touch the starres of heauen, him no man could carie for the intolerable stinke.
11 † Hereby therfore he begane, being brought from his great pride, to come to the knowlege of him self, admonished by
12 the plague of God, his paines increasing euerie moment. † And when neither himself now could abide his owne stinke, thus he sayd: It is reason to be subiect to God, & a mortal man not
13 to thinke of himself equally with God. † And this wicked man prayed to our Lord, :: of whom he was not to obteyne
14 mercie. † And the citie to the which he came in hast to haue brought it to the ground, & to haue made it a sepulchre of bo-
15 dies heaped together, now wisheth to make it free: † And the Iewes whom he sayd he would not vouchsafe worthie, no not of burial, but would geue them to birds & wilde beastes to be spoiled, & destroy them with the litle ones, now he promiseth
16 to make them equal with the Athenians. † The holie temple also, which before he had spoiled, he would adorne with goodlie donaries, and would multiplie the holie vessels, and of his reuenewes would allow the charges perteyning to the sa-
17 crifices. † Besides these thinges, that he would be a Iew also, & would walke through euerie place of the earth, and would de-
18 clare the power of God. † But the paines ceasing not (for the iust iudgement of God was come vpon him) despayring he wrote to the Iewes by the maner of a supplication an epistle
19 conteyning these words: † TO HIS VERY GOOD SVBIECTES the Iewes the king & prince Antiochus, much health, & wel-
20 fare, and to be happie. † If you and your children farewel, & if thinges be with you to your mind, we geue very great thankes.
21 † And I being in infirmitie, and mindeful of you benignely, being returned out of the places of Persis, & taken with a grie-
uous infirmitie, haue thought it necessarie to haue a care for the
22 common profite: † not despayring of myself, but hauing great
23 hope to escape the sicknes. † But considering that my father also, at what times he led his armie in the higher places, he
24 shewed who should take the princedome after him: † that if any mishappe should chance, or hard tydings be told, they that were in the countries, knowing to whom the whole gouer-
25 nement was committed, might not be trubled. † Besides this, considering that al the potestates, and bordering neighboures

:: Antiochus vvas in dede really and seriously greued, and truly acknovvledged that his affliction vvas for his sinnes, *li.* 1. *c.* 6. *v.* 11. but he vvas not truly penitent for the offence committed against God & his neighbour but only for his ovvne calamitie & miserie: & therfore could not obteyne *mercie* to remission of his sinnes, nor releasse of the punishment. So also the damned in hel, knovv & confesse that they are punished for their sinnes, but haue not true repentance, for their offence against God.

wayte for times, and expect the euent, I haue appointed my
sonne Antiochus king, whom, I hauing recourse oftentimes to
the higher kingdoms did commend to manie of you: & I haue
writen to him that which is set downe here beneath. † I pray 26
you therfore, and desire you mindful of the benefits both pu-
blike and priuate, that euerie one keepe his fidelitie to me, and
to my sonne. † For I trust that he wil deale modestly & gently, 27
and folowing my purpose, and that he wil be common vnto
you. † Therfore :: the murderer, and blasphemer being very 28
sore strooken, and as himself had handled others, in a strange
countrie among the mountaynes, with a miserable death de-
parted this life. † But Philip his foster brother remoued his 29
bodie: who fearing the sonne of Antiochus, went to Ptolomee
Philometor into Ægypt. *

:: Of this tyrant S. Cyprian geueth this censure: *li de exhort. Martyrij. King Antiochus an inueterate enimie* to al the good, *Nay, in Antiochus Antichrist is expressed.*

* *li. 1. c. 6. v. 17.*

CHAP. X.

Iudas Machabeus clenseth the temple, and instituteth the feast of dedication. 10. Young Antiochus Eupator reigning Ptolomeus of disgust killeth himself with poyson. 14. Iudas resisteth great forces of Gorgias, taketh certaine holdnes from the Idumeans, punisheth traytors, and killeth manie enimies. 24. In his battel against Timothee is miraculously assisted from heauen: 37. and finally killeth him.

BVT Machabeus, and they that were with him, our Lord 1 P
protecting them, :: recouered the temple & the citie againe:
† but the altars, which the aliens had set vp through the streets, 2
and also the temples he threw downe. † And hauing purged 3
the temple, they made an other altar: and out of fyred stones
taking fire they offered sacrifices after two yeares, and set in-
cense, and lampes, and the breads of proposition. † Which 4
thinges being done, they besought our Lord prostrate on the
ground, that they might no more fal into such euils: but and if
they had sometime sinned, that they might be chastened of him
more mildly, & not be deliuered to barbarous, & blasphemous
men. † And what day the temple had bene polluted of the 5
aliens, it happened that on the same day was made the puri-
fication, the fiue and twentith of the moneth, which was Cas-
leu. † And with ioy eight dayes they kept in maner of taber- 6
nacles, remembring that a litle before they had kept the so-
lemne day of Tabernacles in the mountaynes, and in dennes
after the maner of beasts. † For the which cause they bare be- 7
fore them stalkes of herbs, and greene boughes, and palmes to
him

:. This recouering and clensing of the temple vvas after the fourth battel of Iudas, vvhich vvas against Lysias one of Antiochus chiefe captaines, as appeareth *li. 1. c. 4.* and so was before the death of Antiochus, vvriten here. *ch. 9.*

li. 1. c. 4. v. 5.

8 him, that gaue succesſe to clenſe his place. † And they decreed
by common precept, and decree to al the nation of the Iewes
* li. 1. c. 9 euerie yeare to keepe theſe dayes. † And Antiochus that was
5. 7, 1. called the Noble, his departure out of life was after this ſort. *
10 † But now of Eupator the ſonne of Antiochus the impious,
T we wil tel the thinges that haue bene done, abbridging the
11 euils that were done in the warres. † For he hauing taken
vpon him the kingdom, appointed ouer the affaires of the king
12 one Lyſias general of the hoſt of Phœnicia and Syria. † For
Ptolomee who was called Macer, determined to be a keeper
of iuſtice toward the Iewes, and eſpecially for the iniquitie,
that was done againſt them, and to deale peaceably with them.
13 † But being accuſed for this of his freinds to Eupator, when
he was called oftentimes traytour, becauſe he had left Cypres
commited vnto him by Philometor, and remouing to Antio-
chus the Noble, had reuolted alſo from him, he :: made an end
14 of his life with poyſon. † But :: Gorgias being captayne of
the places, taking vnto him ſtrangers often warred againſt the
15 Iewes. † And the Idumeans that kept the commodious holdes,
receiued them that were chaſed from Ieruſalem, and attemp-
16 ted to make battel. † And they that were with Machabeus,
beſeeching our Lord by prayers that he would be their helper,
17 made an aſſault vpon the holdes of the Idumeans: † and ſtic-
king to it with great force, they wanne the places, killed them
that came in the way, & ſlewe altogether no leſſe then twentie
18 thouſand. † And wheras certaine were fled into two towres
19 very ſtrong, hauing al prouiſion to make reſiſtance, † Macha-
beus for the expugning of them, leauing Simon and Ioſeph,
and alſo Zachæus, and ſuch as were with them very manie,
20 himſelf turned to thoſe battels which forced more. † But they
that were with Simon, being led with couetouſnes, were per-
ſwaded with money by certaine that were in the towres: and
taking ſeuentie thouſand didrachmaes, they let certayne
21 eſcape. † But when it was told Machabæus what was done,
aſſembling the princes of the people he accuſed them, that they
had ſold their bretheren for money, their aduerſaries being let
22 goe. † Theſe therfore being become traytours he ſlewe, and
23 forthwith he tooke the two towres. † And with weapons and
handes doing al thinges proſperouſly, in the two holdes he
24 ſlewe more then twentie thouſand. † And :: Timothee, who
before had bene ouercome of the Iewes, hauing called together

:: It is neuer an act of fortitude but of extreme paſillanimity when one in temporal miſerie killeth himſelfe to be ridde therof. But is a moſt heroical act to dye willingly for gods glorie.

:: Againſt this Gorgias Iudas had a victorie before in the time of Antiochus Epiphanes li. 1. c. 4.

:: Timothee the ſecond captaine general of Antiochus with

Bacchides was once before ouerthrowne. *li. 1. c. 8. v. 30.*

an armie of foren multitude, and gathering horsemen of Asia, came as to take Iurie by armes. † But Machabeus and they that were with him, when he approched, besought our Lord, sprinkling their head with earth, and being girded about the loynes with heareclothes, † lying flatte at the brimme of the altar, that he would be propicious to them, and an enemie to their enemies, and an aduersarie to their aduersaries, as the law saith. † And so after prayer taking weapons, going forth somewhat far out of the citie, and being come very neere the enemies they pitched. † And at the very first rising of the sunne both ioyned battel: these in deede hauing our Lord the suretie of victorie, and prosperitie with vertue: but they had courege for the captayne of the battel. † But when there was a sore fight, there appeared to the aduersaries from heauen fiue men vpon horses, comelie with golden bridles, conducting the Iewes: † of whom two hauing Machabeus betwen them, compassing him round about with their armour, kept him safe: and against the aduersaries they threw darts, & fire balles, wherby both confounded with blindnes, and filled with perturbation they fel. † And there were slaine twentie thousand fiue hundred, and horsemen six hnndred. † But Timothee fled into Gazara a strong hold, wherof Chæreas was the captaine. † And Machabeus, and they that were with him ioyfully besieged the hold foure dayes. † But they that were within, trusting to the place, blasphemed aboue measure, & cast forth abominable wordes. † But when the fifth day appeared, twentie yong men of them that were with Machabeus, incensed in their mindes because of the blasphemie, went manfully to the wal, and with fierce conrege going on, they scaled to the top: † Yea and the others also mounting vp, attempted to set the towres and the gates on fire, and to burne the blasphemers themselues aliue. † And the hold being sacked for two dayes together, they slewe Timothee that was found hyding himself in a certaine place: and his brother Chæreas, and Apollophanes they killed. † Which thinges being done, they blessed our Lord in hymnes and confessions, who did great thinges in Israel, and gaue them the victorie.

25 26 27 28 29 30 31 32 33 34 35 36 37 38

† Iosephus Gorion. *li. 3. c. 13.* saith these twentie zelous young men were of the *Asidians*, who professed a certaine religious forme of life: of whom mention is made before. *li. 1 ch. 2 v. 42. & c. 7. v. 13.*

ANNOTATIONS. CHAP. X.

Protestantes confesse that Iudas instituted this feast.

8. *They decreed.*] Beza in his Annotations (*in Ioan. 10. v. 22.*) set forth in English in the yeare. 1603 confesseth that the feast which our Sauiour observed, *was instituted by Iudas Machabeus, and his bretheren, after the restoring of Gods true*

true religion by casting out Antiochus his garrison It is also cleare that this feast was in wvinter, ibidem, agreable to the text, in the moneth of Caslew, which is Nouember, wvheras the feast of tabernacles wvas in September, before wvinter; and the feast of restauration of the temple after the captiuitie of Babylon, wvas in Adar (1. Esd. 6.) wvhich is Februarie, betwen wvhich time and middes of March, wvas not competent spaee for those thinges wvhich Christ did after this feast, before his Passion. And therfore it is very strange that Beza, or other Protestantes wvil denie these bookes to be Canonical: wvhich haue so excellent a testimonie by the Euangelist of our Sauiours owne fact.

v. 5. It is distinct from other feastes.

CHAP. XI.

Lysias supposing with his armie of fourescore thousand footemen, & a great band of horsemen to subdue Ierusalem: 6. Iudas with his few praying God, and going to fight, an Angel, in forme of an horsemen, goeth before them: 10. so they setting vpon the enemies kil manie, & the rest flee. 13. Lysias perceiuing Gods powre, offereth to procure peace. 22. Vvherto the king, agreeth, writting to him, 27. and to the Iewes. 34. The Romanes also write to the Iewes.

1 BVT a litle after :: Lysias the kings procuratour, and cosin,
and chiefe ouer the affayers, being greatly offended with
2 these thinges, that had hapened, † hauing gathered foure score
thousand, and al the horsemen, came against the Iewes, thinc-
king that taking the citie, he should make it an habitation for
3 the Gentiles: † and he should haue the temple to make gayne
of money, as the rest of the temples of the Gentiles, and euerie
4 yeare the priesthood to be sold: † neuer recounting the powre
of God, but furious in minde, he trusted in the multirude of
foote men, and thousandes of horsemen, and in foure score
5 elephants. † And he entred into Iurie, and approching to Beth-
sura, which was in a narrow place from Ierusalem the space of
6 fiue furlongs, he expugned that hold. † But as Machabeus, and
they that were with him, vnderstood that the holdes were ex
pugned, they besought our Lord with weeping and teares,
and al the multitude together, :: that he would send a good
7 Angel to the sauing of Israel. † And Machabeus him self first
taking weapons, exhorted the rest together with him, to ad-
8 uenture, and to geue ayde to their bretheren. † And when
they went forth together with prompt corege, at Ierusalem
there appeared going before them an horseman in white clo-
9 thing, with armour of gold, shaking a speare. † Then al they
together blessed our merciful Lord, and tooke great corege:
being readie to penetrate not only men, but also most fierce
10 beastes, and walles of yron. † They went therfore promptly,

:: This Lysias also bad bene vanquished before, li. 1. c. 4. v. 28.

:: Knowving that the Patriarches Abraham, Isaac, Iacob, likevvise Moyses Iosue and manie others vvere singularly assisted by Angelles, these Machabees in

their good cause prayed for Angelical helpe, and had it: but ioyntly with their owne endeuour, although some times God geueth such victories without cooperation of men. Exo. 14. 4. Reg. 19.

having an helper from heauen, and our Lord hauing pitie vpon them. † And like lyons running violently vpon the enimies, they ouerthrew of them eleuen thousand footmen, and of horsemen a thousand six hundred: † and they put to flight all, & very many of them being wounded scaped a way naked. Yea and Lysias him selfe shamefully fleeing escaped. † And because he was not senseless recounting with him selfe, the diminution made on his side, and vnderstanding the Hebrewes to be inuincible, because they rested vpon the helpe of the almightie God, he sent vnto them: † and promised that he would consent to al thinges, that are iust, and that he would force the king to be their freind. † And Machabeus granted to Lysias requestes, in al things hauing respect to the commonwealth and whatsoeuer Machabeus wrote to Lysias, concerning the Iewes, the king granted it. † For there were epistles written to the Iewes from Lysias, conteyning this tenure: LYSIAS to the people of the Iewes health. † Iohn and Absalom that were sent from you, deliuering the wrytings, requested that I would accomplishe those thinges which by them were signified. † Therfore whatsoeuer might be brought to the king I declared vnto him: and that which the matters permitted I granted. † If therfore you kepe fidelitie in the affayres & hencefoward, also wil endeuour to be a cause of doing you good. † And concerning the rest, word for word I haue geuen commandement both to theise, and to them that are sent of me, to commune with you. † Fare ye wel. In the yeare an hundred fourtie eight, of the moneth Dioscorus the foure & twenteth day. † But the kings epistle conteyned these thinges: King Antiochus to Lysias :: his brother, health. † Our father being translated amongst the goddes, we being willing that they that are in our kingdome should liue without truble, and employ diligence to their owne matters, † we haue heard that the Iewes consented not to my father to turne to the rite of the Greekes, but that they would keepe their owne institution, and therfore that they request vs their rites to be granted them. † Being therfore desirouse that this nation also be quiet, or adyning we haue decreed, that the temple be restored vnto them, that they might doe according to the custome of their ancestours. † Thou shalt do wel therfore if thou send to them, & geue the right hand, that our pleasure being knowen they may be of good cheere, & looke to their owne commodities. † But to the Iewes the kings epistle was in this manner:

:: Lysias vvas in dede the kings cosin. v. 35 but he calleth him brother for honour sake.

KING

KING Antiochus to the senate of the Iewes, and to the
28 rest of the Iewes health. † If you fare wel, you are so as we
29 would: yea our selues also fare wel. † Menelaus came to vs,
saying that you would come downe to your countrie men,
30 that are with vs. † To them therfore that come and goe, vn-
til the thirtith day of the month Xanthicus, we geue the right
31 handes of securitie, † that the Iewes may vse their owne
meates, and their owne lawes, as also before: and that none of
them by any meanes suffer molestation for these thinges,
32 which haue bene done by ignorance. † And we haue sent also
33 Menelaus to speake to you. † Fare ye wel. In the yeare an hun-
dred fortie eight, of the moneth Xanthicus the fiftenth day.
34 † And the Romans also sent an epistle, which is thus:
QVINTVS Memmius, and Titus Manilius legats of the Ro-
35 mans, to the people of the Iewes health. † Concerning these
thinges which Lysias the kings cosin hath granted you, we also
36 haue granted. † But touching the thinges which he thought
good to be referred to the king, send ye forthwith some bodie,
conferring diligently among your selues, that we may decree
37 as is conuenient for you: for we goe to Antioch. † And ther-
fore make hast to write agayne, that we also may know of
38 what minde you are. † Fare ye wel. In the yeare an hundred
fourtie eight the fiftenth day of the moneth Xanthicus.

CHAP. XII.

VVhiles the Iewes haue peace with the king, others stil persecute them. 5. which Iudas reuengeth. 13. and in Caspin maketh great slaughter, and reposeth in Characa. 19. Tenne thousand of Timothees men are slayne. 20. whom Iudas pursuing killeth manie in Carnion: 34. taketh him, but releaseth him againe: 27. the like in Ephron. 32. Some Iewes are slaine in battel against Gorgias. 38. Iudas and his men are purified, and gathering the dead bodies, finde that some had taken vnlawful spoiles. 42. For whose soules he prayeth, and causeth sacrifice to be offered.

1 THESE couenants being made, Lysias went foreward to
the king, and the Iewes gaue themselues to husbandrie.
2 † But they that stayed there, :: Timothie & :: Appollonius the
sonne of Gennaius, & also Ierom, & Demophon, besides these
also Nicanor the gouerner of Cyprus, did not suffer them to
3 liue in rest and quietnes. † And the Ioppites committed a cer-
taine flagicious fact, which was this: They desired the Iewes
with whom they dwelt, to goe into the botes, which they had
prepared,

:: An other Timothee was slaine. *ch.* 10. *v.* 37.

:: Also an other Apollonius vvas slaine before. *li.* 1. *c.* 3. *v.* 11.

prepared, with their wiues & children, as though no secret emi-
nities were betwen them. † Therfore according to the com- 4
mon decree of the citie, & they agreeing therto, & becauſe of
the peace ſuſpecting nothing: when they were gone forward, 5
into the depth, they drowned no leſſe then two hundred.
† Which crueltie Iudas as he vnderſtood to be done vpon the
men of his nation, commanded the men that were with him:
and inuocating God the iuſt iudge, † he came againſt the mur- 6
derers of his brethren, & the hauen he ſet on fire in the night,
the botes he burnt, & them that were fled from the fire, he ſlew
with the ſword. † And when he had thus done theſe thinges, he 7
departed as to returne againe, and to roote out al the Ioppites.
† But when he vnderſtood that they alſo, which were at Iamnia, 8
would doe in like maner to the Iewes dwelling with them,
† he came vpon the Iamnites alſo by night, and ſet the hauen 9
on fyre with the shippes, ſo that the light of the fire appeared
at Ieruſalem :: two hundred fourtie furlongs of. † When they 10
were now departed thence nine furlongs, and made their
iourney towards Timothee, the Arabians fiue thouſand men,
and fiue hundred horſemen ioyned battel with them. † And 11
when there was a mightie battel, and by the helpe of God it
had ſucceded proſperouſly, the reſt of the Arabians that were
ouercome, beſought Iudas that the right hand might be geuen
them, promiſing that they would geue paſtures, and profite
them, in other thinges. † And Iudas thinking in very deede 12
that they might be profitable in manie thinges, promiſed
peace, and right handes being taken, they departed to their ta-
bernacles. † And he ſet alſo vpon a certaine citie ſtrong with 13
bridges, and enuironed with walles, which was inhabited with
multitudes of heathen of al ſortes, the name wherof is Caſpin.
† But they that were within, truſting in the firmenes of the 14
walles, & the prouiſion of victuals, dealt the more ſlackly, with
reuiling wordes prouoking Iudas, and blaſpheming, and ſpea-
king ſuch thinges as is not lawful to ſpeake. † But Machabeus 15
inuocating the great prince of the world, who without rammes
and engines in Ieſus time threwe downe Ierico, fiercely aſſaul- Ioſue. 6.
ted the walles. † And the citie being taken by the wil of our 16
Lord he made innumerable ſlaughters, ſo that the poole adioy-
ning of two furlongs in bredth, ſemed to runne died with
bloud. † From thence they departed ſeuen hundred fiftie fur- 17
longs, and they came to Characa to thoſe Iewes, that are called

:: Tubia-

:: A furlong is about the eight part of a myle, ſo this fire vvas ſene thirty miles of others count a furlong to conteyne a thouſand foote, the fifth part of a myle ſo it vvas ſene 48. myles diſtant.

18 ::Tubianeians: † and in thoſe places they tooke not Timo-
thee, and nothing being done he went backe, hauing left in a
19 certaine place a very ſtrong garriſon. † But Doſitheus, and
Soſipater, who were captayns with Machabeus, ſlewe them
that were left of Timothee in the hold, ten thouſand men.
20 † And Machabeus ordayning about him ſix thouſand, and pla-
cing them by bandes, went forth againſt Timothee, who had
with him an hundred twenty thouſand footemen, & of horſe-
21 men two thouſand fiue hundred. † And the coming of Iudas
being knowen, Timothee ſent the wemen and children, and
the other baggage before into the fortreſſe, that is called Car
nion: for it was inuincible, and hard to come by, by reaſon of
22 the ſtraites of the places. † And when the firſt band of Iudas
had appeared, feare was ſtroken into the enemies, by the pre-
ſence of God, who ſeeth al thinges, and they were put to flight
one of an other, ſo that they were rather ouerthrowen of
their owne companie, and were weakened with the ſtrokes
23 of their owne ſwordes. † But Iudas was exceding earneſt pu-
niſhnig the prophane men, and he ouerthrewe of them thirtie
24 thouſand men. † And Timothee him ſelfe fel into the handes
of Doſitheus and Siſipaters partes, and with manie prayers he
beſought that he might be let go aliue, becauſe he had parents
& brethren of manie of the Iewes, whom it might happen by
25 his death to be deceiued. † And when he had geuen his faith
that he would reſtore them according to the appointmēt they
26 let him goe without harme, for the ſafetie of their brethren.
† And Iudas came backe from Carnion, hauing ſlayne twentie
27 fiue thouſand. † After the flight and ſlaughter of theſe, he mo-
ued his armie to Ephron a ſtrong citie, wherin a multitude
dwelt of diuerſe nations: & ſtrong young men ſtanding before
the walles reſiſted manfully, & in this were manie engins, and
28 prouiſion of dartes. † But when they had inuocated the Al-
mightie, who with his power breaketh the forces of the ene-
mies, they tooke the citie: and of them that were within they
29 ouerthrew twentie fiue thouſand. † From thence they de-
parted to a citie of the Scythians, which was diſtant from Ie-
30 ruſalem ſix hundred furlongs. † But thoſe Iewes that were
with the Scythopolitans teſtifying that they were vſed cur-
teouſly of them, euen in the times of miſerie that they dealt
31 modeſtly with them: † geuing them thankes, and exhorting
them alſo thence forward to be fauourable toward their ſtock,

:: *Tubiani*, or *Tubieni*, ſignifie religiouſly good, it is probable that theſe were *the Aſſideans. li. 1. c. 2. v. 42. c. 7. v. 13.*

they came to Ierusalem the solemne day of the weekes approching. † And after Pentecost they went against :: Gorgias the 32
gouernour of Idumea. † And he went forth with footemen 33
three thousand, and horsemen foure hundred. † Who buck- 34
ling together, it chanced few of the Iewes to be slayne. † But 35
Dositheus one of the Bacenors an horseman, a valiant man,
held Gorgias: and wheras he would haue taken him aliue, a
certayne horseman of the Thracians came vpon him, and cut
of his shoulder: and so Gorgias escaped into Maresa. † But 36
they that were with Esdrin, fighting long, and being wearied,
Iudas inuocated our Lord to be their helper, and captayne of
the battel: † beginning in his countrey language, and with 37
hymmes raising a crie, draue Gorgias souldiars into flight.
† And Iudas hauing gathered an armie came into the citie 38
Odollam: & when the seuenth day came on, being purifyed
according to the custome, they kept the Sabbath in the same
place. † And the day folowing Iudas came with his companie, 39
to take away the bodies of them that were ouerthrowen, and
with their kinsmen to lay them in the sepulchers of their fa-
thers. † And they found vnder the coates of the slayne some 40
:: of the donaryes of the idols, that were in Iamnia, from which
the lawe forbiddeth the Iewes: therfore it was made playne
to al, that for that cause they were slayne. † Al therfore blessed 41
the iust iudgement of our Lord, who had made manifest the
hidden thinges. † And so turning to prayers, they besought 42
him, that the same offence, which was committed, might be
forgotten. But the most valient Iudas exhorted the people to
keepe themselues without sinne, seing before their eyes what
was done, because of the sinnes of them that were ouer-
throwen. † And :: making a gathering, he sent twelue thou- 43
sand drachmes of siluer to Ierusalem for sacrifice to be offered
for sinne, wel and religiously thinking of the resurrection.
(† for vnles he hoped that they that were slaine, should rise 44
againe, it should seeme superfluous, and vaine to pray for the
dead) † And because he considered that they, which had taken 45
their sleepe :: with godlines, had very good grace layd vp for
them. † " It is therfore :: a holie, and healthful cogitation to 46 *li. 1. c. 6. v. 18.*
pray for the dead, that they may be loosed from sinnes. *

:: Iudas had the victorie twise before against this Gorgias. *li 1. c. 4. v. 1. li. 2. c. 10. v. 14.*

:: It was commanded *Deut. 7. v 25.* not to couet nor take anie thing perteyning to idols, but to destroy al. See this sinne punished. *Iosue. 7. 1. Reg. 15. &c.*

:: Vnles it had bene the doctrine & practise of the Church to pray for the dead, Iudas could neuer haue thought of anie such matter.

:: It is only profitable for those that dye penitent.

ANNOTATIONS. CHAP. XII.

This text is clere for praying for the dead.

46 *It is a holie and healthful cogitation to pray for the dead.*] The Catholique beleefe, doctrine, and practise of praying for the dead, is so euidently confirmed by this

by this place, that our aduersaries haue no better shift to auoide the same, then by denying these bookes to be Canonical Scripture. VVhich being authentically proued, it may here suffice to adde that albeit the Greke text (as in o ther innumerable places) differeth from the Latin, yet it is no lesse clere for this doctrin. VVhich in English is thus: *v. 45. Regarding* (or considering) *that grace is layde vp for them that sleepe* (or dye) *in pietie*: tovvitte in true faith and repentance; in the next verse (46) inferreth thus: *VVherupon he* (Iudas Machabeus) *made reconciliation* (or expiation) *for the dead, that they might be deliuered* (or looſed) *from their sinne*, that is, from punishment for sinne.

in the argument. pa. 890.

Likevvise the Greke.

S. Augustin. *ep. 61. ad Dulcit. l. 1. c. 13. de morib. li. de cura pro mort. c. 1. & Enchir. c. 110.*

Omitting therfore multitude of other proofes, vve vvil here only cite tvvo great Doctors, who with others teach that the denial of this particular point of religion is a condemned heresie. S. Augustin *li de Hæresib. hær. 53.* noteth this for a special heresie, saying: Aetians are named of one Aerius, vvho being a priest, and taking it greuously that he could not be ordained a Bishop, falling into the heresie of the Arrians, added some proper doctrines of his owne, saying: *that vve ought not to pray, nor offer sacrifice for the dead* Likevvise S. Bernard, *Ser. 66 in Cantica*: in plaine termes saith they are *heretikes*, vvhich *beleue not that there is purgatorie fire* after death, but that the soule departing from the bodie, goeth forthvvith either to rest or to damnation. Let them then (saith he) aske of him vvho saide: There is some sinne that shal not be forgeuen, neither in this *vvorld, nor in the future*: why he sayd this, if there remaine no remission, and purgation of sinne in the future vvorld? He therfore aduiseth al to bevvare of such seducers, saying: See the detracters, see the dogges. They deride vs, because vve baptize infantes: for that *vve pray for the dead*.

Denial of this doctrine is heresie.

Mat. 12.

It is also most vvorthie of consideration, that Iudas Machabeus, (vvho did this charitable act for his souldiars slaine in the holie vvarres) vvas the High priest, or chief Bishop of the Church at that time, and defender of true faith and Religion. Finally vve may also obserue that he did not anie nevv thing, but practised the vsual custome of the vvhole Church. For so it appeareth by their sette forme of Office for the dead, called HA'SCHABAH, that is, *Rest*, or prayer for rest, in their booke MAHZOR, translated and set forth by Bishop Genebrard, in the yeare of our Lord. 1569. VVhere are these expresse supplications. *Requiescat anima ipsius in cubili suo: iaceat in pace: dormiat in pace.* His (or her) *soule rest in his bed: lye, and slepe in peace.* Againe, *Ye Angels of peace come forth to mete him, &c.* And that the Ievves this day vse to pray for the dead, is a clere thing, and confessed by Protestantes, namely Munsterus, and Fagius in their Annotations vpon the 14 *of Deut.* and M. VVhitaker, in his first booke against F. Dureus. fol 81.

Iudas vvas high priest when he caused prayers and sacrifice to be offered for the dead. It was the general practise of the Church. And is yet obserued by the Iewes.

CHAP. XIII.

Menelaus a fugitiue Iewe is put to death. 9. Antiochus with his great armie is defeated twise, with losse of manie men. 23. Philippe rebelling, peace is renewed. 24. And Iudas is made Lord of Ptolemais.

W 1 IN the yeare an hundred fourtie nine Iudas vnderstood, that Antiochus Eupator came with a multitude agaynst 2 Iurie, † and with him Lysias the procuratour, and cheefe ouer the affayres hauing with him of footemen :: an hundred tenne thousand, & of horsemen fiue thousand, & elephants twentie

:: In the first booke, *ch. 6 v.* 30 the number of this armie differeth from the number

here recorded, the cause is for that sometimes those only are counted which were permanent, sometimes others are also counted which came vncertainly. The like difficulties of differences occurre often in the bookes of kingesand Paralipomenon.

two, chariots with hookes three hundred. † And Menelaus 3
also ioyned him selfe with them: and with much deceite besought Antiochus, not for the weale of his contrie, but hoping that he should be appoynted to the principalitie. † But the 4
king of kinges stirred vp Antiochus mind against the sinner, & Lysias suggesting that he was the cause of al the euils, he commanded (as the custome is with them) that being apprehended he should be killed in the same place. † And there was in the 5
same place a tower of fiftie cubites, hauing an heape of ashes on euerie side: this had a prospect steepe downe. † From thence 6
he commanded the sacrilegious person to be throwne downe into the ashes, al thrusting him forward to death. † And by 7
such law it chanced the transgressour of the law to dye: & Menelaus not to be put into the earth. † And in deede very iustly, 8
because he committed manie offences toward the altar of God, the fyre and ashes wherof was holie: himself was condemned into the death of ashes. † But the king furiouse in mind, came 9
to shew himselfe worse to the Iewes then his father. † Which 10
thinges when Iudas vnderstood, he cõmanded the people that day and night they should inuocate our Lord, that as alwayes now also he would helpe them: † as who were afrayed to be 11
depriued of the law, & their countrie, & the holie temple: and that he would not suffer the people that had of late taken breath a litle while, to be againe subdued to the blasphemous nations.
† Al therfore doing it together, and crauinig mercie of our 12
Lord with weeping & fastinges, being prostrate for three dayes continually, Iudas exhorted them to prepare them selues. † But 13
he with the ancients consulted, before the king should bring his armie to Iurie, and winne the citie, to goe out, and to committe the euent of the thing to the iudgement of our Lord.
† Committing therfore the power and charge of al to God, 14
the creatour of the world, and hauing exhorted his companie to fight manfully, and to stand euen to death for the lawes, the temple, the citie, their countrie, and citizens: he placed his armie about Modin. † And hauing geuen a signe to his com- 15
panie of :: the victorie of God, with most valient yong men piked out, by night setting vpon the kings court, in the campe he slew foure thousand men, and the greatest of the elephants, with them that had bene placed thereupon, † and he filled the 16
campe of the enemies with exceeding feare and perturbation, and the thinges being prosperously atcheiued, they departed.

:: The watch word this night was: *The victorie of God.*

† And

17 † And this was done when the day appeared, the protection
18 of our Lord helping him. † But the king hauing taken a taſte
of the hardines of the Iewes, attempted the difficultie of the
19 places by policie: † and he moued his campe to Bethſura,
which was a ſtrong hold of the Iewes: but he was put to flight,
20 he fel, he was diminished. † And to them that were within
21 Iudas ſent neceſſaries. † But one Rhodocus of the Iewes armie
vttered the ſecretes to the enemies, who being ſought for was
22 apprehended, and shut vp. † Againe the king had talke with
them that were in Bethſura: he gaue the right hand: he tooke
23 it: he went away. † He ioyned battel with Iudas, he was ouer-
come. And as he vnderſtood that Phillippe rebelled at An-
tioch, who was left ouer the affayres, diſmayed in mynde in-
treating the Iewes, and yelding vnto them, he ſweareth con-
cerning al thinges that ſeemed reaſon, & being reconciled he
24 offered ſacrifice, honoured the temple, and gaue hoſts. † He
embraced Machabeus, & made him gouernor & prince from
25 Ptolemais euen to the Gerrenians. † But after, as he came to
Ptolemais the Ptolemaians tooke greuouſly the couenant of
amitie, being offended leſt perhaps they would breake their
26 league. † Then Lyſias went vp to the iudgement ſeate, and
declared the reaſon, and appeaſed the people, and returned to
Antioch: and in this maner the kinges iorney and returne
proceeded.*

* li. 1. c. 7. v. 1.

CHAP. XIIII.

Demetrius hauing taken certaine holdes from Antiochus, 3. Alcimus lately depoſed from the office of high prieſt, 6. accuſeth good men of diſloyaltie, 11. others alſo incenſe Demetrius. 12. Wherupon Nicanor being ſent into Iurie, maketh Alcimus againe highprieſt: 18. hath peace with Iudas, conuerſing with him moſt familiarly. 26. But by Alcimus ſuggeſtion, ſeeketh to deliuer him into the kings handes: 30. otherwiſe threatneth to prophane the temple. 34. The prieſtes pray God to protect them. 37. Razias being accuſed, and purſued, 41. in extreme diſtreſſe killeth himſelf with meruelous corage of ſpirite.

Y 1 BVT after the ſpace of three yeares Iudas vnderſtood, and
they that were with him, that Demetrius the ſonne of Se-
leucus with a ſtrong multitude, and with ſhippes was come vp
2 by the port of Tripolis to commodious places, † and held the
3 countries againſt Antiochus, and his gouernor Lyſias. † And
one :: Alcimus that had bene highprieſt, but voluntarily was

:: Alcimus was of Aarons ſtock. *li.* 1. c 7. v. 14. but for this apoſtaſie here mentioned was vncapable of high

priesthood, & so Matthathias vvas ordayned being of the same progenie and most sincere in religion.

contaminated in the time of the confusion, considering that there was safetie for him by no means, nor accesse to the altar, † came to king Demetrius in the yeare an hundred fiftie, offering him a crowne of gold, & a palme, & besides these, * Talloes, which seemed to be of the temple. And that same day in deede he held his peace. † But hauing gotten a commodious time for his madnes, being called of Demetrius to counsel, and asked on what thing and counsels the Iewes rested, he answered: † They of the Iewes that are called :: Assidians, of whom Iudas Machabeus is captaine, nourish battels, and moue seditions, neither doe they suffer the realme to be quiet. † For I also being defrawded of my ancestours glorie (I meane of the high priesthood) am come hither: † principally in deede keping fidelitie to the kings commodities, but secondly also prouiding for my citizens, forby their naughtines al our stocke is not a little vexed. † But al these thinges being knowen, ô king, prouide I pray thee, both for the countrie, & for our stocke according to thy humanitie published to al men. † For as long as Iudas is aliue, it is vnpossible that there be peace to the affayres. † And such thinges being sayd of him, the other freinds also behauing themselues as enemies against Iudas, incensed Demetrius. † Who forthwith sent Nicanor, chiefe ouer the elephants captaine into Iurie: † geuing him commission, that he should take Iudas himselfe: but them that were with him, he should disperse, & make Alcimus the high priest of the greatest temple. † Then the nations, which had fled from Iudas out of Iurie, ioyned themselues by troupes with Nicanor, :: esteming the miseries, and calamities of the Iewes the prosperities of their owne affayres. † The Iewes therfore hauing heard of Nicanors coming, & the assemblie of the nations, being sprinkled with earth besought him, that ordayned his people to kepe them for euer, and that protecteth his portion by euident signes. † And the captaine commanding forthwith they remoued from thence, and they came together to the castel of Dessau. † And Simon the brother of Iudas had ioyned battel with Nicanor: but he was made afrayd with the sodaine coming of the aduersaries. † Neuertheles Nicanor hearing the manlines of Iudas companions, and greatnes of courege, that they had for the conflicts of their countrie, was afrayde to make tryall by bloud. † Wherfore he sent Posidonius, and Theodotius, & Mathias before to geue and take the right handes. † And when

4 * a golden bough. 5 6 7 8 9 10 11 * li. 1. c. 7. v. 26. 12 13 a 14 15 16 17 18 28

:: This description of the Assideans made by their malicious enimie in calumnious and odious termes, sheweth vvel their singular zele, & sincerite in promoting Gods seruice. And so their aduersaries malignant accusations more against them then al others, is a plaine testimonie of their more rare and more singular vertues.

:: Apostates and politikes make their gayne by spoyling the faithful.

when there was long coufultation of thefe thinges, and the captaine himfelf had moued it to the multitude, there was
21 one fentence of them al to accord vnto amitie. † Therfore they appointed a day, wherin they might fecretly deale among them felues, and feates were brought forth and fette for euery one.
22 † But Iudas commanded armed men to be in places conuenient, left perhaps fome mifchefe might fodainly arife from the ene-
23 mies: & they made agreable communication. † Nicanor abode at Ierufalem, and did nothing vniuftly, and the flockes of the multitudes, that had bene gathered together he diminished.
24 † And he eſteemed Iudas alwayes deare from the hart, and
25 he was inclined to the man. † And he deſired him to marrie a wife, and to beget children. He made a marriage, he liued
26 quietly, and they liued in common. † But Alcimus feeing their charitie one towardes an other, and the couenantes, came to Demetrius, and fayd that Nicanor aſſented to forraine matters, and that he ment to make Iudas being a tray-
27 tour to the kingdom, his fucceſſour. † Therfore the king being exaſperated with this mans moſt wicked criminations, wrote to Nicanor, faying, that he in deede was greatly diſpleaſed for the couenant of their amitie: neuertheles that he commanded him to fend Machabeus quickly priſoner
28 to Antioch. † Which thinges being knowen Nicanor was amaſed, and tooke it greuouſly, if he should vndoe thoſe thinges which they had couenanted, being nothing hurt of
29 the man. † But :: becauſe he could not reſiſt the king, he obſerued oportunitie wherby to accomplish the commande-
30 ment. † But Machabeus feeing that Nicanor dealt with him more auſterely, and that he exhibited his accuſtomed meeting more ſternely, vnderſtanding this auſteritie not to be of good, a few of his companie gathered together, he hid him ſelf from
31 Nicanor. † Which when he vnderſtood that he was ſtoutly preuented of the man, he came to the moſt great & moſt holie temple: and the prieſtes offering the accuſtomed hoſtes, he
32 commanded the man to be deliuered vnto him. † Who :: fay-ing with an oath, that they knew not where he was, that was
33 demanded, ſtretching out his hand to the temple, † he ſware, ſaying: Vnles you wil deliuer Iudas priſoner vnto me, I wil beate downe this temple of God to the flat ground, and wil digge downe the altar, and this temple I wil conſecrate to :: Li-
34 ber pater. † And when he had fayd theſe thinges, he departed.

:: Nicanor a right worldlie politike, a figure of Pilate and of ſuch temporizing Iudges, counſelliers, and courtiers, as lacke zele in religion.

:: They knevv not preciſely vvhere Iudas vvas, neither vvould they ſearch for him to deliuer him to the perſecutor.

:: Bacchus called alſo *Liber*,

But

and by manie other names, feaned by infidels to be auctor and god of wine. And therfore drunkards dedicate feastes & temples to him.

But the priestes stretching forth their hands vnto heauen, inuocated him that was alwayes the defender of their nation, saying thus: † Thou ô Lord of al, which lackest nothing, would- 35
dest a temple of thy habitation to be made amongst vs. † And 36
now ô Lord holie of al holies, preserue for euer this house
impolluted, which of late hath bene clensed. † And Razias 37
one of the ancients of Ierusalem, was accused to Nicanor,
a man that was a louer of the citie, and wel reported of, who
for his affection was called father of the Iewes. † This man 38
long time kept the purpose of continencie in Iudaisme, and
content to geue his bodie and life for perseuerance. † But 39
Nicanor willing to manifest the hatred that he had against the
Iewes, sent fiue hundred souldiars to take him. † for he thought 40
if he had intrapped him, that he should doe the Iewes verie
great hurt. † But the multitudes coueting to rush into his 41
house, and to breake open the gate, & to set fyre therto, when
he was in taking, ⁂ he strooke himselfe with a sword: † choo- 42
sing to dye nobly rather then to be made subiect to sinners,
and against his noble birth to suffer vnworthie iniuries. † But 43
wheras for hast he had not made the wound with a sure
stroke, and the multitudes brake in within the dores, running
backe boldly to the wal, he threwe downe him selfe manfully
headlong vnto the multitudes: † who quickly geuing place 44
to his fal he fel vpon his necke. † And when he had breathed, 45
incensed in minde he arose: and when his blood ranne with a
great streame, & he was wounded with most greuous wounds,
running he passed through the multitude: † and standing vpon 46
a certaine steepe rocke, & now being become without bloud,
gryping his bowels, with both handes he cast them vpon mul-
titudes, inuocating the dominatour of life and spirit, that he
would restore these to him againe: & so he departed this life. *

⁂ S. Augustin epist. 61. *ad Dulcitium & l.* 2. *c.* 23. *ad epist.* 2. *Gaud.* discussing this fact; saith the holie scripture doth tel it, not praise it. As to be admired not to be imitated, & that either it was not wel done by him, or at least is not conuenient in this time of grace.

* *li.* 1. *c.* 7. *v.* 39.

CHAP. XV.

Nicanor intending to assault Iudas on the sabbath day, 5. blasphemeth most proudly. 7. Iudas with al confidence in God encourageth his men. 11. confirming them with the relation of a vision in slepe. 21. So he with feruent prayer, the enemie trusting his owne streingth, soyneth battel. 27. and killeth thirtie fiue thousand, and Nicanor amongst the rest. Whose head, and hand cut of with the shoulder are hanged vp in Ierusalem: 33. his tongue geuen to the birdes, and a festiual day obserued. 38. And herewith the Auctor (of this second booke) concludeth the whole historie.

BVT

1 BVT Nichanor as he vnderstood that Iudas was in the
places of Samaria, he purposed with al violence to ioyne
2 batel ::the day of the Sabbath. † But the Iewes that of neces-
sitie folowed him, saying do not so fearcely and barbarously,
but geue honour to the day of the sanctification, and honour
3 him that beholdeth al thinges: † that vnhappie man asked,
if there were a powre in heauen, that commanded the sabbath
4 day to be kept. † And they answering: There is the liuing Lord
himself in heauen, the potent, that commanded the seuenth
5 day to be kept. † But he sayd: And ::I am potent vpon the
earth, that commanded armes to be taken, and the kings af-
fayres to be accomplished. Neuertheles he obteyned not to
6 accomplish his counsel. † And Nicanor in dede puffed vp
with exceeding pride, had thought to haue set vp a common
7 victorious memorie of Iudas. † But Machabeus alwayes
trusted with al hope that there would come ayde from God to
8 them. † And exhorted his companie, that they should not
feare at the coming of the nations, but should haue in minde
the aydes geuen vnto them from heauen, and now should
hope that they should haue the victorie from the Almightie.
9 † And speaking vnto them out of the law, and the Prophetes,
admonishing them also of the conflictes, that they had made
10 before, he made them the more prompt: † and so their
hartes being encoreged, withal he shewed the fraude of the
11 Gentils, and their breaking of oathes. † And he armed euerie
one of them, not with fense of buckler and speare, but with
very good words, & exhortations, ::declaring a dreame worthy
12 to be credited, wherby he reioyced them al. † And the vision
was in this maner: Onias who had bene the highpriest, a good
and benigne man, reuerent to behold, modest of maners, and
comelie of speach, and who from a childe was exercised in
vertues, that he stretching forth the handes "prayed for al the
13 people of the Iewes. † After this that there appeared also an
other man meruelous for age, and glorie, and for the port of
14 great dignitie about him. † And that Onias answering sayd:
This is a louer of his bretheren, & of the people of Israel: this
is he that "prayeth much for the people, & for the whole citie,
15 Ieremie the Prophete of God. † And that Ieremie put forth
his righthand, and ::gaue vnto Iudas a sword of gold, saying:
16 Take the holie sword a gift from God, wherwith thou shalt
17 ouerthrow the aduersaries of my people Israel. † Being

::Prophane men make their aduantage of religious mens good conscience, but Iudas rightly instructed in this case defended his iust cause also in the sabbath. *li.* 1. ♣ 3. *v.* 40.

::O Luciferian blasphemie!

::This dreame was from God as the effect shewed. And Iudas knew also that it so was by internal inspiration, as Ioseph. *Mat.* 1. *v.* 20. was assured of his dreames.

::Ieremie (*ch.* 38. *v.* 17.) perswaded the king of Iuda to yeld himself

vvith the citie and people to the Chaldees, and not to resist. But novv he deliuereth a svvord to Iudas, exhorting him to fight: according to Gods vvil in diuers cases, and times, for *there is a time of vvare, and a time of peace.* Eccle 3. v 8. :: Gods honour, & holie things are first and principally to be respected, before vvordlie freindes, though they also must be regarded in due order and place.

exhorted therefore with the wordes of Iudas exceding good, by which the coreges might be stured vp, and the hartes of the youngmen streingthned, they resolued to fight, and to encounter manfully: that manhood might decide the matter, because the holie citie, and the temple were in danger. † :: For 18
there was lesse care for their wiues, and children, and also for their bretheren, and kinsemen: but the greatest and principal feare was for the holines of the temple. † And they also that 19
were in the citie, tooke no litle care for them that were to ioyne battel. † And when they did al hope that iudgement 20
would be geuen, and the enimies were present, and the armie was set in aray, the beastes & horsemen disposed in conuenient place, † Machabeus considering the coming of the multitude, 21
and the varietie of the prouision of armour, and the fiercenes of the beastes, stretching forth his handes vnto heauen, he inuocated our Lord, that worketh wonders, who not according to the might of armes, but according as it pleaseth him, geueth victorie to the worthie. † And he layd inuocating in 22
this maner: Thou Lord which didst send thyne Angel in the 4. Reg. 19.
time of Ezechias king of Iuda, and didst kil an hundred eightie fiue thousand of the campe of Sennacharib: †& now ô Dominatour of the heauens send thy good Angel before vs, in feare 23
and trembling of the greatnes of thyne arme, † that they may 24
be afrayde, which with blasphemie come against thyne holie people. And he in dede ended his prayer thus. † But Nicanor, 25
and they that were with him, with trumpets & songues came nere. † But Iudas, and they that were with him, inuocating 26
God by prayers ioyned battel: † with the hand in dede fighting, but in their hartes praying to our Lord, they ouerthrew 27
no lesse then fiue and thirtie thousand, being greatly delighted with the presence of God. † And when they had ceased, and 28
returned with ioy, they vnderstood that Nicanor was slaine, for al his armour. † A shout therfore being made, and a great 29
crie, they blessed the Almightie Lord in their countrie language. † And Iudas, who by al meanes was in bodie and mind 30
readie to dye for his citizens, commanded that Nicanors head, and hand with the shoulder being cut of, should be caried to Ierusalem. † Whither when he was come, hauing called his 31
countrimen, and the Priestes to the altar, he sent also for them that were in the castel, † And shewing them the head of 32
Nicanor, & the wicked hand, which he stretching forth against

the

holie house of almightie God, had mightely bragged. † The tongue also of impious Nicanor being cut out, he commanded to be geuen peecemeale to the birdes: and the hand of the furious man to be hanged vp against the temple. † Al therfore blessed the Lord of heauen, saying: Blessed be he, that hath kept his place vndefiled. † And he hung vp Nicanors head in the toppe of the castel, that it might be an euident, & manifest signe of the helpe of God. † Therfore al by common counsel decreed, by no meanes to let passe this day without solemnitie:

1.Mach. 1. c. 8. 7. † but to kepe the solemnitie the thirteenth day of the moneth Adar, which is called in the Syrian language, the day before Mardocheus day. *

f 38 Thes thinges therefore being done concerning Nicanor, & :: from that time the citie being possessed of the Hebrewes,
39 I also in these wil make an end of speaking. † And if wel, and as is competent for a storie that my self also would: but ″ if not
40 so worthely it resteth to be pardoned me. † For as to drinke alwayes wine, or alwayes water is hurtful, but to vse now one now an other is delectable: so to the readers, if the speach be alwayes exact, it wil not be gratful. Here therefore it shal be ended.

:: More being vvritten in the first booke, this auctor maketh one conclusion of al, because other persecuters being also ouercome the land was againe caulme after stormes.

ANNOTATIONS. CHAP. XV.

12. *Onias prayed for al the people.* And. v. 14. *Ieremie prayeth for the people.*] As against prayer of the faithful for the dead: *Ch.* 12. so against prayer of Saincts for the militant Church, Protestants haue no better euasion, vvhen they are pressed with these examples, then by denying the auctoritie of the Bookes. For seing the Prophet Ieremie, and the Highpriest Onias, being in *Limbo patrum* (no holie soules ascending into heauen before Christ) did pray for the vvhole people of the Ievves, it is also certaine that they, and other Saincts in glorie, do of their excellent charitie pray for those that are in this mortal life. Yet neither do vve Catholiques vrge this place, as though vve had no other to alleage, for vve shevv the same doctrine, by other holie Scriptures, *Gen.* 48. *Exo* 32. *Ieve.* 15. *Luc.* 16. 2 *Petri* 1. *Apoc.* 5. 6 8. and others: neither must vve omite these bookes, because our aduersaries denie them, seing the lerned Doctores, and holie Fathers confirme the same doctrine by those Scriptures. Among others ancient Origen, *tomo* 18. *in Ioan.* sayth, it appeareth that Saincts departed from this life haue care of the people, as it is written (sayth he) in the Actes of the Machabees, manie yeares after the death of Ieremie: *this is Ieremie the prophet of God, vvho prayeth much for the people.* Likevvise S. Bernard. *Ser.* 3. *vigil. Natiuit. Domini. & Ser.* 11. *againe Ser.* 76. *in Cantica,* admonisheth that a good religious man is like to this *Onias*: who prayeth to God for al the people.

Prayer of Saincts is euidently proued by this place.

It is also proued by manie other holie Scriptures.

Neither is this place to be omitted.

39. *If not se vvorthely.*] He demandeth not pardon, as though he suspected any error in his doctrine or in the history, but of his vnpolished stile in writing. As S. Paul sayth that *himself vvas rude in speach, yet not in knovvlege* 2. *Cor.* 11. 7, 6.

The auctor of this booke asketh pardon for his stile,

But we, who by Gods great goodnes haue passed now to the end of this English

not for the doctrine nor historie. But the auctors of these Annotations craue pardon for al defectes.

glish old Testament iustly fearing, that we haue not worthely discharged so great a worke: and in nowise presuming that we haue auoided al errors, as wel of doctrine as historie: much more we acknowlege that our stile is rude and vnpolished. And therfore we necessarily, and vvith al humilitie craue pardon of God, and al his glorious Saincles. Likevvise of the Chruch militant, and particularly of you right vvelbeloued English readers; to vvhom as at the beginning vve directed and dedicated these our endeuoures: so to you vve offer the rest of our laboures, euen to the end of our liues: in our B. Sauiour IESVS Christ, to vvhom be al praise and glorie. Amen.

THE CONTINVANCE OF THE CHVRCH, AND RELIGION IN THE SIXTH AGE: from the captiuitie in Babylon to the coming of our Sauiour, nere the space of 640. yeares.

God true Seruice hath alvvayes continued in the visible Church.

SVCH is the prouidence of Almightie God, that not obscurely, or at some times only, but manifestly, and without intermission his Diuine Maiestie is acknowleged, his name glorified, his Religion professed, and his preceptes obserued by a visible knowne Church, from the beginning of the world to the end therof, as we haue already shewed in the other fiue ages; and shal no lesse clerly declare the same in this sixth. For albeit the peculiar people of God were for their sinnes caried forth of their countrie, and held captiues in Babylon seuentie yeares, and after their reduction were subiect to strangers ruling ouer them, and sometimes extremely afflicted with persecution, yet they stil persenered in the same fayth and religion, had succession of Priestes, and of one Highpriest, with conseruation also of the royal line of Dauid, euen to Christ our eternal King and Priest.

Faithin one God is the ground of al religion.

First therfore concerning Articles of fayth and religion, the beleefe in one God was so generally confessed by the whole Iewish nation, that their Priestes and Prophetes did vse it for a principle, in confirmation of other pountes, as wel doctrinal as moral. So Malachie teaching that our neighbour is to be beloued, God to be serued, and his lawes to be kept: Is there not one Father of vs al *(sayth he. ch.2. v.10.)* Hath not one God created vs? Why then doth euerie one of vs despise his brother, violating the couenant of our fathers? *More expressly Ieremie in his Epistle (Baruc. 6.) sheweth the vanitie and absurditie of manie goddes: exhorting the people to serue the one omnipotent God, saying to him sincerely in their hartes;* (*v. 5.*) Thou oughtest to be adored ô Lord. *Likewise, when the Magicians of Chaldea ascribed the knowlege of dreames to false goddes, Daniel with the other three children (ch.2.v.18)* prayed the God of heauen: and the mystetie was reueled to Daniel. *and he declared and expounded the kings dreame. Who therupon confessed to Daniel* (*v.47.*) In very dede your God is the God of goddes, and Lord of kinges.

The

The same three children (Daniel. 3.) were cast into the burning furnace, and Daniel into the lions denne (ch. 6. & 14.) readie to dye for their fayth in one God. For this fayth also Mardocheus, as is written in the booke of Esther, was persecuted, and he with al the people were in extreme danger. And the auctor of the booke of wisdome teacheth that one God is knowen by consideration of his creatures: Al men are vaine *(sayth he. ch. 13. v. 1.)* that by thinges sene, vnderstand not him that is: neither attending to the workes agnise who was the workman. *So the auctor of Ecclesiasticus ch. 1. v. 8. professeth*: There is one most high Creator omnipotent, and mightie king, and to be feared exceedingly, sitting vpon the throne, the God of Dominion.

The B. Trinitie reueled to some and vttered obscurely in the old testament.

As for the high Mysterie of three Diuine Persons in one God *not so commonly reueled in the old testament, yet was it knowen and in some sorte vttered*: *As Aggeus 2. v. 5. & 6.* I am with you, sayth the Lord of hostes, the word that I did couenant with you: when you came out of the land of Ægypt: and my Spirite shal be in the middes of you. *Where, by* the Lord of hosts, *as commonly vnderstood* God the Father; by his spirite, God the Holie Ghost; *and the* word *may signifie* God the Sonne: *of whose Incarnation the Prophete playnly speaketh in the next verses. For in this consisteth the couenant betwen God and his people, that they should kepe* his word *of precepts and commandments expressed in the law: and he would send them* the word, his onlie Sonne the Second Diuine Person *to redeme mankind. Against the same three Persons seme to be distinguished in diuers places,* God the Father *is described according to mans smal capacitie, Daniel. 7. v. 9. thus*: Thrones were sette, and THE ANCIENT OF DAYES sate: his vesture white as snow, and the heares of his head as cleane wool, his throne flames of fire, his wheeles fire kindled. *He is called* Ancient of dayes, *not only because he is eternal, for so are the other two Diuine Persons, but this terme is attributed to the Father, because in order he is the beginning, from whom the other two Persons proceede* [*The Sonne by generation, the Holie Ghost from the Father and the Sonne by procession.*] *To* God the sonne *the same Prophet Daniel prayeth: ch. 9. v. 17. saying:* Now therfore heare ô our God, the petition of thy seruant, and his prayers: and shew thy face vpon thy Sanctuarie which is desert, for thyne owne sake: *that is, for thyne owne merites: which can only be vnderstood of that Diuine Person, which is incarnate. Zacharie, 12. v. 10. God speaking by the prophet sayth:* I wil powre out vpon the house of Dauid, and vpon the inhabitantes of Ierusalem the spirite of grace and of prayers, *which may easily be vnderstood to be the promise of the B. Trinitie: but that which immediatly foloweth*: and they shal looke towards me, whom they

Distinction of Persons in one God.

The Father.

The Sonne.

Prophecies & figures of the B virgin mother of God.

Amongst the rest Ieremie, ch. 31. v. 23. and Ezechiel ch. 44. v. 2. make also especial mention of some singular priuileges of the most excellent virgin Mother of God. Of whom also Iudith, and Esther were apparent figures, who receiued special graces for the benefite of their nation, and so did this singular Virgin receiue of God most eminent gifies, aboue al other mere creatures, for the benefite of the whole Church.

Angeles excel corporal creatures in multitude.

And in powre.

Of Angels the celestial spirites, is frequent mention in the holie Scriptures of this age. Their multitude is innumerable, and therfore are insinuated to men by general termes. Daniel. 7. v. 10. Thousandes of thousandes ministered to him, and tenne thousand hundred thousandes assisted him. *And their powre is most great, and to men most profitable. An Angel defended the three children in the fornace, walking with them in the fire. Daniel. 3. v. 49. 95. An other defended Daniel from the lions. ch. 6. v. 22. The same or an other caried Habacuc from Iurie into Babylon. Dan. 14. v. 35. and restored him in his place againe. v. 38. The Archangel Gabriel instructed* Daniel, *ch. 8. v. 16. 17. ch. 9. v. 21. And ch. 10. v. 13. & 20. Other Angels the Patrones or Guardians of the Persians and Grecians, prayed for those countries; and S. Michael, v. 21. for the Iewes. An Angel spake in Zacharie, ch. 1. v. 9. An other Angel went to mete him. ch. 2. v. 3. And in respect of Angelical offices, both S. Iohn Baptist, and our Sauiour himself are figuratiuely called Angeles. Malach. 3. v. 1. No meruel therfore that Iudas Machabeus and his armie, 2. Machab. 11. v. 6.* prayed for the assistance of a good Angel, *which was granted them. v. 8. And so* they went promptly, hauing an helper from heauen. *v. 10. Their like prayer had the same effect in an other battel. 2. Machab. 15. v. 27.*

They helpe men and are lawfully inuocated by men.

Diuels hating God, and al mankind neuer cease to tempt men to sinne.

Contrarie to these glorious Angeles are other spirites, *at first created in grace, which falling into pride, and most obstinate malice are perpetual enimies to God their Creator, and to al mankind, continually calumniating the workes of God, and of al his seruantes, wherof they are* called Diuels, *or* calumniators. *They neuer cease tempting al they can to euil, so to bring men to eternal death: For* by the enuie of the diuel (*Sap. 2. v. 7.*) death *(both of soule & bodie)* came into this world. *The iust stipend of sinne. Al sinnes offend God and please the diuels. But more particularly they desire to be honored as God with* Sacrifice. *Which therfore they require to them selues and their* idols. *And for this sinne of Idolatrie, aboue al others, God is most prouoked to wrath: & for the same most especially punished his people: as the Prophet Baruch (chap. 4. v. 6.) signifieth to the people, saying:* You are sold to the Gentils. *&c.* You are deliuered to their aduersaries: *and geuing the reason why, he addeth: v. 7.* For you haue exasperated him that made you, the eternal God immolating to diuels. And not to God.

They seke to be honored with sacrifice.

The

The same al the Trophetes teach, and what that Sacrifice is the souereigne seruice due to God only, *and not to any creature, how excellent soeuer. But of Sacrifice there is so much written, that it were ouer long and nedeles to recite the places. It importeth more to obserue the predictions of the most excellent, and perfect Sacrifice of the new Testament Malachie.* 1. *v.* 11. From the rising of the sunne (*sayth God by this Prophet*) euen to the going downe, there is sacrificing, and there is offered in my name a cleane oblation. *In the old testament they offered cattel, & birdes, by powring out their bloud about the altar, and drawing forth their bowels. For purging and clensing wherof there was much washing and labour: but now in the Church of Christ, is* the cleane Sacrifice *of our Lords bodie and bloud, in formes of bread and wine. It is also in itself so pure, that it* can not be polluted (*as the old sacrifices were, v.* 12.) *by vnworthie Priestes, but is alwayes auaylable to some or other, ex opere operato. According to that the same Prophet testifieth, ch.* 3. *v.* 4. The Sacrifice of Iuda and Ierusalem shal please our Lord *Which is necessarily vnderstood of the Christian sacrifice: for els this place were contrarie to that which God sayd to the Iewish priestes, ch.* 1. *v.* 10. I haue no wil in you, and I wil not receiue gift at your hand. *Daniel also prophecieth, ch.* 9. *v.* 27. *that* in the half of the weke the hoste and the sacrifice shal fayle. *Ch.* 12. *v.* 11. The continual sacrifice shal be taken away, *therby signifying that not only after the figure, the Sacrifice prefigured should succede (for els there should be no daylie Sacrifice at al in the new Testament, which Malachie sayth plainly there shal be, not in one, or in fewe places, but* from the rising of the sunne, euen to the going downe, *&c.*) *but also that both the old and new sacrifices should be taken away in their seueral times. For so our Sauiour (Mat.* 24. *v.* 15.) *applieth the next wordes of this prophecie,* and abomination of desolation shal be set vp, *not only as a signe before the destruction of Ierusalem, but also of the end of the world. Verified in part as in the figure, when the temple was destroyed, & diuers prophanations made in the same place: but more especially shal be fulfilled by Antichrist, abolishing the holie Sacrifice of Christs bodie and bloud, so much as he shal be suffered: as S. Hyppolitus writeth, lib. de Antichristo. & in oratione de consummatione mundi. Agreable to S. Irenæus. li.* 4. *c.* 32. *& li.* 5. *in fine S. Ierom. in Dan.* 12. *Theodoretus in eundem locum, and S. Chrisostom in opere imperfecto. Yea some* Hebrew Rabbins acknowlege Transsubstantion, *in the Eucharist. as R. Dauid Kimhi witnesseth vpon these wordes of Osee* 14. *v.* 8. They shal liue with wheate, and shal spring as a vine: *Manie of our Doctores (sayth he) expound this, that there shal be mutation of nature in wheate, in the times of our Redemer Christ.*

This Rabbi Dauid also, and the Chaldee Paraphrasis expound Ezechiels

Sacrifice is the proper seruice of God.

Sacrifice of the new testament, in al places.

More pure and excellent then the old.

The old ceased and the new succeeded.

which shad also be abandoned by Antichrist.

Transsubstantiation confessed by Rabbins.

Baptisme. *prophecie, ch. 36. v. 25.* I wil powre out vpon you cleane water, *of the remission of sinne, though they signifie not by what particular meanes. Which Christian Doctors vndoubtedly explicate of* the Sacrament of Baptisme. *And likewise his other prophecie, ch. 47. v. 1.* waters issued forth vnder the threshold of the house towards the East, *can not be vnderstood of anie other waters then of Baptisme.*

Penane. *The* purifications, oblations, *and other workes of penance practised by the people, after their returne from captiuitie, written. 2. Esd. 9. 10. 13. testifie their obseruation of the law in this point, by which* the Sacrament of penance *in the new testament was prefigured.*

Holie orders. *In like sorte the* continuance of Priesthood, *and priestlie functions is manifest in the bookes of Esdras, and of other Prophetes, which prefigured* the Sacrament of holie Orders, *in the Church of Christ.*

Feastes. *In these times also the* feastes *instituted by the law, were obserued with more or lesse solemnitie, as time, place, and other opportunities serued. As Esdras testifieth. li. 1. c. 3. v. 2.* Iosue *(the highpriest)* and Zorobabel *(the duke) after their returne from captiuitie,* built an altar *(notwithstanding the threates of infidels)* and offered vpon it holocaust to our Lord morning and euening. And they made the solemnitie of tabernacles, and other feastes, as wel in the Calendes, as in al the solemnities of our Lord, *though the temple was not yet built againe (v. 6.) And afterwards vpon new occasion,* Iudas Machabeus, *1. Mach. 4. & 2. Mach. 10. instituted a new feast, which our Sauiour obserued. Ioan. 10. v. 12.*

Fastes ordinarie. *The like obseruation was kept of* fastes. *For amongst the feastes which were al duly performed (1. Esd. 3. v. 5.) one was of* Expiation *which consisted in* fasting from euen to euen. *Leuit. 23. Num. 29. And besides the ordinarie, Esdras appointed a peculiar fast for special purposes, 1. Esd. 8.* v. 21. And I proclamed *(sayth he)* a fast, beside the riuer Ahaua, that we might be afflicted before the Lord our God: and might desire of him a right way for vs, and our children. *And (v. 23.)* we fasted and besought our God hereby: and it fel out prosperously vnto vs. *Againe, 2. Esd. 9. v. 1.* The children of Israel came together in fasting, and sackclothes, and earth vpon them. *See more of fasting Iudith. 4. & 9 Esther 5. & 14. Zachar. 8. And of abstinence from certayne meates according to the law, Daniel 1. & 9. Iudith. 10. & 12. 2. Mach. 6. & 7.*

And extraordinarie.

Abstinence.

Forme of good life prescribed in the sapiential bookes. *More generally* the whole forme of good life *is excellently prescribed in the bookes of wisdom and Ecclesiasticus. Where vnder the general vertues* of Wisdom *and* Iustice, *al are admonished to seeke diligently to know God, and to serue him. As much as to say, to haue fayth and good workes: the two feete, and legges, on which the godlie walke vnto life eue-lasting. Let one shorte sentence here serue for example (wishing al men to reade more*

in the

in the bookes themselues) *Sap. 6. v. 18. 19. & 20. is this gradation.* The beginning of wisdom is the true desire of discipline; the care of discipline is loue; & loue is the keeping of her lawes: and the keping of the lawes is the consummation of incorruption: & incorruption maketh to be next to God. *These are the steppes from earth to heauen, from this vale of miseries to eternal happines. first A* true *and sincere* desire of discipline, *or of Gods true seruice*: 2. *This desire or* care of discipline *bredeth* loue *of God*: 3. loue is the keping of lawes, *the commandments of God: for he that sayth he loueth God, and kepeth not his commandments is a liar*: 4. keping the lawes is the consummation of incorruption: *making the soule perfect in vertues, and free from corruption of sinnes*: 5. and *this* incorruption maketh to be next to God, *ioyning man with God, which is the perfect beatitude of eternal life. And so he concludeth, v.* 22. Therfore (*from first to last by degrees*) desire of wisdom leadeth to the euerlasting kingdom. *Yet must we vnderstand that neither the first steppe of good desire, nor anie of the rest is in a mans owne powre as of himself, so much as to thinke a good thought, but Gods grace preuenteth sturreth men vp, and continually assisteth, in al good beginninges progresse, and perseuerance, as the same diuine author teacheth a litle before, v.* 14. wisdom preuenteth them that couete her, that she first may shew herself vnto them. *Then to admitte, or refuse is in their powre, that haue good motions. And therfore sinne is rightly imputed, and damnation iustly inflicted vpon the wicked, because as Nehemias* (2. *Esd. 9. v.* 17.) *testifieth of the vngratful people*, they would not heare. And they hardened their neckes, and gaue the head to returne to their seruitude, as it were by contention, *or striuing against God, through their owne free wil; which appeareth here to remaine in sinners. On the other side the same Nehemias in confidence of reward for good workes, and of his voluntarie cooperating with Gods grace, feared not to pray* (2. *Esd. 5. v.* 19) *in these wordes:* Remember me my God to good, according to al thinges which I haue done to this people.

1. Ioan. 2.

2. Cor. 3.

Theascending by steppes from earth to heauen.

VVithout Gods grace preuenting, no man can thinke or do anie thing meritorious.

Confidence of good vvorkes done in grace,

Some men moreouer besides the commandments of the law, voluntarily professed a peculiar state of holie life, a plaine figure, or rather an example of Euangelical counsels. As in the former ages the Nazerites, whose rule is prescribed Numeri 6. practised by Sampson (*Iudic.* 13.) *and Samuel* (1. *Reg.* 1.) *and the Rechabites* (*Iere. 35.*) *so in this last age next before Christ* the Assideans, *or* Esseni. 1. *Mach. 2. v.* 42. *of whom Iudas Machabeus in his time was head or captaine.* 2. *Mach. 14. v. 6. Ieremie the prophet* (*ch.* 16 *v.* 2.) *by Gods ordinance liued single vnmaried al the time of the captiuitie.* Thou shalt not take a wife, and thou shalt not haue sonnes and daughters in this place: *to witte, in Ierusalem. Neither did he marie*

Voluntarie vovves like to Euangelical connsels.

Perpetual virginitie.

when he was afterwardes in Ægypt. But of his owne accord remayned a virgin al his life, as S. Ierom writeth, li 1. aduerſ. Iouinianum.

Prayers of Saincles.

Prayers of Saincles after they are departed from this world is manifeſtly deduced of the ſacred text, Iere. 15. v. 1. of Moyſes and Samuel, not to be heard if they ſhould pray for the people, whom God had decreed to punish, were conſequently to be heard in ſome other caſe. And more expreſly. 2. Mach. 15. v. 12. & 14. is recorded that Onias, and Ieremie did pray for al the people, and for al the holie citie. *Reuerent* eſtimation of Reliques, *and other holie thinges is manifeſt by the fact of the ſame Prophet Ieremie, who by Gods ordinance (2. Mach. 2. v. 1. & 5.)* hid the holie fire, and the Tabernacle, and the Arke, & the Altar of incenſe in a caue. *that they ſhould not be prophaned by infidels ranſaking Ieruſalem, and the temple: Other* holie *ornaments alſo, and* veſſeles *were reſtored by the fauorable king Cyrus, 1. Eſd. 1. v. 7. & ch. 8. v. 30. In figure alſo of* the holie Croſſe *on which Chriſt was to redeme mankind,* thoſe that mourned for the abominations in Ieruſalem (*Ezec. 9.*) vvere ſigned in their foreheades vvith *the letter* Thau, *or. T. and ſo were ſaued from the common ſlaughter of the vnſigned.*

Reliques.

Holie veſſeles.

Signe of the Croſſe.

Prayer for the dead.

Prayer and Sacrifice for the dead *is likewiſe clere, 2. Mach. 12. v. 43. &c. if either the text may be admitted for Canonical, ſaying (v. 46.)* It is a holie and healthful cogitation to pray for the dead; *or for good teſtimonie of Iudas fact; being Highprieſt, and doing that which the whole Church practiſed, and which the Iewes yet obſerue to this day.*

Reſurrection.

Of the General Reſurrection, *is good teſtimnie in the ſame place v. 43. and 44. as the ground of Iudas his pietie towardes the dead,* wel and religiouſly thincking of the Reſurrection. For vnles he hoped that they which were ſlaine ſhould riſe againe, it ſhould ſeme ſuperfluous, and vaine to pray for the dead. *But ſeing he did beleue the Reſurrection, he did right wel and piouſly. And ſeing the beleefe of reſurrection is true, it foloweth, as this auctor inferreth, that it is a holie thing to pray for the dead.*

Iudgement.

Malachie the laſt of the Prophetes, in the laſt chapter foresheweth, and deſcribeth the General iudgement, *in the end of this world: wherin the wicked shal be condemned, and the iuſt eternally rewarded. Which* day shal come (*ſayth he*) kindled as a furnace. Al that do impietie (*dying in that ſtate*) shal be ſtubble, and that day shal inflame them. And there shal riſe to you that feare my name, the Sunne of iuſtice, and health in his winges, *or glorious beames, healing and curing al bodylie infirmities, and defectes. Before which day he foretelleth of two ſignes,* v. 5. The coming of Elias *the Prophet. and.* v. 6. *&* the conuerſion of the Iewes to Chriſt. *And thus much may here ſuffice, for particular pointes of religion in this age.*

Euerlaſting puniſhment. and eternal reward.

The coming of Elias, & conuerſion of the Iewes.

It

The state of the Church in the times of heathen Monarchies, in general.

It resteth to view the state and gouernment of the Church in this time. Which may be considered according to the foure Monarchies of heathen nations: the Chaldees, the Medes & Persians; the Grecians; and the Romanes: Vnder the Chaldees, whose Emperial citie was Babylon, they were in captiuitie seuentie yeares. By the Medes and Persians (for that Monarchie consisted of those two nations) they were released from captiuitie with manie fauoures, yet sometimes afflicted. Vnder the Monarchie of the Grecians, they were partly in extreme persecution of Antiochus Epiphanes, *and of other Grecian kinges and princes, partly in warres for defence of Gods lawes. Before and after which persecution and warres, as wel vnder the Grecians, as the Romans til Christs Passion the Church was for most part in peace, yet some times afflicted. But omitting manie intricate difficulties about the times and reignes of sundrie heathen kinges, it wil suffice our purpose to shew the general state of the Iewish nation, with their owne particular gouerners spiritual and temporal, with more or lesse fauour of forreine Princes.*

Their state in the captiuitie.

First therfore concerning their estate in their captiuitie in Babylon, We may here obserue Gods prouidence, in that before the citie and temple of Ierusalem were destroyed, and the whole nation made captiue, Ioachin (*otherwise called Iechonias*) *the sonne of Ioachaz (who was also called Iechonias)* king of Iuda was transported into Babylon, and his mother, *and manie other principal persons.* 4. *Reg.* 24. *v.* 15. *Likewise* Iosedech sonne of Saraias highpriest (1. *Paral.* 6. *v.* 15.) was caried into Babylon. *And in the meane time* Sedecias (*vncle to Ioachin*) *reigned in Iuda, who in the eleuenth yeare, was taken and caried captiue into Babylon, and there died, Ioachin yet liuing in prison. And Saraias the Highpriest with others, was slayne in Rebla, when Ierusalem was destroyed.* 4. *Reg.* 25. *v.* 18. *&* 21. *To whom Iosedech succeded in the highpriesthood. So that both the issue of Dauid, in the right line of our Sauiours genealogie, and the Highpriest of Aarons stocke, were in Babylon before the whole bodie of the nation was brought thither. This* Iechonias (*or Ioachin*) *remained in prison, til the death of Nabuchodonosor, the space of thirtie seuen yeares, and was then deliuered by Euilmerodach, and by him entertayned courteously as a prince,* 4. *Reg.* 25. *v.* 27. *He maried there and had issue* Salathiel; *and Salathiel had* Zorobabel. *Who together with* Iosue *sonne of Iosedech highpriest, &* Esdras, Nehemias, *& others recited* 1. *Esd.* 2. conducted the children of Israel from Babylon into their countrie. *There were also in 4 former transmigration* Daniel, *and the other three children* Ananias, Misael, *&* Azarias, (*of the royal or principal bloud*) in the third yeare of Ioakim (*otherwise called Eliacim sonne of Iosias.* 4. *Reg.* 23. *v.* 34.) king of Iuda. *Dan.* 1. *v.* 1. 6. *These with others were caried as hostages into Babylon, and brought vp more liberally. Where seruing God sincerely, abstayning from vnlawful*

King Iechonias, and Iosedech Highpriest were in Babylon before the whole nation was captiue.

Iechonias intertayned in captiuitie as a prince.

Daniel with other three children were caried before anie of the kinges into Babylon.

meates, were protected by God, much also esteemed and promoted in that place.

They were singularly esteemed.

For Daniel about the age of twelue yeares, conuinced the two wicked Iudges, and deliuered Susanna from their cruel handes. Dan. 13. And afterwardes for declaring and interpreting the kings dreame (Dan. 2.) and excellent wisdom, and gift of prophecie was admired by al, aduanced by the king: but maligned by certaine enuious sorcerers, and great men. Wherby he was sometimes in great danger, but stil deliuered by Gods powre protecting him. Dan. 6. & 14. The other three children were likewise aduanced. Dan. 2. v. 49. and therfore by diuers enuied, and for refusing to adore an idol set vp by Nabuchodonosor were cast into a hote burning furnace, and there preserued. Dan. 3.

Sometimes in danger. But preserued by God.

Ieremie, who before this time began to prophecie whiles he was a childe, (Iere. 1.) continued in the time of captiuitie, in Ierusalem and Iurie, with much affliction, and stil prophecying finally dyed in Ægypt. Baruch his scribe, and also a Prophete, went sometimes into Babylon, and returned into Iurie (Baruch. 1.) instructing and exhorting the people.

Ieremie prophecied in Ierusalem and in Ægypt.

Ezechiel was caried with king Iechonias, and Iosedech into Babylon, and there prophecied (ch. 1. v. 2.) part of the same time with Daniel, in great part the same thinges with Ieremie. And during the captiuitie, king Iechonias, Iosedech the highpriest, Ieremie, Baruch, Ezechiel prophetes, & innumerable others (some Martyres, and manie Confessors) parted from this world. But Daniel yet liued. And in place of Iosedech Highpriest Iosue succeded, and the progenie of king Iechonias continuing in Salathiel, and Zorobabel, the nation had them and other eminent men, with temporal dependence vpon forreine princes in the next Monarchie of the Medes and Persians.

Ezechiel and Daniel in Babylon.

For when Darius king of Medes had slaine Baltazar king of the Chaldees, and so posseßed Babylon, with the whole countrie he brought the Monarchie to the Medes & Persians. Dan. 5. v. 31. and within the space of one yeare he dyed; and Cyrus succeding granted leaue to al the Iewes to returne into Iurie; and there to build vp their temple, and citie of Ierusalem, which Nabuchodonosor had destroyed. At which time Daniel had his vision, that Christ our Sauiour should come into the world, within seuentie weekes (of seuen yeares to the weke, that is, in foure hundred ninetie yeares) after the perfect finishing of the temple. and citie. Dan. 9. v. 24. & 25. But when they were so built againe, that the wekes beganne to be counted, is very obscure: as it was the wil of God, that the prophecie, being certayne in itself, should not be ouer clere to euerie mans vnderstanding, but as likewise manie other prophecies, shut and sealed. Dan. 12. v. 6. 9. 13.

The Monarchie of Medes and Persians.

Cyrus licensed the Iewes to returne and build vp their temple.

Prophecie of Christ: after seuentie weekes.

In this time of the Medes and Persians Monarchie, Mardocheus remayning in Chaldea, after the relaxation had that vision in a dreame, Esther. 11. after which folowed the historie of him, & Quene Esther, and wicked

Mardocheus. Esther.

wicked Aman; *with the danger and delinerie of al the Iewes in those partes.* Aman.

Some thinke it likewise probable, that the historie of Iudith happened after the captiuitie; though others suppose that it was in the time of Manasses king of Iuda. which not being our purpose to discusse and decide, we wil passe to thinges more certayne. Iudith.

The prophetes Aggeus *&* Zachatias *nere twentie yeares after the relaxation, earnestly exhorted the princes & people to build vp the temple which had bene beguune, and now was neglected vpon vaine feare, thincking,* the time was not yet come of building the house of our Lord. *Aggeus.* 1. *v.* 2. *Wherupon* the prophet reproueth them, *expostulating thus:* Why, is it time for you to dwel in embowed houses, and this house (*of our Lord*) desert? *And assureth them. v.* 10. that their ground *should remaine barren, and ch.* 2. *v.* 15. *their* sacrifices vngratful, til they should build the temple: *promising moreouer that this new temple should be more glorious by Christs personal presence therin, then the former temple built by Salomon. But especially the Church of Christ prefigured by the temple, should farre excel the Synagoge of the old testament. ch.* 2. *v.* 10. Great shal be the glorie of this last house more then of the first. *Which Zacharie confirmeth inuiting the Gentiles to come, and the Iewes to returne into Christs Church: ch.* 2. *v.* 6. O flee out of the land of the North, sayth our Lord, becaus into the foure windes of heauen, haue I disperssed you. *v.* 7. O Sion flee thou that dwellest with the daughter of Babylon. *And by diuers other visions and prophecies they forshew the conuersion of the Gentiles, and reiection of the Iewes for their obduration, but in the end they also shal be conuerted.* Aggeus and Zacharias. The Church more glorious in the nevv testament.

Malachie prophecied after the finishing of the temple, exhorting al to offer their sacrifices with puritie of hart, reprehending both priestes and people for not so doing. ch. 1. *He also foresheweth the reiection of the Iewes, & calling of the Gentiles, with the change of the old sacrifices, and institution of a new farre more excellent, and more effectual, to be offered* euerie where (*v.* 10. *&* 11.) *He concludeth his prophecie ch.* 4. *foretelling the terrible day of Iudgement, and* life or death euerlasting. Malachie.

These later prophetes yet liuing, as Iosephus, Eusebius, Theodoretus and others testifie in their histories, the Grecians obtained so great a Monarchie by king Alexander the Great of Macedo, that being parted after his death amongst manie, yet al were great kingdomes, some longer some shorter time. In the beginning wherof when king Alexander came to Ierusalem, as Iosephus writeth. li. 11. *c.* 8. *Antiquit.* Iaddus *the* highpriest *going forth in his pontifical attyre to mete him, the same king straightwayes fel downe at his feete with al reuerence. And being demanded by his freindes, the princes of his armie, why he so much honored the highpriest, he answered, that he ho-* The Grecian Monarchie. King Alexander honored Iaddus the Highpriest.

nored not the man for himself, but for his office, and God in him, who had appeared to him in slepe in that very habite, and ornaments, when he in Macedonia discourſed in his minde of making battel againſt the Perſians, promiſing him aſſured victorie. Shortly after this it happened, that Manaſſes an Apoſtata highprieſt, by interceſſion of Sanaballat, whoſe daughter he had vnlawfully maried, obtayned licence to build a temple in Garizim, which the Samaritanes afterwards pretended to be more ancient then the temple of Ieruſalem, againſt which our Sauiour gaue ſentence. Ioan. 4. v. 22. It was alſo decided by king Ptolomeus in Alexandria (as Ioſephus witneſseth. li. 13. c. 6.) by way of arbitrament, finding that the temple of Ieruſalem, and the Highprieſtes therof had a perpetual ſucceſſion from Salomons time, and that their pretence of Iacobs adoring in Garizim was not to the purpoſe, ſeing there was no ſucceſſion, that temple being lately built. Neuertheles the ſame Ptolomeus to gratifie Onias an other Apoſtata, ſonne of good Onias Highprieſt and Martyr (2. Macab. 4. v. 34.) gaue leaue to build an other temple in Ægypt, which ſtood likewiſe in ſchiſme againſt the true temple of Ieruſalem, wreſting to their purpoſe the prophecie of Iſaie. ch. 19. v. 19. In that day there shal be an altar of our Lord in the middes of Ægypt. Which S. Ierom sheweth to be underſtood of the Church of Chriſt. Before this laſt ſchiſmatical temple, and after the former were the Seuentie two Interpreters, or Tranſlators of the Hebrew Bible into Greke. of whom S. Ierom and al ancient Fathers ſpeake much, & eſteme of very great & Canonical auctoritie.

The ſchiſmatical temple in Garizim.

An other ſchiſmatical temple in Ægypt.

The Seuentie two Interpreters.

In the time of the Grecians Monarchie, prophane learning florished more then before, and Philoſophers abunded, but differed exceedingly amongſt themſelues, and al erred in the principles both of Natural & Moral *knowlege. For wheras in dede God omnipotent was the only maker of the whole world, and al thinges therein, al theſe Philoſophers ſuppoſed and taught, that ſome material thing was coeternal with God: and ſo they put the ſame thing to haue bene the beginning of al other thinges. Which ſome ſay was the water, ſome the Ayre, ſome the Earth, ſome the Fyre, ſome al theſe foure Elements, ſome the Atomos, or indiuiſible ſmal bodies, ſome one thing ſome an other. Wherof S. Epiphanius writeth in compendio contra hæreſes. And the like abſurde conceiptes they had of the chiefe Good, or* Summum bonum. *Which* the Pithagorians thought *to be no thing els but a certayne immortalitie of* the ſoule, *and ſo, as it may ſtil be in a bodie. And therfore ſeing both men and beaſtes do dye, they held opinion, that when a ſoule* parteth out of one bodie, *it goeth* into an other. *Yea and maketh* tranſmigration from one ſpecies *or kind* to an other. *As from a mans bodie into the bodie of a horſe, or an oxe; and contrariwiſe from a brute beaſt into a man againe, and from one beaſt into an other.* The Stoikes put the chiefe good in vertues, *but could reach no further then to a certayne contentment of ioy in their*

Prophane lerning florished amongſt the Grecians, but they erred excedingly in matters of Religion.

Primum principium.

Summum bonum. Pithagorians.

Stoikes.

their minde, not knowing the reward of Vertues to consist in seeing God. Platonikes, or Achademikes *conceiued more of God, and pure spirites, but thought both corporal and spiritual creatures were coeturnal with God.* Achademikes.

The Peripatetikes *placed the* chiefe good, or felicitie *in the* aggregation *of best* spiritual, corporal, and worldlie thinges *together.* Peripatetikes.

The Epicures esteemed carnal and bodilie pleasures abone al. And al these and their folowers iudged so diuersly of the right true felicitie, contradicting and condemning ech others opinions, that they were multiplied into innumerable sectes. Epicures.

As S. Augustin declareth out of Marcus Varro: and opposeth against them al, the one assured fayth and iudgement of Gods Church, in his 19. booke de ciuit. Dei. c. 4. And concludeth with the Royal Prophet, and S. Paul, that their cogitations are vaine, which wil haue happines to be in anie other thing but in seing God; *or to be obtained by anie other meanes, without Gods grace. And not only before & since, but also in the same times the* auctors of *The Bookes of* wisdom & Ecclesiasticus *taught right doctrine against those erronious Philosophers.* The assured fayth of the Church, the citie of God.

Psal. 93
1. Cor. 3.

For profession also of true fayth and religion the Machabees both suffered, and labored most notably, When king Antiochus *Epiphanes (1. Mach. 1. v. 43.)* wrote to al his kingdom, that al the people should be one, and euerie one should leaue his owne law. And whosoeuer should not doe according to the word of Antiochus they should dye. *Against which most wicked decree, and cruel execution therof, Gods grace so abunded that (v. 65.)* manie of the people of Israel, determined with themselues, that they would not eate the vncleane thinges: and they chose rather to dye, then to be defiled with vncleane meates: and that they would not breake the holy law of God, & so were murthered: *As is more particularly recorded, 2. Mach. 5. v. 14. how* there were in the space of three dayes fourescore thousand slayne, fourtie thousand inprisoned, & no lesse sold. *After this with more pretence of iustice, but with more malice, endeuoring to terrifie others, & to draw them to yelde, or make shew of conformitie to wicked lawes, ch. 6. v. 10.* Two wemen were accused to haue circumcised their sonnes, whom when they had led about through the citie, with the infants hanging at their breastes, they threw downe headlong by the walles. *And v. 11.* other people were burnt with fire, for secretly keping the day of the Sabbath. *Thirdly. v. 18.* Eleazarus *being vrged to eate swines flesh, and intreated by his familiar freindes, to make shew of conformitie, would neither eate, nor feyne to eate it, but* dyed most constantly, leauing an example of vertue & fortitude. *Fourthly* seuen bretheren and their mother (*2. Mach. 7.*) *yelded also their liues in most glorious Martyrdom, because they would not yelde conformitie to wicked lawes.* The Machabees professed the same.

Antiochus his Edict.

Martyres for this fayth.

For circumcision.

For keeping the Sabbath

For abstayning from swines flesh.

After

Holie vvarres for the Church and religion.

After which heroical constancie in suffering, it was also Gods prouidence, that others should shew their fortitude, in deliuering his Church from these calamities and dangers. For Matthathias *of the tribe of Leui, and Stocke of Aaron Priest, and (after the apostasie of Iason. li. 2. c. 4. v. 10.)* High-priest, *lamenting the pitiful state of Gods people, with resolute mind, and inuincible corege resisting wicked Antiochus (1. Mach. 2.) of iust Zele with his owne handes* slew one, *who for feare of death* was readie to offer sacrifice to idols, *& withal* killed the kings commissioner, *who came to compel men to committe idolatrie: and then gathered troupes to defend so hohie a cause. Against whom the enimies fighting on the sabbath dayes killed manie, which of scruple would not resist. But vpon further consideration, the rest resolued to defend themselues also on the sabbath day, if they were assaulted.*

Matthathias.

Iudas Machabeus.

Next to him succeded his sonne Iudas Machabeus *in both the offices of* Highpriest *&* General captaine: *who (as good order required) first* pursued the wicked (*towitte amongst his owne subiectes*) inquiring them out, and such as trubled his people, them he burned with fire. 1. *Mach. 3. v. 5.* and his enimies were repelled for feare of him: al the workers of iniquitie were trubled: and saluation was directed in his hand. *For he and his folowers* 2. *Mach. 8. v. 2.* inuocated our Lord, that he would haue respect to his *owne* people; the temple; the citie; heare the voice of bloud crying vnto him, remember the most vniust deathes of innocentes, and the blasphemies done to his name. *So* he with a few (*hauing made this preparation by prayer*) ouerthrew the armies of Antiochus, with their foure principal captaines Apollonius (1. *Mach.* 3. *v.* 11.) *and* (*v.* 23.) Seron, (*ch.* 4.) Gorgias, *and* Lysias. *Then clensing the temple* (*v. 36. & li. 2. ch. 10.*) *renewed the holie vessels, which were destroyed by Antiochus, and dedicated a new altar. v. 47. & 56.*

A religious prayer.

The temple clensed.

And whiles Iudas with his bretheren deliuered the people from al bordering enimies. 1. Mach. 5. & li. 2. ch. 10. & 11. Antiochus Epiphanes *li. 1. c. 6. & li. 2. ch. 9.* dyed most miserably. *And his young sonne* Antiochus Eupator reigned. *Against whose captaines Iudas had stil more victories. li. 2. ch. 12. &* 13. *Then folowed the last battel of* Nicanor *sent by king Demetrius, where he was* slaine *by Iudas forces, in the middes of his armie. li. 1. ch. 7. & li. 2. ch. 15. wherof Demetrius hearing sent new forces with Bacchides and Alcimus, and more then two partes of Iudas smal campe flying away, he with only eight hundred. li. 1. ch. 9. setting vpon the enemies defeated the strongest part of their armie: but an other part coming at his backe, great slaughter was made on both sides, and* Iudas *after manie heroical actes was now* slaine in battel, *dying* with most renowmed glorie. *v. 18. al good men lamenting his death.*

Antiochus dyed miserably.

Nicanor slaine.

Iudas dyed gloriously.

After

After him Ionathas *his brother succeeded* Highpriest, and generall captaine, *ch. 9. v. 28. who managing the common affayres with great wisdom, pietie, and corege; the wicked vsurper* Alcimus, *who not long before swearing that he would not hurt the Assideans, presently killed threescore of them in one day. li. 1. ch. 7. v. 15. and beginning to deface the temple, was sodenly strooken with a palsie, and* dyed miserably, *li. 1. ch. 9. v. 54. Ionathas prospering against the enimies confirmed league with the Romanes and Lacedemonians, ch. 12. At last was deceiued, and both he and his sonnes were trecherously slaine by Tryphon, ch. 13. So* Simon *his brother was made* Highpriest, *and* captaine generall *by publique consent. ch. 14. who after manie noble actes, ch. 15. was also vilanously slaine with two of his sonnes, by his sonne in law Ptolomee. And his other sonne* Ioannes Hyrcanus *succeeded, ch. 16. In his dayes the Iewes in Ierusalem writte to their bretheren in Ægypt, exhorting them not to frequent the schismatical temple in Ægypt, but to kepe the feastes which were instituted in Ierusalem. Thus much of the troublesome state of the Church, reduced to peace by the Machabees.*

Ionathas.

Altimus dyed miserably.

Simon.

Ioannes Hyrcanus.

Shortly after which time, the Romane kingdom having bene often increased in the space of nere seuen hundred yeares from the building of Rome, was by Pompeius the great, subduing the East countries, extended so farre, that as Plinie writeth. li. 7. c. 26. Asia Minor was now as it were the middle part, which before was the vttermost borders of their dominions. And the same Pompeius, amongst the rest, taking Ierusalem, brought the Iewes vnder the Romane Empyre, *nere fourescore yeares before Christ. Vnder whom they enioyed some liberties, til* Herod *Ascalonita a stranger borne (his father an Idumean, his mother an Arabique) was first made gouernour of Galelee, then Tetrach of Iudea, and afterwards king therof. Who being aduanced by the Romanes to royal dignitie, endeuouring by sundrie benefites to get the peoples fauoure, amongst other thinges enlarged and adorned their Temple, making it as it were a new edifice, in comparison of that which was built after the captiuitie: yea more excellent as some thinke, then that which Salomon built. But this new king made saile of spiritual offices. Namely he sold the office of the Highpriest for money, and that from yeare to yeare, or for shorte and limited time. In him was fulfilled the prophecie of the Patriarch Iacob, Gen 49. geuing it for a signe that Christ our Redemer should presently come into this world, saying:* The scepter shal not be taken away from Iudas, and a duke out of his thigh, til he do come that is to be sent, and the same shal be the expectation of the Gentiles. *And therfore Herod hearing by the Sages, that the true king of Iewes was borne, in extreme furie murdered the innocent Infantes. Mat. 2. And so both Iewes and Gentiles were admonished that the* Messias *was borne* of the *seede, and* right line of King Dauid. *Whose Genealogie before the captiuitie we noted in the*

The Romane Monarchie.

Herod the first strange king of the Iewes.

He enlarged the temple.

But sold the office of Highpriest.

This king was a signe of Christs coming.

the fifth age of the world to Ioachaz *sonne of Iosias. Now therfore to pro-* pag. 939.
secute the same, We must obserue, that whereas S. Mathew sayth: Iosias
The genealogie of Christ from the captiuitie. begate Iechonias, *by this Iechonias he meaneth Ioachaz, otherwise called Iechonias; or els he ascribeth the nephew to the grandfather as his sonne. For Iosias was slaine at least eleuen yeares before Iechonias the father of Salathiel was borne. And this later* Iechonias *was also* called Ioachin, the first of the third Tessaradechad, *so the second* Salathiel. *the* 3. Zorobabel: 4. Abiud, 5. Eliachim, 6. Azor. 7. Sadoc. 8. Achim, 9. Eliud, 10. Eleazar, 11. Mathan, 12. Iacob, 13. Ioseph. the husband of Marie, of whom was borne *the foureteenth*, IESVS CHRIST. *And this knowen by tradition, not written before S. Matthewes Gospel.*

Succession of Highpriestes. *The succession also of the Highpriestes, declared in our former Recapitula-* pag. 713.
tions of the fourth and fifth ages, from Aaron to Iosedech, who was High- 939.
priest in the captiuitie, after that his father Saraias was slaine, 4. *Reg.* 25. *v.* 18. *continued, as partly by holie scriptures, the rest by other auctors appeareth in this order: After the same* Iosedech, *his sonne* Iosue, *then* Ioachim, Eliachim, Eliasib, Ioiada, Ionathan, Iaddus, *in the time of king Alexander*: Onias *the first*, Simon Prisæus, Eleazarus, *by whom the Seuentie two Interpreters were sent to king Ptolomeus Philodelphus.* Manasses, *who became an Apostata*, Onias *the second*, Simon *the second, of whom is worthie mention, Eccli.* 50. Onias *the third, whose brother Iason obtayned the office of the king by Symonie, and became an Apostata, so was neuer lawful, neither those that followed him. Menelaus of the tribe of Beniamin. Lisimachus his brother, & vicar. Alcimus though of Aarons stocke, yet for his Apostasie vnlawful. At which time the true Highpriestes were of the Machabees,* Matthathias *& his sonnes* Iudas, Ionathas, *and* Simon, *his sonne* Ioannes Hyrcanus.

The true succession continued also in the times of vsurpers. *Then* Aristobulus, Alexander, *an other* Hyrcanus, *in whose time Pompeius tooke Ierusalem*, Antigonus, *after whom Herod put* Anaelus *in the office for money. And so the rest or most of them that followed were Symoniacal.* Aristobulus, Iosue, Simon, Mathias, Iosephus, Iozarus, Eleazarus, Iosue, Anna, Ismael, Eleazarus, Simon, *and* Caiphas. *Who in councel* (*Ioan. 11. v. 49.*) *gaue sentence* (*which himselfe vnderstood not*) that it was expedient, that one man dye for the people, and the whole nation perish not. *Which the holie Euangelist ascribeth to his office*, being highpriest of that yeare, he prophecied that IESVS should dye for the nation: and not only for the nation, but to gather into one the children of God, that were dispersed.

A petition to IESVS CHRIST. IESVS REDEMER, *correct in vs our errors, gather the dispersed, conserue them that are and shalbe gatherd, make al one flocke in one fould vnder one Pastour, thy selfe* IESVS CHRIST. *To whom with the Father, and the Holie Ghost be al thankes, praise, honour, and glorie, now and for euer and euer.* AMEN.

The prayer of Manasses, vvith the second & third Bookes of Esdras, extant in most Latin and vulgare Bibles, are here placed after al the Canonical bookes, of the old Testament: becausе they are not receiued into the Canon of Diuine Scriptures by the Catholique Church.

THE PRAYER OF MANASSES KING OF IVDA, WHEN HE WAS HELD CAPTIVE IN BABYLON.

LORD omnipotent God of our fathers, Abraham, & Isaac, and Iacob, and of their iust sede, which didst make heauen and earth: with al the ornamentes of them, which hast bound the sea with the word of thy precept, which hast shut vp the depth, and sealed it with thy terrible and laudable name: whom al thinges dread, & tremble at the countinance of thy powre, becausе the magnificence of thy glorie is importable, & the wrath of thy threatning vpon sinners is intollerable: but the mercie of thy promise is infinite and vnsearchable: becausе thou art our Lord, most high, benigne, long suffering, and very merciful, and penitent vpon the wickednes of men. Thou Lord according to the multitude of thy goodnes hast promised penance, and remission to them that haue sinned to thee, and by the multitude of thy mercies thou hast decreed penance to sinners, vnto saluation. Thou therfore Lord God of the iust, hast not appointed penance to the iust, Abraham, & Isaac and Iacob, them that haue not sinned to thee, but hast appointed penance for me a sinner: becausе I haue sinned aboue the number of the sand of the sea. Myne iniquities Lord be multiplied, mine iniquities be multiplied, and I am not worthie to behold, & looke vpon the height of heauen, for the multitude of mine iniquities. I am made crooked with manie a band of yron, that I can not lift vp my head, and I haue not respiration: becausе I haue stirred vp thy wrath, and haue done euil before thee: I haue not done thy wil, and thy commandmentes I haue not kept: I haue set vp abominations, and multiplied offenses. 2. Paral. 33. v. 12.

And now I bowe the knee of my hart, beſeeching goodnes of thee. I haue ſinned Lord, I haue ſinned, & I acknowlege myne iniquities. Wherefore I beſeech diſiring thee, forgeue me Lord, forgeue me: and deſtroy me not together with myne iniquities, neither reſerue thou for euer, being angrie, euils for me, neither damme me into the loweſt places of the earth: becauſe thou art God, God, I ſay, of the penitent: in me thou ſhalt ſhew al thy goodnes, becauſe thou ſhalt ſaue me vnworthie according to thy great mercie, and I wil prayſe thee alwayes al the dayes of my life: becauſe al the power of the heauens prayſeth thee, and to thee is glorie for euer and euer. Amen.

THE THIRD BOOKE OF ESDRAS.

For helpe of the readers, eſpecially ſuch as haue not leyſure to read al, vve haue gathered the contentes of the chapters; but made no Annotations, becauſe the text it ſelf is but as a Commentarie to the Canonical bookes; and therfore we haue only added the concordance of other Scriptures in the margin.

CHAP. I.

Ioſias king of Iuda maketh a great Paſch, 7. geuing manie hoſtes to ſuch as wanted for ſacrifice: 14. the Prieſtes and Leuites performing their functions therin: 22. in the eightenth yeare of his reigne. 25. He is ſlayne in battel by the king of Ægypt, 32. and much lamented by the Iewes. 34. His ſonne Ieconias ſuccedeth. 37. After him Ioacim, 40. who is depoſed by the king of Babylon. 43. Ioachin reigneth three monethes, and is caried into Babylon. 46. Sedecias reigneth eleuen yeares wickedly. 52. and he with his people is caried captiue into Babylon, the citie and temple are deſtroyed. 57. ſo remayned til the Monarchie of the Perſians.

4. *Reg.* 23. *v.* 21. 2. *Paral.* 35. *v.* 1.

AND Ioſias made a Paſch in Ieruſalem to our Lord & immolated the Phaſe the fourteenth moone of the moneth: † appointing the Prieſtes by courſes of dayes clothed with ſtoles in the temple of our Lord. † And he ſpake to the Leuites the ſacred ſeruantes of Iſrael, that they ſhould ſanctifie them ſelues to our Lord in the placing of the holie arke of our Lord in the houſe, which king Salomon ſonne of Dauid built. † It ſhal not be for you to take it vpon your ſhoulders. And now ſerue your Lord, and take the care of that nation Iſrael, in part according to your villages and tribes,

5 tribes, † according to the writing of Dauid king of Israel, and
according to the magnificence of Salomon his sonne, al in the
temple, and according to your fathers portion of principalitie,
among them that stand in the sight of your brethren the children
6 of Israel. † Immolate the Pasch, and prepare the sacrifices for
your bretheren, and doe according to the precept of our Lord *Exo. 12.*
7 which was geuen to Moyses. † And Iosias gaue vnto the people *Leuit. 23.*
that was found of sheepe, lambes, and kiddes, and goates thirtie *Num. 28.*
8 thousand, calues three thousand. † These thinges were geuen
to the people of the kinges goodes according to promisse: and to
the priestes for the Phase, sheepe in number two thousand, and
9 calues an hundred. † And Iechonias, and Semeias, and Natha-
nael bretheren, and Hasabias, and Oziel, and Coraba for the
10 Phase sheepe fiue thousand, calues fiue hundred. † And when
these thinges were done in good order, the Priestes and the Le-
11 uites stood hauing azymes by tribes. † And according to the
portions of their fathers principalitie, in the sight of the people
they did offer, to our Lord according to those thinges, which
12 were written in the booke of Moyses: † and rosted the Phase
with fire as it ought: and the hostes they boyled in cauldrons, and
13 in pottes with beneuolence: † and they brought to al that were
of the people: and afterward they prepared for them selues and
14 the priestes. † For the Priestes offered the fatte, vntil the houre
was ended: and the Leuites prepared for them selues, and their
15 brethren, the children of Aaron. † And the sacred singing men,
the children of Asaph were by order according to the precept of
Dauid and Asaph, and Zacharias, and Ieddimus, which was from
16 the king. † And the porters at euerie gate, so that none trans-
17 gressed his owne: for their brethren prepared for them. † And
the thinges were consummate that perteyned to the sacrifice of
18 our Lord. † In that day they celebrated the Phase, and offered
hostes vpon the sacrifice of our Lord, according to the precept
19 of king Iosias. † And the children of Israel, that were found at
that time, celebrated the Phase: and the festiual day of Azymes
20 for seuen dayes: † and there was not celebrated such a Phase in
21 Israel, from the times of Samuel the prophet: † and al the kinges
of Israel did not celebrate such a Phase as Iosias did, and the
Priestes, and the Leuites, and the Iewes, and al Israel, that were
22 found in their abode at Ierusalem. † In the eightenth yeare, Io-
23 sias reigning was the Phase celebrated. † And the workes of
Iosias were directed in the sight of his Lord in a hart ful of feare:

†and the thinges concerning him are writen in the ancient times, 24
touching them that sinned, and were irreligious against our Lord
4. *Reg.* 23. aboue al nations, and that sought not the wordes of our Lord
v. 29. vpon Israel. † And after al this fact of Iosias, came vp Pharao 25
2. *Paral.* 35. the king of Ægypt comming in Charcamis from the way vpon
v. 20. Euphrates, and Iosias went forth to meete him. † And the king 26
of Ægypt sent to Iosias saying: What is there betwen me & thee
king of Iuda? † I was not sent of the Lord to fight against thee: 27
for my battel is vpon Euphrates, goe downe in hast. † And Iosias 28
did not returne vpon his chariote: but endeuoured to ouerthrow
him, not attending the word of the prophet from the mouth of
our Lord: † but he made battel against him in the field of Ma- 29
geddo. And princes went downe to king Iosias. † And the king 30
said to his seruantes: Remoue me from the battel, for I am weak-
ned excedingly. And forthwith his seruantes remoued him out
of the battel. † And he went vp into his second chariote: & com- 31
ming to Ierusalem, dyed, and was buried in his fathers sepulchre.
† And in al Iurie they mourned for Iosias, & the rulers with their 32
wiues lamented him vntil this day. And this was geuen out to be
done alwayes vnto al the stocke of Israel. † But these thinges 33
were writen before in the booke of the histories of the kinges of
Iuda: and al the actes of the doing of Iosias, and his glorie and
his vnderstanding in the law of our Lord: and the thinges that
were done by him, and that are not writen in the booke of the
4. *Reg.* 23. kinges of Israel and Iuda. † And they that were of the nation, 34
v. 30. taking Iechonias the sonne of Iosias, made him king for Iosias
2. *Par.* 36. his father, when he was three and twentie yeares old. † And he 35
v. 1. reigned ouer Israel three monethes. And the king of Ægypt re-
moued him, that he should not reigne in Ierusalem: † and he put 36
a taxe vpon the nation of siluer an hundred talentes, and of gold
one talent. † And the king of Ægypt made Ioacim his brother 37
king of Iuda and Ierusalem: † and he bound the magistrates of 38
Ioacim, and Zaracel his brother, and taking them brought them
backe into Ægypt. † Ioacim was fiue and twentie yeares old 39
when he began to reigne in the land of Iuda and Ierusalem: and
he did euil in the sight of our Lord. † And after this man came 40
vp Nabuchodonosor the king of Babylon, and binding him with
a bande of brasse, brought him into Babylon. † And Nabucho- 41
donosor tooke the sacred vessels of our Lord, and carried away,
and consecrated them in his temple in Babylon. † For his vncleā- 42
nes, and lacke of religion is written in the booke of the times
of the

43 of the kinges. † And Ioachin his sonne reigned for him. And
44 when he was made king, he was eightene yeares old. † And
reigned three monethes and ten dayes in Ierusalem, and did euil
45 in the sight of our Lord: † and after a yeare Nabuchodonosor 4. Reg. 24.
sending, transported him into Babylon together with the sacred v. 1.
46 vessels of our Lord. † And he made Sedecias king of Iuda and v. 17.
Ierusalem, when he was one and twentie yeares old: and he reig-
47 ned eleuen yeares. † And he did euil in the sight of our Lord,
and was not afraid of the wordes which were spoken by Ieremie Iere. 37.
48 the prophet from the mouth of our Lord: † and being sworne v. 2.
of king Nabuchodonosor, forsworne he did reuolt: and his
necke being hardened, & his hart, he transgressed the ordinances
49 of our Lord the God of Israel. † And the princes of the people
of our Lord did manie thinges wickedly, and they did impiously
aboue al the vncleannes of the nations: and they polluted the
50 temple of our Lord that was holie in Ierusalem. † And the God
of their fathers sent by his messenger to reclame them, for that
51 he would spare them, and his tabernacle. † But they scorned at
his messengers: and in the day that our Lord spake to them, they
52 were mocking his prophetes. † Who was moued euen vnto
wrath vpon his nation for their impietie, and commanded the
53 kinges of the Chaldees to come vp. † These slewe their yong
men with the sword, round about their holie temple, and spared
54 not yong man, and old man, and virgin, and youth: † but al were
deliuered into their handes: & taking al the sacred vessels of our
Lord, and the kinges treasures, they caried them into Baby-
55 lon, † and burnt the house of our Lord, and threwe downe the
walles of Ierusalem: and the towres therof they burnt with fire,
56 † and consumed al their honorable thinges, and brought them
to naught, and those that were left of the sword, they led into Iere. 25.
57 Babylon. † And they were his seruants vntil the Persians reig- v. 12. &
ned in the fulfilling of the word of our Lord by the mouth of 29. v. 10.
58 Ieremie: † as long as the land quietly kept her sabbathes, al the Dan. 9.
time of her desolation she sabbathized in the application of se- v. 2.
uentie yeares.

CHAP. II.

Cyrus king of Persia permitteth the Iewes to returne into their countrie: 10. and deliuereth to them the holie vessels, which Nabuchodonosor had taken from the temple. 16. Certaine aduersaries writing to king Artaxerxes, hinder those that would repayre the ruines of Ierusalem.

2. *Paral.* 36. *v.* 22. CYRVS king of the Persians reigning for the accompilshment of the word of our Lord by the mouth of Ieremie, 1
2. *Esd.* 1. *v.* 1. & 6. † our Lord rayſed vp the ſpirit of Cyrus king of the Perſians, and he proclaymed in al his kingdomes, and that by writing, 2
v. 3. † ſaying: Thus ſayth Cyrus king of the Perſians: The Lord of Iſrael, the high Lord, hath made me king ouer the whole earth. 3
Iere. 26. *v.* 12. & 29. *v.* 10. † and hath ſignified to me to build him a houſe in Ieruſalem, which is in Iurie. † If there be any of your kinred, his Lord goe vp with him into Ieruſalem. † Whoſoeuer therefore dwel about 4 5 6
Dan. 9. *v.* 2. the places, let them helpe them that are in the ſame place, in gold and ſiluer, † in giftes, with horſes, and beaſtes, and with other thinges which by vowes are added into the temple of our Lord, which is in Ieruſalem. † And the princes of the tribes, of the villages and of Iurie, of the tribe of Beniamin, & the Prieſtes, and the Leuites ſtanding vp, whom our Lord moued to goe vp, and to build the houſe of our Lord which is in Ieruſalem, and they that were round about them, † did helpe them with al their gold and ſiluer, and beaſtes, and manie whoſe minde was ſtirred vp, with many vowes. † And Cyrus the king brought forth the ſacred veſſels of our Lord, which Nabuchodonoſor the king of Babylon tranſported out of Ieruſalem, and conſecrated them to his Idol. † And Cyrus the king of Perſians bringing them forth, deliuered them to Mithridatus, who was ouer his treaſures. † And by him they were deliuered to Salmanaſar preſident of Iurie. † And of theſe this was the number: Cuppes for libamentes of ſiluer two thouſand foure hundred, baſens of ſiluer thirtie: phials of gold thirtie, alſo of ſiluer two thouſand foure hundred: and other veſſels a thouſand. † and al the veſſels of gold and ſiluer, were fiue thouſand eight hundred ſixtie. † And they were numbered to Salmanaſar together with them, that 7 8 9 10 11 12 13 14 15
1. *Esd.* 4. *v.* 7. came out of the captiuite of Babylon into Ieruſalem. † But in the times of Artaxerxes king of the Perſians, there wrote to him of them that dwelt in Iurie and Ieruſalem, Balſamus, and Mithridatus, and Sabellius, and Rathimus, Balthemus, Sabellius ſcribe, and the reſt dweling in Samaria, and other places the epiſtle following to king Artaxerxes. † SIR, thy ſeruantes Rathimus ouer occurrentes, and Sabellius the ſcribe, and the other iudges of thy court in Cæleſyria, and Phenice. † And now be it knowen to our Lord the king, that Iewes came vp from you to vs, coming into Ieruſalem a rebellious, & very naughty citie, do build the fornaces thereof, and ſet vp the walles, and rayſe the temple. † And if 16 17 18 19

this

this citie, and the walles shal be finished, they wil not onlie not
20 abyde to pay tributes, but also wil resist the kinges. † And be-
cause that is in doing about the temple, we thought it should
21 doe wel not to neglect this same thing: † but to make it knowen
to our Lord the king, that if it shal seme good, ô king, it may be
22 sought in the bookes of thy fathers, † and thou shalt find in the
recordes, thinges writen of these, and thou shalt know that this
23 citie hath bene rebellious, and trubling kinges, and cities, † and
the Iewes rebelles, & making battels in it from time out of mind,
24 for the which cause this citie was made desolate. † Now ther-
fore we doe thee to vnderstand, Lord king, that if this citie shal be
built, and the walles therof shal be erected, there wil be no com-
25 ming downe for thee into Cælesyria, & Phenice. † Then wrote
the king to Rathimus, the writer of the occurrentes, and to Bal-
themus, and to Sabellius the scribe, and to the rest ioyned with
26 them, and to the dwellers in Syria, and Phenice, as foloweth: † I
haue read the epistle that you sent me. I commanded therfore
search to be made, & it was found that the same citie is from the
27 beginning rebellious to kinges, † and the men rebelles, and ma-
king battels in it, & there were most valient kinges ruling in Ie-
28 rusalem, and exacting tributes in Cælesyria, & Phenice. † Now
therfore I haue geuen commandment to forbid those men to
build the citie, and to stay them that nothing be done more then
29 is: † and that they proceede not farder, wherof are euils, so that
30 there may be truble brought vpon the kinges. † Then these
things being read which were writen of king Artaxerxes, Rathi-
mus, and Sabellius the scribe, and they that were apointed with
them ioyning together in hast came to Ierusalem with a troupe
31 of horsemen, and multitude, & companie: † and they begane to
forbid the builders, and they ceased from building of the temple
in Ierusalem, til in the second yeare of the reigne of Darius king
of the Persians.

CHAP. III.

After a solemne supper made to al the court, and chief princes, king Darius sleeping: 4. three esquires of the bodie keeping watch, proposed the question: 10. Whether wine, or a King, or women, or the truth doth excel? 17. The first prayseth wine.

1 KING Darius made a great supper to al his domestical ser-
2 uantes, and to al the magistrates of Media and Persia, † and
to al that were purple, and to the prætors, and consuls, and liue-
tenantes

tenantes vnder him from India vnto Æthiopia, an hundred twentie seuen prouinces. † And when they had eaten and drunken, 3
and returned ful, then Darius went vp into his chamber, and
slept, and awaked. † Then those three youngmen kepers of his 4
bodie, which garded the kings bodie, sayd one to an other: † Let
euerie one of vs say a word that may excel: & whose word soeuer 5
shal appeare wiser then the others, to him wil king Darius geue
great giftes, † to be couered with purple, & to drinke in gold, and 6
to sleepe vpon gold, & a chariote with a bridle of gold, & a bonet
of silke, and a cheyne about his necke: † and he shal sit in the 7
second place next Darius for his wisdome. And he shal be called
the cosin of Darius. † Then euerie one writing his word signed 8
it, and they put it vnder the pillow of Darius the king, † and they 9
sayd: When the king shal rise, we wil geue him our writinges: and
which soeuer of the three the king shal iudge, and the magistrates
of Persia, that his word is the wiser, to him shal the victorie be 10
geuen as is writen. † One wrote: Wine is strong. † An other 11
wrote, a King is stronger. † The third wrote, Wemen are more 12
strong: but aboue al thinges truth ouercometh. † And when the 13
king was risen, they tooke their writinges, and gaue him, and he
read. † And sending he called al the Magistrates of the Persians, 14
and the Medes, and them that weare purple, and the pretors, and
the ouerseers; † and they sate in the councel: and the writinges 15
were read before them. † And he sayd: Cal the youngmen, and 16
they shal declare their owne wordes. And they were called, and
went in. † And he sayd to them: Declare vnto vs concerning 17
these thinges which are writen. And the first began, he that had
spoken of the strength of wine, † and sayd: O ye men, how doth 18
wine preuaile ouer al men that drinke! it seduceth the minde.
† And also the mind of king and orphane it maketh vaine. Also 19
of the bondman and the free, of the rich man and the poore,
† and euerie mind it turneth into securitie and pleasantnes, and 20
it remembreth not any sorow and dewtie, † and al hartes it ma- 21
keth honest, and it remembreth not king, nor magistrate, and it
maketh a man speake al thinges by talentes. † And when they 22
haue drunke, they remember not frendship, nor brotherhood:
yea and not long after they take swordes. † And when they are re- 23
couered and risen from the wine, they remember not what they
haue done. † O ye men, doth not wine excel? who thinketh to 24
doe so? And hauing sayd this, he held his peace.

CHAP.

CHAP. IIII.

The second prayseth the excellencie of a king: 13. The third (which is Zorobabel) commendeth women: 33. but preferreth truth aboue al 41. Which is so approued, and he is rewarded. 42. The king moreouer at his request restoreth the holie vessels of the temple, and graunteth meanes to build the citie of Ierusalem, and the temple.

1 AND the next began to speake, he that spake of the strength
2 of a king. † O ye men doe not the men excel, which ob-
3 teyne land and sea, and al thinges that are in them? † But a king
excelleth aboue al thinges, and hath dominion ouer them: and
4 euerie thing whatsoeuer he shal say to them, they doe. † And if
he send them to warryers, they goe, and throw downe moun-
5 taines, and the walles, and towers. † They kil, and are killed: and
the kinges word they transgresse not. For if they shal ouercome,
they bring to the king al thinges whatsoeuer they haue taken for
6 a praye. † In like maner also al others, for so many as are not soul-
diars, nor fight, but til the ground: when they shal reape, a-
7 gaine they bring tributes to the king. † And he being one onlie
if he say: Kil ye, they kil: say he: forgeue, they forgeue. † say he:
8 strike: they strike: say he, destroy, they destroy: † say he build,
9 they build. † say he, cut downe, they cut downe, say he plant,
10 they plant: † and al the people, & potestates here him, and beside
11 this he sitteth downe, and drinketh, and sleepeth. † And others
gard him round about, and can not goe euerie one, and doe their
12 owne workes, but at a word are obedient to him. † O ye men,
how doth not a king excel that is so renowmed? And he held his
13 peace. † The third that spake of women and truth, this is Zoro-
14 babel, began to speake. † O ye men, not the great king, & many
men, neither is it wine that doth excel. Who is it then that hath
15 the dominion of them? † Haue not women brought forth the
16 king, and al the people, that ruleth ouer land & sea: † and were
they not borne of them, and did not they bring vp them which
17 planted the vineyardes, whereof wine is made? † And they
make the garmentes of al men, & they doe honor to al men, and
18 men can not be separated from women. † If they haue gathered
gold and siluer, and euerie beutiful thing, & see a woman comlie
19 and fayre, † leauing al these thinges they fixe their looke vpon
her, & with open mouth beholde her, and allure her more then
20 gold and siluer, and euerie pretious thing. † Man forsaketh
his father that brought him vp, and his countrie, and ioyneth

himself to a woman. † And with a woman he refresheth his soul: 21
and neither doth he remember father, nor mother, nor countrie. † And hereby you must know that wemen rule ouer you. 22
Are you not sorie? † And a man taketh his sword, & goeth into 23
the way to commit theftes and murders, & to sayle seas & riuers,
† and seeth a lyon, and goeth in darkenes: and when he hath 24
committed theft, and fraude, and spoyles, he bringeth it to his
beloued. † And againe, man loueth his wife more then father 25
or mother. † And many haue become madde for their wiues: and 26
haue bene made bondmen for them: † and many haue perished 27
and bene slayne, and haue sinned for wemen. † And now beleue 28
me, that the king is great in his powre: because al countries are
afrayd to touch him. † Neuertheles I saw Apemes the daughter 29
of Bezaces the concubine of a meruelous king, sitting by the
king at his right hand, † and taking of the crowne from his head, 30
and putting it vpon her self, and with the palme of her lefthand
she stroke the king. † And beside these thinges he with open 31
mouth beheld her: and if she smile he laugheth, and if she be
angrie with him, he flattereth, til he be reconciled to her fauour.
† O ye men, why are not wemen stronger? Great is the earth, and 32
high is the heauen: who doeth these thinges? † And then the 33
king and they that weare purple looked one vpon an other. And
he began to speake of truth. † O ye men, are not wemen strong? 34
The earth is great and heauen is high: & the swift course of the
sunne turneth the heauen round into his place in one day. † Is
not he magnifical that doth these thinges, and the truth great, 35
and stronger aboue al thinges? † Al the earth calleth vpon the 36
truth, heauen also blesseth it, and al workes are moued, and
tremble at it, and there is not any thing with it vniust. † Wine 37
is vniust, the king is vniust, wemen are vniust, al the sonnes of
men are vniust, and al their workes are vniust, and in them is
not truth, and they shal perish in their iniquitie: † and truth 38
abydeth, and groweth strong for euer, and liueth, and preuayleth for euer and euer. † Neither is there with it acception of 39
persons, nor differences: but the thinges that are iust it doth to
al men, to the vniust and malignant, and al men are wel pleased
in the workes thereof. † And there is no vniust thing in the 40
iudgement therof, but strength, and reigne, and power, and
maiestie of worldes. Blessed be the God of truth. † And he left 41
speaking. And al the people cryed, and sayd: Great is truth and
it preuaileth. † Then the king sayd to him: Aske, if thou wilt any 42
more

more, then the thinges that are writen, and I wil geue it thee,
according as thou art fouud wiſer then thy neighbours, & thou
43 shalt ſitte next to me, and shalt be called my coſin. † Then ſayd he
to the king: Be mindful of thy vow, which thou haſt vowed, to
build Ieruſalem in the day that thou didſt receiue the kindom:
44 † and to ſend backe al the veſſels that were taken out of Ieru-
ſalem, which Cyrus ſeparated, when he ſacked Babylon, and
45 would haue ſent them backe thither. † And thou haſt vowed to
build the temple, which the Idumeians burnt, when Iurie was
46 deſtroyed of the Chaldees. † And now this is that which I aſke
Lord, & which I deſire, this is the maieſtie which I deſire of thee,
that thou performe the vowe which thou haſt vowed to the
47 king of heauen by thy mouth. † Then Darius the king riſing vp,
kiſſed him: and wrote letters to al the officers, and ouerſeers, and
them that weare purple, that they should conduct him, and them
48 that were with him, al going vp to build Ieruſalem. † And to al
the ouerſeers that were in Syria, and Phœnice, and Libanus he
wrote letters, that they should draw Ceder trees from Libanus
49 into Ieruſalem, to build the citie with them. † And he wrote to
al the Iewes which went vp from the kindome into Iurie for li-
bertie, euerie mightie man, & magiſtrate, & ouerſeer not to come
50 vpon them to their gates, † and al the countrie which they had
obtayned to be free vnto them, & that the Idumeians leaue the
51 caſtels which they poſſeſſe of the Iewes, † and to the building of
the temple to geue euerie yeare twentie talentes vntil it were
52 throughly built: † & vpon the altars to burne holocauſts dayly,
as they haue commandment: to offer other ten talentes euery
53 yeare, † & to al that go forth from Babylon to build the citie, that
there should be libertie aſwel to them as to their children, and to
54 al the prieſtes that goe before. † And he wrote a quantitie alſo,
and commanded the ſacred ſtole to be geuen, wherein they
55 should ſerue; † and to the Leuites he wrote to geue preceptes,
vntil the day wherein the houſe shalbe finished, and Ieruſalem
builded. And to al that kepe the citie, he wrote portions and
56 wages to be geuen to them. † And he ſent away al the veſſels
whatſoeuer Cyrus had ſeparated from Babylon, and al thinges
whatſoeuer Cyrus ſayd, he alſo commanded to be donne, and
58 to be ſent to Ieruſalem. † And when that yong man was gone
forth, lyfting vp his face toward Ieruſalem, he bleſſed the king
59 of heauen, † and ſayd: Of thee is victorie, and of thee is wiſ-
60 dome, and glorie. And I am thy ſeruant. † Bleſſed art thou which

haſt geuen me wiſedom, and I wil confeſſe to thee Lord God of our fathers. † And he toke the letters, and went into Babylon. 61
And he came, and told al his brethren that were in Babylon: † and they bleſſed the God of their fathers, becauſe he gaue 62
them remiſſion and refreshing, † that they should goe vp and 63
build Ieruſalem, and the temple wherein his name was renowmed, and they reioyced with muſike and ioy ſeuen dayes.

CHAP. V.

Thoſe that returned from captiuitie of Babylon into Ieruſalem, and Iurie, are recited. 47. They reſtore Gods ſeruice: 66. but are hindered from building.

1. *Eſd.* 2. v. 1. AFTER theſe thinges there were choſen, to goe vp the princes of townes by their houſes, and tribes, and their 1
wiues, and their ſonnes and daughters, and their men ſeruantes and wemen ſeruantes, and their cattel. † And Darius the king 2
ſent together with them a thouſand horſmen, til they conducted them to Ieruſalem with peace, & with muſicke & with tymbrels, and shaulmes: † and al the brethren were playing, and he made 3
them goe vp together with them. † And theſe are the names 4
of the men that went vp by their townes according to tribes, and according to the portion of their principalitie. † Prieſtes: 5
The children of Phinees, the ſonne of Aaron, Ieſus the ſonne of Ioſedec, Ioacim the ſonne of Zorobabel, the ſonne of Salathiel of the houſe of Dauid, of the progenie of Phares, of the tribe of Iuda. † Who ſpake vnder Darius king of the Perſians the mer- 6
uelous wordes in the ſecond yeare of his reigne the firſt moneth Niſan. † And they are theſe, that of Iurie came vp from the cap- 7
1. *Eſd.* 2. v. 2. tiuitie of the tranſmigration, whom Nabuchodonoſor the king of Babylon tranſported into Babylon, and returned into Ieruſa-
2. *Eſd.* 7. v. 6. lem. † And euerie one ſought a part of Iurie according to his 8
owne citie, they that came with Zorobabel, and Ieſus, Nehemias, Areores, Elimeo, Emmanio, Mardocheo, Beelſuro, Mechpſatochor, Olioro, Emonia one of their princes. † And the num- 9
ber of them of the ſame nation, of their rulers the children of Phares, two thouſand an hundred ſeuentie two: † The children 10
of Ares, three thouſand an hundred fiftie ſeuen: † The children 11
of Phœmo, an hundred fourtie two: in the children of Ieſus and Ioabes, a thouſand three hundred two: † the children of Demu, 12
two thouſand foure hundred ſeuentie: the children of Choraba, two hundred fiue: the children of Banica, an hundred ſixtie eight, 13
† the children of Bebech, foure hundred three: the children of

Archad,

14 Archad, foure hundred twentie seuen: † the children of Cham,
thirtie seuen: the children of Zoroar, two thousand sixtie seuen:
15 the children of Adin, foure hundred sixtie one: † the children
of Aderectes, an hundred eight: the children of Ciaso and Zelas
an hundred seuen: the children of Azoroc, foure hundred thirtie
16 nine: † the children of Iedarbone, an hundred thirtie two: the
children of Ananias, an hundred thirtie: the children of Asoni,
17 ninetie: † the children of Marsar, foure hundred twentie two:
the children of Zabarus, nintie fiue: the children of Sepolemon,
18 an hundred twentie three: † the children of Nepopas, fiftie
fiue: the children of Hechanarus, an hundred fiftie eight: the
19 children of Cebethamus, an hundred thirtie two: † the chil-
dren of Crearpatros, which are of Enocadie and Modia, foure
hundred twentie three: they of Gramas and Gabea, an hundred
20 twentie one. † They of Besselon, and Ceagge, sixtie fiue: they
21 of Bastaro, an hundred twentie two: † they of Bechenobes, fiftie
fiue: the children of Liptis, an hundred fiftie fiue: the children
22 of Labonni, three hundred fiftie seuen: † the children of Sichem,
three hundred seuentie: the children of Suadon, & Cliomus, three
23 hundred seuentie eight: † the children of Ericus, two thousand
an hundred fourtie fiue: the children of Anaas, three hundred
24 seuentie. The priestes: † the children of Ieddus, the sonne of Eu-
ther, the sonne of Eliasib, three hundred seuentie two: the chil-
25 dren of Emerus, two hundred fiftie two: † the children of Pha-
26 surius, three hundred fiftie seuen the children of Caree, two hun-
dred twentie seuen. † The Leuites: The children of Iesus in
Caduhel, and Bamis, and Serebias, and Edias, seuentie foure,
the whole number from the twelfth yeare, thirtie thousand
27 foure hundred sixtie two. † The sonnes, and daughters, and
wiues, the whole number, fourtie thousand two hundred
28 fourtie two. † The children of the Priestes, that sang in the
29 temple: the children of Asaph, an hundred twentie eight. † And
the porters: the children of Esmeni, the children of Azer, the
children of Amon, the children of Accuba, of Topa, the chil-
30 dren of Tobi, al an hundred thirtie nine. † Priestes that serued
in the temple: the children of Sel, the children of Gaspha, the
children of Tobloch, the children of Caria, the children of Su,
the children of Hellu, the children of Lobana, the children of
Armacha, the children of Accub, the children of Vtha, the chil-
dren of Cetha, the children of Aggab, the children of Obai, the
children of Anani, the children of Canna, the children of Geddu,

† the children of An, the children of Radin, the children of De- 31
ſanon, the children of Nachoba, the children of Caſeba, the children of Gaze, the children of Ozui, the children of Sinone, the children of Attre, the children of Haſten, the children of Aſiana, the children of Manei, the children of Naſiſſim, the children of Acuſu, the children of Agiſta, the children of Azui, the children of Fauon, the children of Phaſalon, † the children of 32
Meedda, the children of Phuſa, the children of Careé, the children of Burcus, the children of Saree, the children of Cœſi, the children of Naſith, the children of Agiſti, the children of Pedon.
† Salomon his children, the children of Aſophor, the children 33
of Phaſida, the children of Celi, the children of Dedon, the children of Gaddahel, the children of Sephegi, † the children of 34
Aggia, the children of Sachareth, the children of Sabathen, the children of Caroneth, the children of Malſith, the children of Ama, the children of Saſus, the children of Addus, the children of Suba, the children of Eura, the children of Rahotis, the children of Phaſphat, the children of Malmon. † Al that ſerued the 35
ſanctuarie, and the ſeruantes of Salomon, foure hundred eightie two. † Theſe are the children that came vp from Thelmela, 36
Thelharſa: the princes of them, Carmellam, and Careth: † and 37
they could not declare their cities, and their progenies, how they are of Iſrael. The children of Dalari, the children of Tubal, the children of Nechodaici, † of the Prieſtes, that did the function 38
of prieſthood: and there were not found the children of Obia, the children of Achiſos, the children of Addin, who tooke a wife of the daughters of Pargeleu: † and they were called by his 39
name, and the writing of the kinred of theſe was ſought in the regiſter, and it was not found, and they were forbid to doe the function of prieſthood. † And Nehemias and Aſtharus ſayd to 40
them: Let not the holie thinges be participated, til there ariſe a hiegh prieſt lerned for declaration and truth. † And al Iſrael was 41
beſide men ſeruantes, and wemen ſeruantes, fourtie two thouſand three hundred fourtie. † Their men ſeruantes and wemen 42
ſeruantes, ſeuen thouſand three hundred thirtie ſeuen. Singing men and ſinging wemen, two hundred three ſcore fiue. † Ca- 43
mels, foure hundred thirtie fiue. Horſes, ſeuen thouſand thirtie ſix. Mules, two hundred thouſand fourtie fiue. Beaſtes vnder yoke, fiue thouſand twentie fiue. † And of the rulers themſelues 44
by their villages, when they came into the temple of God, which was in Ieruſalem, to renew and raiſe vp the temple in his place,

accor-

45 according to their power: † and to be geuen into the temple to
the sacred treasure of the workes, of gold twelue thousand mnas,
and fiue thousand mnas of siluer, and stoles for Priestes an hun-
46 dred. † And the Priestes and Leuites, and they that came out of
the people, dwelt in Ierusalem, and in the countrie, and the sa-
cred singingmen, and porters, and al Israel in their countries.
47 † And the seuenth moneth being at hand, and when the chil- 1. *Esd.* 3.
dren of Israel were euerie man in his owne affayres, they came *v.* 1.
together with one minde into the court, that was before the east
48 gate. † And Iesus the sonne of Iosedec, and his brethren the
priestes: Zorobabel the sonne of Salathiel, and his bretheren
49 standing vp, prepared an altar, † that they might offer vpon it
holocaustes, according to the thinges that are writen in the
50 booke of Moyses the man of God. † And there assembled there
of other nations of the land, and al the nations of the land ere-
cted the altar in his place, and they offered hostes, and morning
51 holocaustes to our Lord. † And they celebrated the feast of
Tabernacles, and the solemne day, as it is commanded in the
52 lawe: and sacrifices dayly, as it behoued: † and after these the
appointed oblations, and the hostes of the sabbathes, and of the
53 newmoones, and of al the solemne sanctified dayes. † And
as manie as vowed to our Lord from the new moone of the
seuenth moneth, began to offer the hostes to God, and the
54 temple of our Lord was not yet built. † And they gaue monie
to the masones and workemen, and drinke and victuals with
55 ioy. † And they gaue cartes to the Sidonians, and Tyrianes, that
with them they should carie ceder beames from Lybanus, and
should make boates in the hauen Ioppe, according to the decre
56 that was writen for them by Cyrus king of the Persians. † And
in the second yeare coming into the temple of God in Ierusalem,
in the second moneth began Zorobabel the sonne of Salathiel,
and Iosue the sonne of Iosedec, and their bretheren, and the
Priestes and Leuites, and al that were come from the captiuitie
57 into Ierusalem. † and they founded the temple of God in the
newmoone of the second moneth of the second yeare, after that
58 they came into Iurie and Ierusalem. † And they appoynted
the Leuites from twentie yeares, ouer the workes of our Lord:
and Iesus stood and his sonne, and the bretheren, al Leuites ioy-
ning together, & executors of the lawe, doing the workes in the
59 house of our Lord. † And al the Priestes stood, hauing stoles with
60 trumpettes: † and Leuites the children of Asaph, hauing cymbals
together

together prayſing our Lord, and bleſſing him according to Dauid king of Iſrael. † And they ſong a ſong to our Lord, becauſe his 61
ſweetenes, and honour is for euer vpon Iſrael. † And al the 62
people ſounded with trumpet, and cried out with a loud voice, prayſing our Lord in the rayſing vp of the houſe of our Lord.
† And there came of the Prieſtes and Leuites, and preſidentes by 63
their villages the more ancientes, which had ſene the old houſe:
† and to the building of this with crie and great lamentation, 64
and manie with trumpettes and great ioy: † in ſo much that the 65
people heard not the trumpettes for the lamentation of the people. For the multitude was ſounding with trumpettes magnifically, ſo that it was heard far of. † And the enimes of the tribe 66
of Iuda, and Beniamin heard it, and they came to knowe what the voyce of the trumpettes was: † And they knew that they 67
which were of the captiuitie doe build a temple to our Lord the God of Iſrael. † And coming to Zorobabel & Ieſus, the ouerſeers 68
1. *Eſd.* 4. of the villages, they ſayd to them: We will build together with
v. 2. you: † For we haue in like maner heard your Lord, & we walke 69
like from the dayes of Asbazareth king of the Aſſyrians, who tranſported vs hither. † And Zorobabel, and Ieſus, & the princes 70
of the villages of Iſrael, ſayd to them: † It is not for vs and you to 71
build the houſe of our God. For we alone wil build to our Lord of Iſrael according as Cyrus the king of the Perſians hath commanded. † And the nations of the land lying vpon them that are in 72
Iurie, and lifting vp the worke of the building, and bringing ambushmentes, and peoples, prohibited them to build. † and 73
practiſing aſſaultes hindred them, that the building might not be finished al the time of the life of king Cyrus, and they differred the building for two yeares vntil the reigne of Darius.

CHAP. VI.

The Iewes by aſſiſtance of king Darius build vp the Temple in Ieruſalem.

1. *Eſd.* 5. *v.* 1. AND in the ſecond yeare of the reigne of Darius prophe- 1
cied Aggeus, and Zacharias the ſonne of Addo the prophet to Iurie and Ieruſalem in the name of God of Iſrael vpon them.
† Then Zorobabel the ſonne of Salathiel ſtanding vp, and Ieſus 2
the ſonne of Ioſedec began to build the houſe of our Lord, which is in Ieruſalem. † When the prophetes of our Lord were 3
preſent with them, and did helpe them. At the ſame time came Siſennes to them, the deputie of Syria, and of Phenice, and Satrabuzanes, and his felowes: † and they ſayd to them: By whoſe 4
command-

commandment, build ye this house, and this roofe, and perfite al other thinges? And who are the workmen that build these
5 thinges? † And the ancientes of the Iewes, which were left of the captiuitie by our Lord, had fauoure when the visitation was
6 made vpon them. † And they were not hindered from building, til it was signified to Darius of al these thinges, and answer
7 was receiued. † A copie of the letter, which they sent to Darius. SISENNES deputie of Syria and Phenice, and Satrabuzanes,
8 and his felowes in Syria and Phenice presidents, to king Darius greeting. † Be al thinges knowen to our Lord the king, that when we came into the countrie of Iurie, and had entered into Ierusalem, we found them building the great house of God.
9 † And the temple of polished stones, and of great and precious
10 matter in the walles. † And the workes to be a doing earnestly, and to succede, and prosper in their handes, and in al glorie to be
11 perfited most diligently. † Then we asked the ancients saying, by whose permission build ye this house, & found these workes?
12 † And therfore we asked them, that we might doe thee to know the men & the ouerseers, and we required of them a rolle of the
13 names of the ouerseers. † But they answered vs saying: We are
14 the seruantes of the Lord, which made heauen and earth. † And this house was built these manie yeares past by a king of Israel.
15 that was great and most valiant, and was finished. † And because our fathers were prouoking to wrath, and sinned agaynst God of Israel, he deliuered them into the handes of Nabucho-
16 donosor the king of Babylon, king of the Chaldees. † And throwing downe this house they burnt it, and they led the people cap-
17 tiue into Babylon. † In the first yeare when Cyrus reigned the king of Babylon, Cyrus the king wrote to build this house.
18 † And these sacred vessels of gold and siluer which Nabuchodonosor had taken out of the house which is in Ierusalem, and had consecrated them in his owne temple, Cyrus brought them forth agayne out of the temple which was in Babylon, and they were
19 deliuered to Zorobabel, & to Salmanasar the deputie. † And it was commanded them that they should offer these vessels, & lay them vp in the temple, which was in Ierusalem, and build the
20 temple of God itself in his place. † Then did Salmanasar lay the fundations of the house of our Lord, which is in Ierusalem: and from that time vntil now it is a building, and is not accom-
21 plished. † Now therfore if thou thincke it good ô king, let it be sought in the kings liberaries of Cyrus the king, which are in

Babylon: † and if it shal be found, that the building of the house 22
of the Lord, which is in Ierusalem, begane by the counsel of
Cyrus the king, and it be thought good of our Lord the king, let
1. Esd. 6. v. 1. him write to vs of these thinges. † Then Darius the king com- 23
manded search to be made in the libraries: and there was found
in Ecbatana a towne that is in the countrie of Media, one place
wherin were writen these wordes: † IN THE FIRST YEARE of the 24
reigne of Cyrus, king Cyrus cõmanded to build the house of the
Lord which is in Ierusalem, where they did burne incense with
dayly fire, † the height wherof shal be of ten cubits, & the bredth 25
three score cubites, foure square with three stones polished, and
with a loft galerie of wood of the same countrie, & one new ga-
lerie, and the expenses to be geuen out of the house of Cyrus the
king. † And the sacred vesseles of the house of the Lord, as wel of 26
gold as of siluer, which Nabuchodonosor tooke from the house
of our Lord, which is in Ierusalem where they were layed, that
they be put there: † And he commanded Sisennes the deputie of 27
Syria & Phœnice, and Satrabuzanes, and his felowes & them that
were ordayned presidentes in Syria & Phœnice, that they should
refraine themselues from that place. † And I also haue geuen 28
commandment to build it wholly: and haue prouided, that
they helpe them, which are of the captiuitie of the Iewes, til the
temple of the house of the Lord be accomplished. † And from 29
the vexation of the tributes of Cœlesyria & Phœnice, a quantitie
to be geuen diligently to these men for the sacrifice of the Lord,
to Zorobabel the gouernour, for oxen, and rammes, and lambes.
† And in like maner corne also, and salt, and wine, and oyle conti- 30
nually yeare by yeare, according as the priestes which are in Ieru-
salem, haue prescribed to be spent dayly: † that libamentes may be 31
offered to the most high God for the king & his children, & that
they may pray for their life. † And that it be denounced, that who- 32
soeuer shal transgresse anie thing of these which are writen, or
shal despise it, a beame be taken of theyr owne, & they be hanged,
& their goodes be confiscate to the king. † Therfore the Lord also, 33
whose name is inuocated there, destroy euery king & nation, that
shal extend their hand to hinder or to handle il the house of the
Lord which is in Ierusalem. † I Darius the king haue decreed 34
that it be most diligently done according to these thinges.

CHAP. VII.

The house of God is finished, 7. and dedicated, 10. the feast of Pasch is also celebrated seuen dayes with Azimes.

THEN

1 THEN Sisennes the deputie of Cœlesyria, and Phœnice, and 1. *Esd.* 6.
Satrabuzames, and their felowes, obeying those thinges *v.* 13.
2 which were decreed of Darius the king, † applied the sacred
workes most diligently, working together with the ancientes of
3 the Iewes, the princes of Syria. † And the sacred workes prospe-
4 red, Aggeus & Zacharias the prophetes prophecying. † And they
accomplished al thinges by the precept of our Lord the God of
Israel, and by the counsel of Cyrus, & Darius, and Artaxerxes the
5 king of the Persians. † And our house was a finishing vntil the
three and twentith day of the moneth of Adar, the sixth yeare
6 of Darius the king. † And the children of Israel, and the Priestes
and Leuites, and the rest that were of the captiuitie, which were
added did according to those thinges that are written in the
7 booke of Moyses. † And they offered for the dedication of the
temple of our Lord, oxen an hundred, rammes two hundred,
8 lambes foure hundred. † And kiddes for the sinnes of al Israel,
9 twelue, according to the number of the tribes of Israel. † And
the Priestes and Leuites stood clothed with stoles by tribes, ouer
al the workes of our Lord the God of Israel, according to the
10 booke of Moyses, and the porters at euerie gate. † And the
children of Israel, with them that were of the captiuitie celebra-
ted the phase the fourteenth moone of the first moneth, when the
11 Priestes and Leuites were sanctified. † Al the children of the
captiuitie were not sanctified together, because al the Leuites
12 were sanctified together. † And al the children of the captiuitie
immolated the phase, both for their brethren the Priestes, and
13 for them selues. † And the children of Israel did eate, they that
were of the captiuitie al that remayned apart from al the abomi-
14 nations of the nations of the land seeking our Lord. † And they
celebrated the festiual day of Azymes seuen dayes feasting in
15 the sight of our Lord. † Because he turned the counsel of the
king of the Assirians toward them, to strengthen their handes to
the workes of our Lord the God of Israel.

CHAP. VIII.

Esdras going from Babylon to Ierusalem, 9. carieth king Artaxerxes fauourable letters, 14. with licence to take gold, siluer, and al thinges necessarie at their pleasure. 31. The chief men that goe with him are recited. 51. He voweth a fast praying for good successe in their iorney. 56. weigheth the gold and siluer, which he deliuereth to the Priestes, and Leuites. 69. And seuerely admonisheth the people to repentance, for their mariages made with infideles.

1. Esd. 7. v. 1.

AND after him when Artaxerxes king of the Persians reigned, came Esdras the sonne of Azarias, the sonne of Helcias 1
the sonne of Salome, † the sonne of Sadoc, the sonne of Achitob, 2
the sonne of Ameri, the sonne of Azahel, the sonne of Bocci, the
sonne of Abisue, the sonne of Phinees the sonne of Eleazar, the
sonne of Aaron the first priest. † This Esdras came vp from Baby- 3
lon being scribe & wise in the law of Moyses, which was geuen
of our Lord the God of Israel to teach and to doe. † And the king 4
gaue him glorie, because he had found grace in al dignitie and de-
sire in his sight. † And there went vp with him of the children of 5
Israel, and the Priestes, and the Leuites, and the sacred singers of
the temple, and the porters, and the seruantes of the temple into
Ierusalem. † In the seuenth yeare when Artaxerxes reigned in the 6
fifth moneth, this is the seuenth yeare of his reigne, going forth
of Babylon in the newmoone of the fifth moneth, † they came 7
to Ierusalem according to his commandment, according to the
prosperitie of their iourney, which their Lord gaue them. † For 8
in these Esdras had great knowlege, that he would not pretermitte anie of those thinges, which were according to the law, and
the preceptes of our Lord, and in teaching al Israel al iustice and
iudgement. † And they that wrote the writinges of Artaxerxes 9
the king, coming deliuered the writing which was granted of Artaxerxes the king to Esdras the Priest, & the reader of the law of
our Lord, the copie whereof here foloweth. † KING Artaxerxes to 10
Esdras the Priest, and reader of the law of the Lord, greeting. † I 11
of curtesie esteming it among benifites, haue commanded them
that of their owne accord are desirous of the nation of the Iewes,
and of the Priestes and Leuites, which are in my kingdom, to goe
with thee into Ierusalem. †. If anie therfore desire to goe with 12
thee, let them come together, and set forward as it hath pleased
me, and my seuen freindes my counselers: † that they may visite 13
those thinges which are done touching Iurie and Ierusalem, obseruing as thou hast in the law of the Lord. † And let them carie 14
the giftes to the Lord the God of Israel, which I haue vowed and
my freindes to Ierusalem, and al the gold and siluer, that shal be
found in the countrie of Babylon to the Lord in Ierusalem, with
that, † which is geuen for the nation it self vnto the temple 15
of their Lord which is in Ierusalem: that this gold and siluer be
gathered for oxen, and rammes, and lambes, and kiddes, and for
the thinges that are agreable to these, † that they may offer hostes 16
to the Lord vpon the altar of their Lord, which is in Ierusalem.

† And

17 † And al thinges whatsoeuer thou with thy brethren wilt doe
with gold and siluer, doe it at thy pleasure according to the pre-
18 cept of the Lord thy God. † And the sacred vessels, which are
geuen thee to the workes of the house of the Lord thy God,
19 which is in Ierusalem. † And other thinges whatsoeuer shal
helpe thee to the workes of the temple of thy God, thou shalt
20 geue it out of the kings treasure. † When thou with thy bre-
thren wilt doe ought with gold and siluer, doe according to the
21 wil of the Lord. † And I king Artaxerxes haue geuen command-
ment to the keepers of the treasure of Syria and Phœnice, that
what thinges soeuer Esdras the Priest and reader of the law of
the Lord, shal write for, they geue him vnto an hundred talentes
22 of siluer, likewise also of gold. † And vnto an hundred measures
of corne, & an hundred vessels of wine, and other thinges what-
23 soeuer abound without taxing. † Let al thinges be done to the
most high God according to the law of God, lest perhaps there
arise wrath in the reigne of the king, and of his sonne, and his
24 sonnes. † And to you it is sayd, that vpon al the Priestes, and
Leuites, and sacred singers, and seruantes of the temple, & scribes
25 of this temple † no tribute, nor any other taxe be sette, and
26 that no man haue auctoritie to obiect any thing to them. † But
thou Esdras according to the wisedom of God appoynt iudges,
and arbitrers in al Syria and Phœnice: and teach al them that
27 know no the law of thy God: † that whosoeuer shal transgresse the law, they be diligently punished either with death, or
with torment, or els with a forfeite of money, or with banish-
28 ment. † And Esdras the scribe sayd: Blessed be the God of our
fathers, which hath geuen this wil into the kings hart, to glorifie
29 his house, which is in Ierusalem. † And hath honoured me in the
sight of the king, and of his counselers, and freindes, and them
30 that weare purple. † And I was made constant in minde accor-
ding to the ayde of our Lord my God, and gathered together of
31 Israel men, that should goe vp together with me. † And these 1. Esd. 8.
are the princes according to their kindredes, and seueral princi- v. 1.
palities of them that came vp from Babylon the kingdom of Ar-
32 taxerxes. † Of the children of Phares, Gersomus: and of the
children of Siemarith, Amenus: of the children of Dauid, Ac-
33 chus the sonne of Sceciliа: † Of the children of Phares, Zacha-
34 rias, and with him returned an hundred fiftie men. † Of the chil-
dren of leader Moabilion, Zaræi, and with him two hundred
35 fiftie men: † Of the children of Zachues, Iechonias of Zechoel,

and with him two hundred fiftie men: † of the children of Sala, 36
Maasias of Gotholia, & with him seuentie men: † of the children 37
of Saphatia, Zarias of Michel, and with him eightie men: † of 38
the children of Iob, Abdias of Iehel, and with him two hundred
twelue men: † of the children of Bania, Salimoth, the sonne of 39
Iosaphia, and with him an hundred sixtie men: † of the children 40
of Beer, Zacharias Bebei, and with him two hundred eight men:
† of the children of Ezead, Ioannes of Eccetan, and with him an 41
hundred ten men: † of the children of Adonicam, which were 42
last, and these are their names, Eliphalam the sonne of Gebel, and
Semeias, and with him seuentie men. † And I gathered them 43
together to the riuer that is called Thia, and we camped there
three dayes, and vewed them againe. † And of the children of 44
the Priestes and Leuites I found not there. † And I sent to Elea- 45
zarus, and Eccelon, and Masman, and Maloban, and Enaathan,
and Samea, and Ioribum, Nathan, Enuagam, Zacharias, and
Mosolam the leaders them selues, and that were skilful. † And I 46
sayd to them that they should come to Loddeus, who was at the
place of the treasurie. † And I commanded them to say to Lod- 47
deus, and his brethren, and to them that were in the treasurie,
that they should send vs them that might doe the function of
priesthood in the house of the Lord our God. † And they brought 48
vnto vs according to the mightie hand of the Lord our God cun-
ning men: of the children of Moholi, the sonne of Leui, the
sonne of Israel, Sebebia, & his sonnes and brethren, which were
eightene: † Asbia, and Amin of the sonnes of the children of 49
Chananeus, and their children twentie men. † And of them that 50
serued the temple, whom Dauid gaue, and the princes them selues
to the ministerie of the Leuites of them that serued the temple,
two hundred twentie. Al their names were signified in writings.
† And I vowed there a fast to the yong men in the sight of God, 51
that I might aske of him a good iourney for vs, and them that
were with vs, and for the children, and the cattel because of am-
bushementes. † For I was ashamed to aske of the king footemen 52
and horsemen in my companie, to guard vs, against our aduersa-
ries. † For we sayd to the king that the power of our Lord wil be 53
with them that seeke him with al affection. † And agayne we 54
besought the Lord our God according to these thinges: whom
also we had propicious, and we obteyned of our God. † And I 55
separated of the rulers of the people, and of the Priestes of the
temple, twelue men, and Sedebia, and Asanna, and with them
of their

56 of their brethren ten men. † And I weyed to them the gold and
siluer, and the vessels of the house of our God perteyning to the
Priestes, which the king had geuen, and his counselers, and the
57 princes, and al Israel. † And when I had weyed it, I deliuered of
siluer an hundred fiftie talentes, and siluer vessels of an hundred
58 talentes, and of gold an hundred talentes. † And of vessels of
gold seuen score and twelue brasen vessels good of shyning
59 brasse, resembling the forme of gold. † And I sayd to them:
You are also sanctified to our Lord, and the vessels be holie, and
the gold and siluer is vowed to our Lord the God of our fathers.
60 † Watch and keepe, til you deliuer them to some of the rulers of
the people, and to the Priestes, and Leuites, and to the princes of
the cities of Israel in Ierusalem, in the treasurie of the house of
61 our God. † And those Priestes and Leuites that receiued the gold
and siluer and vessels, brought it to Ierusalem into the temple of
62 our Lord. † And we went forward from the riuer Thia, the
twelfth day of the first moneth, til we entred into Ierusalem.
63 † And when the third day was come, in the fourth day the gold
being weyed, and the siluer, was deliuered in the house of the
64 Lord our God, to Marimoth Priest the sonne of Iori. † And with
him was Eleazar the sonne of Phinees: and with them were Io-
sadus the sonne of Iesus, and Medias, and Banni the sonne of a
65 Leuite, by number and weight al thinges. † And the weight of
66 them was writen the same houre. † And they that came out of
the captiuitie, offered sacrifice to our Lord the God of Israel, oxen
67 twelue, for al Israel, rammes eightie six, † lambes seuentie two,
bucke goates for sinne twelue, and for health twelue kyne, al
68 for the sacrifice of our Lord. † And they read againe the pre-
ceptes of the king to the kinges officers, and to the deputies of
Cœlesyria, and Phœnice: and they honored the nation, and the
69 temple of our Lord. † And these thinges being finished, the
rulers came to me, saying: The stocke of Israel, and the princes, 1. *Esd.* 9. *v.* 1.
70 and the Priestes, and the Leuites, † and the strange people, and
nations of the land haue not separated their vncleannes from the
Chananeites, and Hetheites, and Pherezeites, and Iebuseites, and
71 Moobites, & Ægyptians, and Idumeians. † For they are ioyned
to their daughters both themselues, and their sonnes: and the
holie sede is mingled with the strange nations of the earth, and
the rulers and magistrates were partakers of that iniquitie from
72 the beginning of the reigne it self. † And forthwith as I heard
these thinges, I rent my garmentes and the sacred tunike: and

tearing

tearing the heares of my head, and my beard, I sate sorowful and heauie. † And there assembled to me mourning vpon this iniquitie, as manie as were then moued by the word of our Lord the God of Israel, and I sate sad vntil the euening sacrifice. † And I rising vp from fasting, hauing my garmentes rent and the sacred tunike, kneeling, and stretching forth my handes to our Lord, † I sayd: Lord I am confounded, and ashamed before thy face, † for our sinnes are multiplied ouer our heades, and our iniquities are exalted euen to heauen. † Because from the times of our fathers we are in great sinne vnto this day. † And for the sinnes of vs, and of our fathers we haue bene deliuered with our brethren, and with our Priestes to the kinges of the earth, into sword and captiuitie, and spoile with confusion vnto this present day. † And now what a great thing is this that mercie hath happened to vs from thee ô Lord God, & leaue thou vnto vs a roote, and a name in the place of thy sanctification, † to discouer our light in the house of the Lord our God, to geue vs meate in al the time of our bondage. † And when we serued, we were not forsaken of the Lord our God: but he sette vs in fauour, appointing the kinges of the Persians to geue vs meate, † and to glorifie the temple of the Lord our God, and to build the desolations of Sion, to geue vs stabilitie in Iurie, and Ierusalem. † And now what say we Lord, hauing these thinges? For we haue transgressed thy preceptes, which thou gauest into the handes of thy seruants the prophetes, † saying: That the land into which ye entred to possesse the inheritance therof, is a land polluted with the coinquinations of the strangers of the land, and their vncleanes hath filled it wholy with their filthines. † And now your daughters you shal not match with their sonnes, and their daughters you shal not take for your sonnes. † And you shal not seeke to haue peace with them for euer, that growing strong you may eate the best things of the land, and may distribute the inheritance to your children for euer. † And the thinges that happen to vs, al are done for our nauhtie workes, and our great sinnes. † And thou gauest vs such a roote, and we are returned againe to transgresse thy ordinances, that we would be mingled with the vncleannes of the nations of this land. † Wilt not thou be wrath with vs to destroy vs, til there be no roote left nor our name? † Lord God of Israel thou art true. For there is a roote left vntil this present day. † Behold, now we are in thy sight in our iniquities. For it is not to stand any longer before thee in these matters. † And when Esdras with

73 74 75 76 77 78 79 80 81 82 83 84 85 86 87 88 89 90 91 92

adoration

adoration confessed weeping, lying flat on the ground before the temple, there were gathered before him out of Ierusalem a verie great multitude, men and wemen, and yong men and youg we-
93 men. For there was great weeping in the multitude it self. † And when he had cried, Iechonias of Iehéli of the children of Israel, sayd to Esdras: We haue sinned against our Lord, for that we haue taken vnto vs in mariage strange wemen of the nations of the
94 land. † And now thou art ouer al Israel, in these therfore let there be an othe from our Lord to expel al our wiues that are of
95 strangers with their children. † As it was decreed to thee of the ancesters according to the law of our Lord, rising vp declare it.
96 † For to thee the busines perteineth, and we are with thee: doe
97 manfully. † And Esdras rysing vp adiured the princes of the Priestes and Leuites, and al Israel to doe according to these thinges and they sware.

1. *Esd.* 10. *v.* 1.

Chap. IX.

Esdras fasting for the sinnes of the people, commandeth that they separate al strange wemen from them. 18. *The Priestes and Leuites, which had offended herein, are recited.* 38. *He readeth the law before the people*: 48. *certaine doe expound to the multitudes in seueral places.* 52. *And so they are dismissed with ioy.*

1 And Esdras rysing vp from before the court of the temple, went into the chamber of Ionathas the sonne of Nasabi.
2 † And lodging there he tasted no bread, nor dranke water for
3 the iniquitie of the multitude. † And there was proclamation made in al Iurie, & in Ierusalem to al that were of the captiuitie
4 gathered in Ierusalem, † that whosoeuer shal not appeare within two or three dayes, according to the iudgement of the ancients sitting vpon it, their goods should be taken away, and himselfe should be iudged an alien from the multitude of the captiuitie.
5 † And al were gathered that were of the tribe of Iuda, and of Beniamin within three dayes in Ierusalem: this is the ninth mo-
6 neth, the twentith day of the moneth. † And al the multitude sate in the court of the temple trembling, for the present winter.
7 † And Esdras rysing vp sayd to them: You haue done vnlawfully taking to you in mariage strang wiues, that you might adde to
8 the sinnes of Israel. † And now geue confession, & magnificence
9 to our Lord the God of our fathers: † and accomplish his wil, and depart from the nations of the land, and from your wiues
10 the strangers. † And al the multitude cried, and they sayd with a

1. *Esd.* 10. *v.* 6.

lowde voice: As thou haſt ſayd, we wil doe. † But becauſe the 11
multitude is great, and winter time, and we can not ſtand in the
ayre without ſuccour: and this is a worke for vs not of one day,
nor of two, for we haue ſinned much in theſe thinges: † Let the 12
rulers of the multitude ſtand, and that dwel with vs, and as manie
as haue with them forreine wiues, † and at a time appointed let 13
the prieſtes out of euerie place, and the iudges aſſiſt, vntil they
appeaze the wrath of our Lord concerning this buſines. † And 14
Ionathas the ſonne of Ezeli, and Ozias of Thecam tooke vpon
them according to theſe wordes: and Boſoramus, and Leuis, and
Sabbathæus, wrought together with them. † And al that were 15
of the captiuitie ſtood according to al theſe thinges. † And Eſ- 16
dras the prieſt choſe vnto him men the great princes of their fa-
thers according to their names: & they ſate together in the new-
moone of the tenth moneth to examine this buſines. † And 17
they determined of the men that had outlandish wiues, vntil the
newmoone of the firſt moneth. † And there were found of the 18
prieſtes enterminglied that had outlandish wiues. † Of the ſonnes 19
of Ieſus the ſonne of Iofedec, and his brethren: Maſeas, and
Eleazarus, and Ioribus, and Ioadeus, † and they put to their 20
handes to expel their wiues: and to offer a ramme to obtayne
pardon for their ignorance. † And the ſonnes of Semmeri: Ma- 21
ſeas and Eſſes, Ieelech, and Azarias. † And of the children of Fo- 22
ſere: Limoſias, Hiſmaenis, and Nathanee, Iuſſio, Reddus, and
Thalſas. † And of the Leuites: Iorabdus, and Semeis, and Colnis, 23
and Calitas, and Facteas, and Coluas, and Eliomas, † and of the 24
ſacred ſinging men, Eliaſib, Zaccarus. † And of the porters, Salu- 25
mus, and Tolbanes. † And of Iſrael: of the ſonnes of Foro, Ozi, 26
and Remias, and Geddias, & Melchias, and Michelus, Eleazarus,
and Iammebias, and Bannas. † And of the ſonnes of Iolaman: 27
Chamas, and Zacharias, and Iezuelus, and Ioddius, and Erimoth,
and Helias. † And of the ſonnes of Zathoim: Eliadas, and Lia- 28
ſumus, Zochias, and Larimoth, & Zabdis, and Thebedias. † And 29
of the ſonnes of Zebes: Ioannes, and Amanias, and Zabdias, and
Emeus. † And of the ſonnes of Banni: Olamus, & Maluchus, and 30
Ieddeus, and Iaſub, and Azabus, & Ierimoth. † And of the ſonnes 31
of Addin: Nathus, and Mooſias, & Caleus, and Raanas, Maaſeas,
Mathathias, and Beſeel, and Bonnus, and Manaſſes. † And of the 32
ſonnes of Nuae: Noneas, and Aſeas, and Melchias, and Sameas,
and Simon, Beniamin, and Malchus, and Marras. † And of the 33
ſonnes of Aſom: Carianeus, Mathathias, & Bannus, & Eliphalach,
and

34 and Manasses, and Semei. † And of the sonnes of Banni: Ieremias, and Moadias, and Abramus, & Iohel, and Baneas, & Pelias,
35 and Ionas, and Marimoth, & Eliasib, and Matheneus, and Eliasis,
36 and Orizas, and Dielus, and Semedius, & Zambris, and Iosephus. † And of the sonnes of Nobei: Idelus, and Mathathias, and Sabadus, and Zecheda, Zedmi, and Iessei, Baneas. † Al these maried
37 outlandish wiues, and did put them away with their children. † And the Priestes and the Leuites, and they that were of Israel,
dwelt in Ierusalem, and in the whole countrie in the newmoone
38 of the seuenth moneth. And the children of Israel were in their habitations. † And al the multitude was gathered together into
39 the court, which is on the east of the sacred gate: † and they sayd to Esdras the high priest, and reader, that he should bring the law
40 of Moyses, which was deliuered of our Lord the God of Israel. † And Esdras the high priest brought the law to al the multitude
of them from man vnto woman, and to al the priestes to heare
41 the law in the newmoone of the seuenth moneth. † And he read in the court, which is before the sacred gate of the temple,
from breake of day vntil euening before men and wemen. And
42 they al gaue their minde to the law. † And Esdras the priest, and reader of the law stoode vpon a tribunal of wood, which was
43 made. † And by him stood Mathathias, and Samus, and Ananias,
44 Azarias, Vrias, Ezechias, and Balsamus on the right hand, † and on the left Faldeus, Misael, Malachias, Ambusthas, Sabus, Nabadias, and Zacharias. † And Esdras tooke the booke before al the
45 multitude: for he was chiefe in glorie in the sight of al. † And when he had ended the law, they stood al vpright: and Esdras
blessed our Lord the most high God, the God of Sabaoth omni-
47 potent. † And al the people answered: Amen. And lifting vp
48 their handes falling on the ground, they adored our Lord. † Iesus and Banaeus, and Sarebias, and Iaddimus, and Accubus, and Sabbathæus, and Calithes, & Azarias, and Ioradus, and Ananias, and
49 Philias Leuites, † who taught the law of our Lord, and read the same in the multitude, & euerie one preferred them that vnder-
50 stood the lesson. † And Atharathes sayd to Esdras the high priest and the reader, and to the Leuites, that taught the multitude,
51 † saying: This day is sanctified to our Lord. And they al wept,
52 when they had heard the law. † And Esdras sayd, departing therfore eate ye al the fattest thinges, & drinke al most swete things,
53 and send giftes to them that haue not. † For this is the holy day
54 of our Lord, & be not sad. For our Lord wil glorifie you. † And

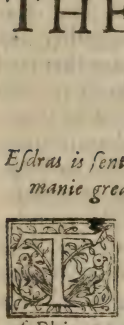
the Leuites denounced openly to al, saying: This day is holie, be not sad. † And they went al to eate, and drinke, and make merie, 55
and to geue giftes to them that had not, that they might make merie, for they were excedingly exalted with the wordes that they were taught. † And they were al gathered in Ierusalem to 56
celebrate the ioy, according to the testament of our Lord the God of Israel.

THE FOVRTH BOOKE OF ESDRAS.

CHAP. I.

Esdras is sent to expostulate with the vngratful Iewes for neglecting Gods manie great benefites.

1. *Esd.* 7. *v.* 1.



HE second booke of Esdras the prophet, the sonne 1
of Sarei, the sonne of Azarei, the sonne of Helcias, the sonne of Sadanias, the sonne of Sadoch, the sonne of Achitob, † the sonne of Achias, the sonne 2
of Phinees, the sonne of Heli, the sonne of Amerias, the sonne of Asiel, the sonne of Marimoth, the sonne of Arna, the sonne of Ozias, the sonne of Borith, the sonne of Abisei, the sonne of Phinees, the sonne of Eleazar, † the sonne of Aaron of the tribe 3
of Leui; who was captiue in the countrie of the Medes, in the reigne of Artaxerxes king of the Persians. † And the word of 4
our Lord came to me, saying: † Goe, and tel my people their wicked deedes, and their children the iniquities, that they haue done 5
against me, that they may tel their childrens children: † becausse 6
the sinnes of their parentes are increased in them, for they being forgetful of me haue sacrified to strange goddes. † Did not I bring 7
them out of the land of Ægypt from the house of bondange? But they haue prouoked me, & haue despised my counsels. † But 8
doe thou shake of the heare of thy head, and throw al euils vpon them: because they haue not obeyed my law. And it is a people without discipline. † How long shal I beare with them, on 9
whom I haue bestowed so great benefites? † I haue ouer- 10
Exod 14. throwen manie kinges from them. I haue stroke Pharao with his seruantes, and al his hoste. † Al nations did I destroy before their 11
face, & in the East I dissipated the peoples of two prouinces Tyre and

12 and Sidon, and I slew al their aduersaries. † But speake thou to
13 them, saying: Thus sayth our Lord: † I made you passe through
the sea, and gaue you sensed streates from the beginning. I gaue
14 you Moyses for your gouernour, and Aaron for the Priest: † I *Exo. 13.*
gaue you light by the piller of fire, & did manie meruelous things
15 among you: but you haue forgotten me, sayth our Lord. † Thus
sayth our Lord omnipotent: The quayle was a signe to you, I gaue *Exo. 16.*
16 you a campe for defense, and there you murmured: † And you
triumphed not in my name for the destruction of your enemies,
17 but yet vntil now you haue murmured. † Where are the benefites,
that I haue geuen you? Did you not crie out to me when you *Nem. 14.*
18 were hungrie in the desert, † saying: Why hast thou brought vs
into this desert to kil vs? it had bene better for vs to serue the Æ-
19 gyptians, then to dye in this desert. † I was sorie for your mour- *Exod. 16.*
nings, & gaue you manna to eate. You did eate bread of Angels. *Num. 20.*
20 † When you thirsted did not I cleaue the rocke, & waters flowed *Sap. 16.*
in abundance? for the heates I couered you with the leaues of *v. 20.*
21 trees. † I deliuered vnto you fatte landes: The Chananeites, and *Isa. 9.*
Pherezeites, and Philistheans I threw out from your face: what *v. 4.*
22 shal I yet doe to you, sayth our Lord? † Thus sayth our Lord om-
nipotent: In the desert when you were thirstie in the riuer of the *Exo. 15.*
23 Amorrheites, and blaspheming my name, † I gaue you not fire *v. 25.*
for blasphemies, but casting wood into the water, I made the
24 riuer swete. † What shal I doe to thee Iacob? Thou wouldest not *Exo. 32.*
obey ô Iuda. I wil transferre my self to other nations, and wil
25 geue them my name, that they may keepe my ordinances. † Be- *Isa. 1.*
cause you haue forsaken me, I also forsake you: when you aske *v. 15.*
26 mercie of me, I wil not haue mercie. † When you shal inuocate
me, I wil not heare you. For you haue defiled your handes with
27 bloud, and your fete are quicke to commit murders. † Not as
though you haue forsaken me, but yourselues, sayth our Lord.
28 † Thus saith our Lord omnipotent, haue not I desired you, as a
father his sonnes, and a mother her daughters, and as a nurce
29 her litle ones, † that you would be my people, and I your God,
30 and to me for children, and I to you for a father? † So haue I
gathered you, as the henne her chickenes vnder her winges. But
now what shal I doe to you? I wil throw you from my face. *Mat. 23.*
31 † When you shal bring me oblation, I wil turne away my face *v. 37.*
from you. For I haue refused your festiual dayes, & newmoones, *Isa. 66.*
32 and circumcisions. † I sent my seruantes the prophetes to you, *v. 5.*
whom being taken you slew, and mangled their bodies, whose

bloud I wil require, ſayth our Lord.† Thus ſayth our Lord omni- 33
potent, your houſe is made deſolate, I wil throw you away, as
the winde doth ſtubble, † and your children shal not haue iſſue: 34
becauſe they haue neglected my commandment, and haue done
that which is euil before me. † I wil deliuer your houſes to a 35
people comming, who not hearing me do beleue: to whom I
haue not shewed ſignes, they wil do the thinges that I haue com-
manded. † The prophetes they haue not ſene, and they wil be 56
mindful of their iniquities. † I cal to witnes the grace of the 37
people comming, whoſe litle ones reioyce with ioy, not ſeing me
with their carnal eyes, but in ſpirit beleuing the thinges that I
haue ſayd. † And now brother behold what glorie: and ſee 38
people comming from the eaſt, † to whom I wil geue the con- 39
duction of Abraham, Iſaac, and Iacob, and of Oſee, and Amos,
and of Ioel, and Abdias, and Ionas, and Michæas, † and Naum 40
Malach. 3. and Habacuc, of Sophonias, Aggæus, Zacharias, and Malachias,
v. 1. who alſo is called the Angel of our Lord.

CHAP. II.

The Synagogue expoſtulateth with her chilrden for their ingratitude; 10. *shew-*
ing that they shal be forſaken, and the gentiles called.

THVS ſaith our Lord: I brought this people out of bondage, 1
to whom I gaue commandment by my ſeruantes the Pro-
phetes, whom they would not heare, but made my counſel fru-
ſtrate. † Their mother that bare them, ſayth to them: Goe chil- 2
dren, becauſe I am a wydow and forſaken. † I brought you vp 3
with ioy, & haue loſt you with mourning & ſorow, becauſe you
haue ſinned before our Lord your God, & haue done that which
is euil before him. † But now what shal I doe to you? I am a wy- 4
dow and deſolate, goe my children, & aske mercie of our Lord.
† And I cal thee ô father a witnes vpon the mother of the chil- 5
dren, that would not keepe my teſtament, † that thou geue them 6
confuſion, & their mother into ſpoile, that there be no genera-
tion of them. † Let their names be diſperſed into the Gentiles, let 7
them be deſtroyed out of the land: becauſe they haue deſpiſed my
ſacrament. † Woe be to thee Aſſur, which hideſt the wicked with 8
Gen. 19. thee. Thou naughtie nation, remember what I did to Sodom &
v. 2. Gomorrha: † whoſe land lieth in cloddes of pitch, & heapes of 9
ashes: ſo wil I make them, that haue not heard me, ſaith our Lord
omnipotent. † Thus ſaith our Lord to Eſdras: Tel my people, that 10
I wil geue them the kingdom of Ieruſalem, which I ment to geue

to Iſrael

11 to Israel. † And I wil take to me the glorie of them, and wil geue
12 them eternal tabernacles, which I had prepared for them. † The
wood of life shal be to them for an odour of oyntment, and they
13 shal not labour, nor be wearied. † Goe & you shal receiue. Aske
for your selues a few dayes, that they may abide. Now the king-
14 dom is prepared for you, watch ye. † Cal thou heauen and earth
to witnes: for I haue destroyed euil, and haue created good, be-
15 cause I liue sayth our Lord. † Mother embrace thy children,
bring them vp with ioy. As a doue confirme their feete: because
16 I haue chosen thee, sayth our Lord. † And I wil raise againe the
dead out of their places, and out of the monumentes I wil bring
17 them forth, because I haue knowen my name in Israel. † Feare
not ô mother of the children, because I haue chosen thee, saith
18 our Lord. † I wil send thee ayde, my seruantes Isaie, and Iere-
mie, at whose counsel I haue sanctified, and prepared for thee
19 twelue trees loden with diuerse fruites, † and as manie foun-
taines flowing milke and honie: and seuen huge mountaines, *Exod.* 15.
hauing the rose and the lilie, in the which I wil fil thy children *v.* 27.
20 with ioy. † Iustifie thou the widow, iudge for the pupil, geue
21 to the needie, defend the orphane, cloth the naked, † cure the
broken & feeble, mocke not the lame, defend the maimed, and
22 admitte the blind to the vision of my glorie. † The old man & the
23 yong keepe with in thy walles: where thou shalt finde the dead,
committe them to the graue signing it, & I wil geue thee the first *Tobie.* 1.
24 seate in my resurrection. † Pause and rest my people, because *v.* 12.
25 thy rest shal come. † As a good nurce nourish thy children,
26 confirme their feete. † The seruantes that I haue geuen thee,
none of them shal perish. For I wil require them of thy
27 number. † Be not wearied. For when the day of affliction and
distresse shal come, others shal weepe, and be sad, but thou shalt
28 be merie and plenteous. † The gentiles shal enuie, and shal be
29 able to doe nothing against thee, sayth our Lord. † My handes
30 shal couer thee, that thy children see not hel. † Be pleasant
thou mother with thy children, because I wil deliuer thee sayth
31 our Lord. † Remember thy children that sleepe, for I wil bring
them out of the sides of the earth, & wil doe mercie with them:
32 because I am merciful, sayth our Lord omnipotent. † Embrace
thy children til I come, & shew them mercie: because my foun-
33 taines runne ouer, and my grace shal not faile. † I Esdras receiued
commandment of our Lord, in mount Oreb; that I should goe
to Israel: to whom when I came, they refused me, and reiected
the

commandement of our Lord. † And therfore, I say vnto you 34
gentiles, which heare, and vnderstand, Looke for your pastor, he
wil geue you the rest of eternitie : becausе he is at hand, that
shal come in the end of the world. † Be ye readie for the rewardes 35
of the kingdom, becausе perpetual light shal shine to you for
time euerlasting. † Flee from the shadow of this world: receiue 36
ye the pleasantnes of your glorie. I openly cal to witnes my
sauiour. † Receiue the commended gift and be pleasant, geuing 37
thankes to him that called you to the heauenlie kingdomes.
† Arise, & stand & see the number of them that are signed in the 38
feast of our Lord. † They that haue transferred them selues from 39
the shadow of the world, haue receiued glorious garmentes of
our Lord. † Receiue ô Sion thy number, and shut vp thyne 40
made white, which haue accomplished the law of our Lord.
† The number of thy children, which thou didst wish is ful. Desire 41
the powre of our Lord that thy people may be sanctified, which
was called from the beginning. † I Esdras saw in mount Sion a 42
Apoc. 7. v. 9. great multitude, which I could not number, and they did al
praise our Lord with songes. † And in the middes of them was 43
a young man high of stature, appearing aboue ouer them al, & he
put crownes vpon euerie one of their heades, and he was more
exalted. And I was astonied at the miracle. † Then asked I an 44
Angel, and sayd: Who are these Lord? † Who answering sayd to 45
me: These are they that haue laid of the mortal garment, and
taken an immortal, and haue confessed the name of God. Now
they are crowned, and receiue palmes. † And I sayd to the Angel: 46
That yongman what is he, which putteth the crownes vpon
them, and geueth palmes into their handes? † And answering he 47
sayd to me: The same is the Sonne of God, whom they did con-
fesse in the world: & I begane to magnifie them, that stood stron-
gly for the name of our Lord. † Then sayd the Angel to me: Goe, 48
tel my people, what maner of meruelous thinges and how
great, thou hast sene of the Lord God.

CHAP. III.

The workes of God are wonderful from the beginning, 7. and men vngratful 13. In Abraham God chose to himself a peculiar people: who neuertheles were froward, and obstinate. 23. He also chose Dauid, but stil the people were sinful: 28. the Babylonians also, by whom they are afflicted, are no lesse but rather greater sinners.

IN

1 IN the thirteth yeare of the ruine of the citie I was in Babylon,
and was trubled lying in my chamber, and my cogitations
2 came vp ouer my hart: † becauſe I ſaw the deſolation of Sion, and
3 the abundance of them that dwelt in Babylon. † And my ſpirit
was toſſed excedingly, and I began to ſpeake to the higheſt ti-
4 morous wordes, † and ſayd: O Lord dominatour thou ſpakeſt *Gen. 1.*
from the beginning, when thou didſt plant the earth, and that
5 alone, and didſt rule ouer the people, † and gaueſt Adam a dead *Gen. 2.*
bodie: but that alſo was the worke of thy handes, & didſt breath *v. 7.*
into him the ſpirit of life, and he was made to liue before thee:
6 † and thou broughſt him into paradiſe, which thy right hand had
7 planted, before the earth came. † And him thou didſt com-
mand to loue thy way, and he tranſgreſſed it, & forthwith thou
didſt inſtitute death in him, and in his poſteritie, and there were
borne nations, and tribes, and peoples, and kinreds, wherof there
8 is no number. † And euerie nation walked in their owne wil, &
they did meruelous thinges before thee, and deſpiſed thy pre-
9 ceptes. † And agane in time thou broughſt in the floud vpon *Gen. 7.*
10 inhabitantes of the world, and didſt deſtroy them. † And there
was made in euery one of them, as vnto Adam to dye, ſo to them
11 the floud, † But thou didſt leaue one of them, Noe with his houſe
12 and of him were al the iuſt. † And it came to paſſe, when they
began to be multiplied, that dwelt vpon the earth, & multiplied
children and peoples and manie nations: and they began againe
13 to doe impietie more then the former. † And it came to paſſe
when they did iniquitie before thee, thou didſt chooſe thee a
14 man of them whoſe name was Abraham. † And thou didſt loue *Gen. 12.*
15 him and to him onlie thou didſt shew thy wil. † And thou didſt
diſpoſe vnto him an euerlaſting teſtament, and toldſt him that
thou wouldſt neuer forſake his ſeede. And thou gaueſt him
16 Iſaac, and to Iſaac thou gaueſt Iacob and Eſau. † And Iacob thou
didſt ſeuer to thy ſelfe, but Eſau thou didſt ſeparate. And Iacob
17 grewe to a great multitude. † And it came to paſſe when *Exo. 19.*
thou didſt bring forth his ſede out of Ægypt, thou broughſt it
18 vpon mount Sinai. † And thou didſt bowe the heauens, and
faſten the earth, and didſt shake the world, and madeſt the dep-
19 thes to tremble, and trubledſt the world, † and thy glorie
paſſed foure gates of fire, and of earthquake, and winde, and
froſt, that thou mightſt geue a law to the ſeede of Iacob, and to
20 the generation of Iſrael diligence. † And thou didſt not take
away from them a malignant hart, that thy law might bring

forth fruite in them: † For Adam the first bearing a vicious 21
hart transgressed and was ouercome, yea and al that were borne
of him. † And it was made a permanent infirmitie, and the law 22
with the hart of the people, with the wickednes of the roote,
and that which is good departed, and the wicked remayned.
† And the times passed, & the yeares were ended: and thou didst 23
raise vp vnto thee a seruant named Dauid, † and spakest vnto 24
him to build a citie of thy name, and to offer vnto thee in it frank-
incense, and oblations. † And this was done manie yeares, and 25
they that inhabited the citie forsooke thee, † in al things as Adam 26
and al his generations. For they also vsed a wicked hart. † And
thou didst deliuer thy citie into the hands of thyne enimies. † Why, 27
Iere. 12. doe they better thinges, that inhabite Babylon? And for this shal 28
she rule ouer Sion? † It came to passe when I was come hither, 29
and had sene the impieties that can not be numbred: and my soul
saw manie offending this thirteth yeare, & my hart was astonied:
† because I saw how thou beareſt with their sinne, and didst 30
spare them that did impiously, and didst destroy thine owne
people, and preserue thine enimies, and didst not signifie it. † I 31
nothing remember how this way should be forsaken: doth Ba-
bylon better thinges then Sion? † Or hath anie nation knowen 32
thee beside Israel? or what tribes haue beleued thy testamentes
as Iacob? † Whose reward hath not appeared, nor their labour 33
fructified. For passing through I passed among the nations, and I
saw them abound, and not mindeful of thy commandmentes.
† Now therfore wey our iniquities in a ballance, and theirs that 34
dwel in the world: & thy name shal not be found, but in Israel.
† Or when haue not they sinned in thy sight, that inhabite the 35
earth? or what nation hath so obserued thy commandmentes?
† These certes by their names thou shalt finde to haue kept thy 36
commandmentes, but the nations thou shalt not finde.

CHAP. XIII.

Mans witte and reason is not able to vnderstand the counsel and iudgement of God, 22. why his people are afflicted by wicked nations, 33. nor of times, and thinges to come.

AND the Angel answered me, that was sent to me, whose 1
name was Vriel, † and sayd to me: Thy hart exceding hath 2
exceded in this world, & thou thinkest to comprehend the way
of the Highest. † And I sayd: It is so my Lord. And he answered 3
me, & sayd: I am sent to shew thee three wayes, & to propose to
thee

4 thee three similitudes. † Of the which if thou shalt declare to me
one of them, I also wil shew thee the way which thou desirest
5 to see, and wil teach thee whence a wicked hart is. † And I sayd,
Speake my Lord. And he sayd to me: Goe, wey me the weight of
the fire, or measure me the blast of the winde, or cal me backe
6 the day that is past. † And I answered, and sayd: what man borne
7 can doe it, that thou askest me of these thinges? † And he sayd
to me: If I should aske thee, saying: How great habitations are
there in the hart of the sea, or how great vaines be there in the
beginning of the depth, or how great vaines be there aboue the
8 firmament, and what are the issues of paradise: † thou wouldest
perhaps say to me: I haue not descended into the depth, nor into
9 hel as yet, neither haue I ascended at anie time into heauen. † But
now I haue not asked thee, sauing of the fire, and the winde, and
the day by the which thou hast passed, and from the which thou
canst not be separated: and thou hast not answered me of them.
10 † And he sayd to me: Thou canst not know the thinges that are
11 thine which grow together with thee: † and how can thy vessel
comprehend the way of the Highest, and now the world being
outwardly corrupted, vnderstand the corruption euident in my
12 sight: † I sayd to him: Better were it for vs not to be, then yet
liuing to liue in impieties, and to suffer, and not to vnderstand for
13 what thing. † And he answered me, & said: Going forth I went *Iud. 9.*
forward to a wood of trees in the filde, and they deuised a deuise, *2. Par. 25.*
14 † and sayd: Come and let vs goe, and make warre against the sea,
that it may retyre backe before vs, and we may make vs other
15 woodes. † And in like maner the waues of the sea they also de-
uised a deuise, and sayd: Come let vs goe vp, let vs ouerthrow the
woodes of the filde, that there also we may consummate an other
16 countrie for our selues. † And the woodes deuise was made
17 vaine, for fire came, and consumed it. † Likewise also the deuise
18 of the waues of the sea. For the sand stood, & stayed them. † For
if thou wert iudge of these, whom wouldest thou begin to iu-
19 stifie, or whom to condemne? † And I answered, and sayd: Ve-
rely they deuised a vayne deuise. For the earth is geuen to the
20 wood, and a place to the sea to carie her waues. † And he answe-
red me, and sayd: Thou hast iudged wel, and why hast thou
21 not iudged for thy self? † For as the earth is geuen to the wood,
and the sea for the waues therof: so they that inhabite vpon the
earth, can vnderstand onlie the thinges that are vpon the earth:
and they vpon the heauens, the thinges that are aboue the height

foules shal make their flight away. † & the sea of Sodom shal cast 7
the fishes, and shal make a noise in the night, which manie knew
not, and al shal heare the voice therof, † and there shal be made 8
a confusion in manie places, and the fire shal often be sent backe,
and the sauage beastes shal goe to other places, and wemen in
their monethlie flowers shal bring forth monsters, † and in 9
swete waters shal salt waters be found, and al frendes shal ouer-
throw one an other: and then shal witte be hid, and vnderstan-
ding shal be separated into his cellar: † and it shal be sought of 10
manie, and shal not be found: and iniustice shal be multiplied,
and incontinencie vpon the earth. † And one countrie shal 11
aske her neighbour, and shal say: Hath iustice doing iust passed
through thee? and she shal denie it. † And it shal be in that time, 12
men shal hope, and shal not obtaine: they shal labour, and their
wayes shal not haue successe. † These signes I am permitted to 13
tel thee: and if thou pray againe and weepe, as also now, and fast
seuen dayes, thou shalt heare againe greater thinges then these.
† And I awaked, and my bodie did shiuer exceedingly: and my 14
soule laboured, that it fainted: † and the Angel that came, 15
that spake in me, held me, and strengthened me, and sette me
vpon my feete. † And it came to passe in the second night, and 16
Salathiel the prince of the people came to me, and sayd to me:
Where wast thou? and why is thy countenance heauie? † Know- 17
est thou not that Israel is committed to thee in the countrie of
their transmigration? † Rise vp therfore, and taste bread, and 18
forsake vs not, as the pastour his flocke in the hand of wicked
wolues. † And I sayd to him: Goe from me, & approch not vnto 19
me. And he heard, as I sayd: and he departed from me. † And I 20
fasted seuen dayes howling & weeping, as Vriel the Angel com-
manded me. † And it came to passe after seuen dayes, and againe 21
cogitations of my hart molested me very much, † and my soule 22
resumed the spirit of vnderstanding: & agayne I began to speake
wordes before the Highest: † and I sayd: Lord Dominatour of 23
euerie wood of the earth, & al the trees therof, thou hast chosen
one vineyard: † & of euerie land of the world thou hast chosen 24
thee one ditch: & of al the flowers of the world thou hast chosen
thee one lilie: † and of al depthes of the sea, thou hast filled thee 25
one riuer: and of al the builded cities, thou hast sanctified vnto
theyself Sion: † and of al created soules, thou hast named thee 26
one doue: and of al beastes that were made, thou hast prouided
thee one shepe: † and of al multiplied peoples, thou hast purcha- 27
sed

fed thee one people: and a law approued of al thou hast geuen
28 to this people, whom thou didst desire. † And now Lord, why
hast thou deliuered one vnto manie? And thou hast prepared
vpon one roote others, and hast dispersed thy onlie one in manie:
29 † and they haue troden vpon it, which gainesayd thy couenants,
30 and which beleued not thy testamentes. † And if hating thou
31 hatest thy people, it ought to be chastised with thy handes. † And
it came to passe, when I had spoken the wordes, and the Angel
32 was sent to me, that came to me before the night past, † and he
sayd to me: Heare me, and I wil instruct thee: and harken to me,
33 and I wil adde before thee. † And I sayd: Speake my Lord. And he
sayd to me: Thou art become excedingly in exceesse of minde for
34 Israel: hast thou loued it more then him that made it? † And I
sayd to him: No Lord, but for sorow I haue spoken, for my
veynes torment me euerie houre, to apprehend the pathe of the
35 Highest, and to search part of his iudgement. † And he sayd to
me: Thou canst not. And I sayd: Why Lord? To what was I
borne, or why was not my mothers wombe my graue, that I
might not see the labour of Iacob, & the wearines of the stocke
36 of Israel? † And he sayd to me: Number me the thinges that are
not yet come, and gather me the dispersed droppes, and make me
37 the withered flowers grene againe, † and open me the shut cel-
lars, & bring me forth the blastes inclosed in them, shew me the
image of a voice: and then wil I shew thee the labour that thou
38 desirest to see. † And I sayd: Lord Dominatour, for who is there
that can know these thinges, but he that hath not his habitation
39 with men? † And I am vnwise, and how can I speake of these
40 thinges, which thou hast asked me? † And he sayd to me: As thou
canst not doe one of these thinges, which haue bene sayd: so canst
thou not finde my iudgement, or in the end the charitie, which I
41 haue promised to the people. † And I sayd: But behold Lord thou
art nigh to them that are nere the end: and what shal they doe
42 that haue bene before me, or we, or they after vs? † And he sayd
to me: I wil resemble my iudgement to a crowne. As there shal
not be slacknes of the last, so neither swiftnes of the former.
43 † And I answered, and sayd: Couldst thou not make them that
haue bene, and that are, and that shal be, at once, that thou mayst
44 shew thy iudgement the quicker? † And he answered me, and
sayd: The creature can not hasten aboue the Creatour, nor the
45 world sustayne them that are to be created in it, at once. † And
I sayd: As thou didst say to thy seruant, that quickening thou didst

quicken

quicken the creature created by thee at once, and the creature sustained it: it may now also beare them present at once. † And he 46
sayd to me: Aske the matrice of a woman, & thou shalt say to it: And if thou bring forth children, why by times? Aske it therfore, that it geue ten at once. † And I sayd, it can not verily: but according to time. † And he sayd to me: And I haue geuen a matrice to 47 48
the earth for them, that are sowen vpon it by time. † For as the infant bringeth not forth the thinges that perteyne to the aged, so 49
haue I disposed the world created of me. † And I asked, and sayd: 50
Wheras thou hast now geuen me a way, I wil speake before thee: for our mother, of whom thou toldest me, yet she is yong: now draweth nigh to old age. † And he answered me, and sayd: Aske 51
her that beareth children, and she wil tel thee. † For thou shalt 52
say to her: Why are not they whom thou hast brought forth, now like to them that were before thee, but lesse of stature? † And she also wil say vnto thee: They that are borne in the 53
youth of streingth are of one sort, and they of an other, that are borne about the time of old age, when the matrice fayleth. † Consider therfore thou also, that you are of lesse stature, then 54
they that were before you: † and they that are after you, of lesser 55
then you, as it were creatures now waxing old, and past the strength of youth. † And I sayd: I beseech thee Lord, if I haue 56
found grace before thine eyes, shew vnto thy seruant, by whom thou doest visite thy creature.

CHAP. VI.

God knowing al thinges before they were made, created them 54. for man: and considereth the endes of al.

Prouer. 8. AND he sayd to me: In the beginning of the earthlie world, 1
and before the endes of the world stood, and before the congregation of the windes did blow, † and before the voyces 2
of thunders sounded, & before the flashinges of lightenings shined, and before the fundations of paradise were confirmed, † and before beautiful flowers were sene, and before the moued 3
powers were established, and before the innumerable hostes of Angels were gathered, † and before the heightes of the ayre were 4
aduanced, and before the measures of the firmamentes were named, and before the chymneies were hote in Sion, † and before 5
the present yeares were searched out, and before their inuentions that now sinne, were put away, and they signed that made fayth their treasure: † then I thought, and they were made by me only, 6

and

and not by any other: and the end by me, and not by any other.
7 † And I answered, and sayd: What separation of times shal there
be? and when shal the end of the former be, and the begynning
8 of that which foloweth? † And he sayd to me, from Abraham
vnto Isaac, when Iacob and Esau were borne of him, the hand
9 of Iacob held from the bigynning the heele of Esau, † for the
end of this world is Esau, and the begynniug of the next Iacob.
10 † The hand of a man betwen the heele and the hand. Aske no
11 other thing Esdras. † And I answered, and sayd: O Lord domi-
12 natour, if I haue found grace before thyne eyes, † I pray thee
shew thy seruant the end of thy signes, wherof thou didst shew
13 me part the night before. † And he answered, and sayd to me:
14 Arise vpon thy feete, and heare a voice most ful of sound. † And
it shal be as it were a commotion, neither shal the place be moued
15 wherin thou standest. † Therfore when it speaketh be not thou
afrayd, because of the end is the word, and the fundation of the
16 earth vnderstood, † for concerning them the word trembleth
and is moued, for it knoweth that their end must be changed.
17 † And it came to passe, when I had heard, I rose vpon my feete,
and I heard: and behold a voice speaking, and the sound therof
18 as the sound of manie waters: † and it sayd: Behold the dayes
come, and the time shal be when I wil begyne to approch, that
19 I may visite the inhabitantes vpon the earth. † And when I wil
begin to enquire of them that vniustly haue hurt with their in-
iustice, and when the humilitie of Sion shal be accomplished.
20 † And when the world shal be ouersigned that shal beginne to
passe, I wil doe these signes: Bookes shal be opened before the
21 face of the firmament, and al shal see together, † and infantes
of one yeare shal speake with their voices, & wemen with child
shal bring forth vntimely infantes not ripe of three or foure mo-
22 nethes, and shal liue, and shal be raysed vp. † And sodenly
shal appeare sowen places not sowen, & ful cellers shal sodenly
23 be found emptie: † and a trumpet shal sound; which when al
24 shal heare, they wil sodenly be afrayd. † And it shal be in that
time, freindes as enimies shal ouerthrow freindes, and the earth
shal be afrayd with them: & the vaynes of fountaynes shal stand,
25 and shal not runne in three howres: † and it shal be, euerie one
that shal be leaft of al these, of whom I haue foretold thee, he
shal be saued, and shal see my saluation, & the end of your world.
26 † And the men that are receiued, shal see, they that tasted not
death from their natiuitie, and the hart of the inhabitantes shal

be turned into an other ſenſe. † For euil shal be put out, and de- 27
ceite shal be extinguished, † but fayth shal florish, and cor- 28
ruption shal be ouercome, and truth shal be shewed, which was
without fruite ſo manie dayes. † And it came to paſſe, when he 29
ſpake to me, & I loe by litle & litle looked on him before whom
I ſtood, † and he ſayd to me theſe wordes: I am come to shew 30
thee the time of the night to come. † If therfore thou pray 31
agayne, and faſt agayne ſeuen dayes, agayne I wil tel thee greater
thinges by the day which I haue heard. † For thy voice is heard 32
before the Higheſt. For the ſtrong hath ſene thy direction, and
hath fore ſene the chaſtitie which thou haſt had from thy youth:
† and for this cauſe he hath ſent me to shew thee al theſe thinges, 33
and to ſay to thee, haue confidence, and feare not, † and haſten 34
not with the former times to thinke vayne thinges, that thou
haſten not from the laſt times. † And it came to paſſe after theſe 35
thinges, and I wept againe, and in like maner I faſted ſeuen dayes,
to accomplish the three weekes, that were told me. † And it came 36
to paſſe in the eight night, and my hart was trubled againe in me,
and I began to ſpeake before the Higheſt. † For my ſpirit was in- 37
flamed excedingly, and my ſoul was diſtreſſed. † And I ſayd: O 38
Lord, ſpeaking thou didſt ſpeake from the beginning of creature
from the firſt day, ſaying: Let heauen be made and earth: and thy
word was a perfect worke. † And then there was ſpirit, and 39
darkneſſe was caried about, and ſilence, the ſound of the voyce
of man was not yet from thee. † Then thou didſt command the 40
lighſome light to be brought forth of thy treaſures, wherby thy
worke might appeare. † And in the ſecond day thou didſt create 41
the ſpirit of the firmament, and commandeſt it to diuide, and
to make a diuiſion betwen the waters, that a certayn part should
depart vpward, and part should remaine beneth. † And in the 42
third day thou didſt command the waters to be gathered toge-
ther in the ſeueneth part of the earth: but ſixe partes thou didſt
drie and preſerue, that of them might be ſeruing before thee
thinges ſowen of God, and tilled. † For thy word proceded, and 43
the worke forthwith was made. † For ſodenly came forth fruite 44
of multitude infinite, and diuerſe taſtes of concupiſcence, and
flowers of vnchangeable colour, and odours of vnſearcheable
ſmel, and in the third day theſe thinges were made. † And in the 45
fourth day thou didſt command to be made the brightneſſe of
the ſunne, the light of the moone, the diſpoſition of the ſtarres:
† and didſt command them that they should ſerue man, that 46
should

47 should be made. † And in the fifth day: thou saydst to the se-
uenth part, where the water was gathered together, that it
should bring forth beastes, and foules, and fishes: and so was it
48 done, † the dumme water and without life, the thinges that by
Gods appointement were commanded, made beastes, that therby
49 the nations may declare thy meruelous workes. † And then thou
didst preserue two soules: the name of one thou didst cal He-
50 noch, and the name of the second thou didst cal Leuiathan, † and
thou didst separate them from eche other. For the seuenth part,
where the water was gathered together, could not hold them.
51 † And thou gauest to Henoch one part, which was dried the
third day, to dwelt therin, where are a thousand mountaynes.
52 † But to Leuiathan thou gauest the seuenth part being moyst, and
53 kepst it, that it might be to deuoure whom thou wilt, and when
thou wilt. † And in the sixt day thou didst command the earth,
to create before thee cattel, and beastes, and creeping creatures:
54 † and ouer these Adam, whom thou madest ruler ouer al the
workes, which thou didst make, & out of him are al we brought
55 forth, and the people whom thou hast chosen. † And al these
thinges I haue sayd before thee ô Lord, because thou didst create
56 the world for vs. † But the residue of the nations borne of Adam
thou saydst that they were nothing, and that they were like to
spittle, and as it were the droping out of a vessel thou didst liken
57 the abundance of them. † And now Lord, behold these nations
which are reputed for nothing, haue begune to rule ouer vs, and
58 to deuoure vs: † but we thy people whom thou didst cal thy first
59 onlie begotten emulatour, are deliuered into their handes: † and
if the world was created for vs, why doe not we possesse inheri-
tance with the world? how long these thinges?

CHAP. VII.

Without tribulations no man can attayne immortal life: 17. which the iust shal inherite: and the wicked shal perish. 28. Christ wil come, and dye for mankind. 36. Prayers of the iust shal profite til the end of this word, but not after the general iudgement. 48. Al sinned in Adam. 52. and haue added more sinnes, 57. but it is in mans powre, 62. by Gods grace, to liue eternally.

1 AND it came to passe when I had ended to speake these
wordes, the Angel was sent to me, which had bene sent to
2 me the first nights, † and he sayd to me: Arise Esdras, and heare
3 the wordes which I am come to speake to thee. † And I sayd:
Speake my God. And he sayd to me: The sea is set in a large place,

that it might be deepe and wide: † but the entrance to it shal be 4
set in a straict place, that it might be like to riuers. † For who 5
witting wil enter into the sea, and see it, or rule ouer it: if he
passe not the streite, how shal he come into the bredth? † Also 6
an other thing: A citie is built, and set in a plaine place, and it is
ful of al goodes. † The entrance therof narrow, and set in a stepe 7
place, so that on the right hand there was fire, & on the left depe
water: † and there is one onlie pathe set betwen them, that is, 8
betwen the fire and the water, so that the pathe can not con-
teyne, but onlie a mans steppe. † And if the citie shal be geuen a 9
man for inheritance, if he neuer passe through the peril set be-
fore it, how shal he receiue his inheritance? † And I sayd: So 10
Lord. And he sayd to me, So it is: Israel also a part. † For I made 11
the world for them: and when Adam transgressed my constitu-
tion, that was iudged which was done. † And the entrance of 12
this world were made streite, and sorowful, & paynful, and few
and euil, and ful of dangers, & stuffed very much with labour.
† For the entrances of the greater world are large and secure, and 13
making fruite of immortalitie. † If then they that liue entring 14
in enter into these streite and vayne thinges: they can not re-
ceiue the thinges that are layd vp. † Now therfore why art thou 15
trubled, wheras thou art corruptible? and why art thou moued,
wheras thou art mortal? † And why hast thou not taken in thy 16
Deut. 8. hart that which is to come, but that which is present? † I ans- 17
wered, and sayd: Lord dominatour: behold thou hast disposed by
thy law that the iust shal inherite these thinges, and the impious
shal perish. † But the iust shal suffer the streites, hoping for the 18
wyde places, for they that haue done impiously, haue both suffe-
red the streites, and shal not see the wide places. † And he sayd 19
to me: There is no iudge aboue God, nor that vnderstandeth
aboue the Highest. † For manie present doe perish, because the 20
law of God which was set before, is neglected. † For God com- 21
manding commanded them that came, when they came, what
doing they should liue, and what obseruing they should not be
punished. † But they were not perswaded, and gayne sayd him,
and made to them selues a cogitation of vanitie, † and proposed 23
to them selues deceites of sinnes, & they sayd to the Highest that
he was not, and they knew not his wayes, † and dispised his law, 24
and denyed his couenaunces, and had not fidelitie in his ordi-
nances, and did not accomplish his workes. † For this cause Es- 25
dras, the emptie to the emptie, and the ful to the ful. † Behold the 26

time

time shal come, and it shal be when the signes shal come, which
I haue foretold thee, and the bride shal appeare, and appearing
27 she shal be shewed that now is hid with the earth: † and euerie
one that is deliuered from the foresaid euils, he shal see my mer-
28 uelous thinges. † For my sonne IESVS shal be reueled with them
that are with him, and they shal be merie that are leaft in the
29 foure hundred yeares. † And it shal be after these yeares, and my
30 sonne CHRIST shal dye: and al men that haue breath, † and the
world shal be turned into the old silence seuen dayes, as in the
31 former iudgementes, so that none shal be leaft. † And it shal be
after seuen dayes, and the world shal be rayſed vp that yet wa-
32 keth not, and shal dye corrupted: † and the earth shal render
the thinges that sleepe in it, & the dust them that dwel in it with
silence, and the cellars shal render the soules that are commen-
33 ded to them. † And the Higheſt shal be reueled vpon the seate
of iudgement, and miseries shal passe, and long sufferance shal be
34 gathered together. † And iudgement onlie shal remayne, truth
35 shal stand, and fayth shal waxe strong, † and the worke shal
folow, and the reward shal be shewed, and iustice shal awake,
and iniustice shal not haue dominion. † And I sayd: First A- *Gen.* 18.
36 braham prayed for the Sodomites, and Moyses for the fathers *Exod.* 32.
37 that sinned in the desert. † And they that were after him for Is-
38 rael in the dayes of Achaz, and of Samuel, † and Dauid for 2. *Reg.* 24.
the destruction, and Salomon for them that came vnto the san- *v.* 17.
39 ctification. † And Elias for them that receiued raine, and for the 2. *Paral.* 6.
40 dead that he might liue, † and Ezechias for the people in the *v.* 13.
41 dayes of Sennacherib, and manie for manie. † If therfore now 3. *Reg.* 17.
when corruptible did increase, and iniustice was multiplied, *&c.* 18.
and the iust prayed for the impious: why now also shal it not be 4. *Reg.* 19.
42 so? † And he answered me and sayd: This present world is not *v.* 15.
the end, much glorie remaineth in it: for this cause they prayed
43 for the impotent. † For the day of iudgement shal be the end
of this time, and the beginning of the immortalitie to come,
44 wherein corruption is past: † intemperance is dissolued, incre-
45 dulitie is cut of: and iustice hath increased, truth is sprong. † For
then no man can saue him that hath perished, nor drowne him
46 that hath ouercome. And I answered, † and sayd: This is my
word the first and the last, that it had bene better not to geue the
earth to Adam, or when he had now geuen it, to restraine him
47 that he should not sinne. † For what doth it profit men pre-
sently to liue in sorow, and being dead to hope for punishment?

Rom. 5. v. 2.

†O what hast thou done Adam? For if thou didst sinne, it was not 48
made thy fal only, but ours also which came of thee. † For what 49
doth it profit vs if immortal time be promised to vs: but we haue
done mortal workes? † And that euerlasting hope is foretold vs: 50
but we most wicked are become vayne? † And that habitations 51
of health and securitie are reserued for vs, but we haue conuerst
naughtely? † And that the glorie of the Highest is reserued to 52
protect them that haue slowly conuerst: but we haue walked in
most wicked wayes. † And that paradise shal be shewed, whose 53
fruite continueth incorrupted, wherin is securitie and remedie:
† but we shal not enter in: for we haue conuerst in vnlawful 54
places. † And their faces which haue had abstinence, shal shyne 55
aboue the starres: but our faces blacke aboue darkenes. † For 56
we did not thinke liuing when we did iniquitie, that we shal be-
ginne after death to suffer. † And he answered, and sayd: This is 57
the cogitation of the battel which man shal fight, who is borne
vpon the earth, † that if he shal be ouercome, he suffer that 58
which thou hast sayd: but if he ouercome he shal receiue that
Deut. 30. v. 19. which I say: † for this is the life which Moyses spake of when 59
he liued, to the people, saying: Choose vnto thee life, that thou
mayst liue. † But they beleued him not, no nor the Prophetes 60
after him, no nor me which haue spoken to them. † Because 61
there should not be sorow vnto their perdition, as there shal be
ioy vpon them, to whom saluation is perswaded. † And I answe- 62
red, and sayd: I know Lord, that the Highest is called merciful in
that, that he hath mercie on them which are not yet come into
the world, † and that he hath mercie on them which conuerse in 63
his law: † and he is long suffering, because he sheweth long suf- 64
ferance to them that haue sinned, as it were with their owne
workes: † and he is bountiful, because he wil geue according 65
to exigentes: † and of great mercie, because he multiplieth more 66
mercies to them that are present, and that are past, and that are
to come. † For if he shal not multiplie his mercies, the world 67
shal not be made aliue with them that did inherite it. † And he 68
geueth: for if he shal not geue of his bountie, that they may be
releeued which haue done iniquitie, the tenth thousand part of
men can not be quickned from their iniquities. † And the iudge 69
if he shal not forgeue them that are cured with his word, and
wype away a multitude of contentions: there should not per-
haps be leaft in an innumerable multitude, but very few.

CHAP.

CHAP. VIII.

God is merciful in this world, yet fewe are ſaued. 6. Gods workes, and diſpoſition of his creatures are meruelous. 15 Eſdras prayeth for the people of Iſrael: 37. and ſaluation is promiſed to the iuſt, and punishment threatned to the wicked.

1 AND he anſwered me, & ſayd: This world the Higheſt made
2 for manie, but that to come for few. † And I wil ſpeake a ſimilitude Eſdras before thee. For as thou shalt aske the earth, and it wil tel thee, that it wil geue much more earth whereof earthen worke may be made, but a litle duſt whetof gold is
3 made: ſo alſo is the act of this preſent world. † Manie in deede
4 are created, but few shal be ſaued. † And I anſwered, and ſayd: Then ô ſoul ſwallow vp the ſenſe, and deuoure that which is
5 wiſe. † For thou art agred to obey, and willing to prophecie.
6 For there is no ſpace geuen thee but only to liue. † O Lord if thou wilt not permitte thy ſeruant, that we pray before thee, and thou geue vs ſeede to the hart, and tillage to the vnderſtanding, wherof may the fruite be made, whereby euerie corrupt perſon
7 may liue, that shal beare the place of a man? † For thou art alone, and we are one workmanshippe of thy handes, as thou haſt
8 ſpoken: † and as now the bodie made in the matrice, and thou doeſt geue the mẽbers, thy creature is preſerued in fire & water: and nine monethes thy workemanship doth ſuffer thy creature
9 that is created in it: † and it ſelf that keepeth, and that which is kept, both shal be preſerued: and the matrice being preſerued rendreth agayne at ſome time the thinges that are growen in it.
10 † For thou haſt commanded of the members, that is the breſtes
11 to geue milke vnto the fruite of the breſtes, † that the thing which is made, may be nourished til a certayne time, and after-
12 ward thou mayſt diſpoſe him to thy mercie. † For thou haſt, brought him vp in thy iuſtice, and haſt inſtructed him in thy law,
13 and haſt corrected him in thy vnderſtanding: † and thou shalt mortifie him, as thy creature: and shalt geue him life, as thy
14 worke. † If then thou wilt deſtroy him that is made with ſo great labours: it is eaſie by thy commandment to be ordayned,
15 that alſo which was made, might be preſerued. † And now Lord I wil ſpeake, of euerie man thou rather knoweſt: but con-
16 cerning thy people, for which I am ſorowful: † and concerning thine inheritance, for which I mourne, and for Iſrael for whom I am penſiue, and concerning Iacob, for whom I am ſorowful.

Mat. 20. v. 16.

† Therfore

† Therfore wil I begin to pray before thee for me, & for them: 17
becauſe I ſee our defaultes that inhabite the earth. † But I haue 18
heard of the celeritie of the iudge that shal be. † Therfore heare 19
my voyce, and vnderſtand my word, and I wil ſpeake before thee.
† The beginning of the wordes of Eſdras before he was aſſump- 20
ted: and I ſayd: Lord which inhabiteſt the world, whoſe eyes
are eleuated vnto thinges on high and in the ayre: † and whoſe 21
throne is ineſtimable, and glorie incomprehenſible: by whom
ſtandeth an hoſt of Angels with trembling, † whoſe keping 22
is turned in wynde and fire, thou whoſe word is true, and ſayings
permanent: † whoſe commandment is ſtrong, and diſpoſition 23
terrible: whoſe looke dryeth vp the depthes, and indignation
maketh the mountaynes to melt, and truth doth teſtifie. † Heare 24
the prayer of thy ſeruant, & with thine eares receiue the petition
of thy creature. † For whiles I liue, I wil ſpeake: and whiles I vn- 25
derſtand, I wil anſwere: † Neither doe thou reſpect the ſinnes of 26
thy people, but them that ſerue thee in truth. † Neither doe thou 27
attend the impious endeuours of the nations, but them that with
ſorowes haue kept thy teſtimonies. † Neither thinke thou of 28
them that in thy ſight haue conuerſt falſly, but remember them
that according to thy wil haue knowen thy feare. † Neither be 29
thou willing to deſtroy thē that haue had the maners of beaſtes:
but reſpect them that haue taught thy law glorioufly. † Neither 30
haue indignation towards them, which are iudged worſe then be-
aſtes: but loue them that alwayes haue confidence in thy iuſtice,
and glorie. † Becauſe we and our fathers languish with ſuch 31
diſeaſes: but thou for ſinners shalt be called merciful. † For if 32
thou shalt be deſirous to haue mercie on vs, then thou shalt be
called merciful, to vs hauing no workes of iuſtice. † For the iuſt 33
which haue manie workes layd vp, of their owne workes shal
receiue reward. † For what is man, that thou art angrie with 34
him: or the corruptible kinde, that thou art ſo bitter touching
2. *Reg.* 8. it? † For in truth there is no man of them that be borne, which 35
v. 46. hath not done impiouſly, and of them that confeſſe, which haue
2. *Paral* 6. not ſinned. † For in this shal thy iuſtice be declared, and thy 36
v. 36. goodnes, ô Lord, when thou shalt haue mercie on them, that
haue no ſubſtance of good workes. † And he anſwered me, 37
and ſayd: Thou haſt ſpoken ſomethinges rightly: and accor-
ding to thy wordes, ſo alſo shal it be done, † becauſe I wil not in 38
dede thinke vpon the worke of them that haue ſinned before
death, before the iudgement, before perdition: † but I wil 39
reioyce

reioyce vpon the creature of the iuſt, and I wil remember their
40 pilgrimage alſo, and ſaluation, and receiuing of reward. † Ther-
41 fore as I haue ſpoken, ſo alſo it is. † For as the huſbandman
ſoweth vpon the ground manie ſeedes, and planteth manie
plantes, but not al which were ſowen in time, are preſerued,
nor yet al that were planted, ſhal take roote: ſo they alſo that are
42 ſowen in the world, ſhal not al be ſaued. † And I anſwered, and
43 ſayd: If I haue found grace, let me ſpeake. † As the ſeede of the
huſbandman, if it come not vp, or receiue not the rayne in time, if
44 it be corupted with much rayne, perisheth: † ſo likewiſe alſo
man who made with thy handes, and thou named his image:
becauſe thou art likened to him, for whom thou haſt made al
thinges, and haſt likened him to the ſeede of the husbandman.
45 † Be not angrie vpon vs, but ſpare thy people, and haue mercie
46 on thy inheritance. And thou haſt mercie on thy creature. † And
he anſwered me, and ſayd: The thinges that are preſent to them
47 that are preſent, and that ſhal be, to them that ſhal be. † For thou
lackeſt much to be able to loue my creature aboue me: and to
thee often times, euen to thyſelfe I haue approched, but to the
48 vniuſt neuer. † But in this alſo thou art meruelous before the
49 Higheſt, † becauſe thou haſt humbled thyſelf as becometh thee:
& haſt not iudged thyſelf, that among the iuſt thou maiſt be very
50 much glorified. † For which cauſe manie miſeries, and miſerable
thinges ſhal be done to them that inhabite the world in the later
51 dayes: becauſe they haue walked in much pride. † But thou for
thyſelfe vnderſtand, & for them that are like vnto thee ſeeke glo-
52 rie. † For to you paradiſe is open, the tree of life is planted, time
to come is prepared, abundance is prepared, a citie is builded, reſt
53 is approued, goodnes is perfited, & perfit wiſdome. † The roote of
euil is ſigned from you: infirmitie, and mothe is hid from you: &
54 corruption is fled into hel in obliuion. † Sorowes are paſt, & the
55 treaſure of immortalitie is ſhewed in the end. † Adde not ther-
56 fore inquiring of the multitude of them that perish. † For they
alſo receiuing libertie, haue deſpiſed the Higheſt, and contem-
57 ned his lawe, and forſaken his wayes. † Yea and moreouer they
58 haue troden downe his iuſt ones, † and haue ſayd in their hart, *Pſal. 13.*
59 that there is no God: and that, knowing that they dye. † For as *& 52.*
the thinges aforeſayd ſhal receiue you: ſo thirſt and tor-
ment, which are prepared ſhal take them: for he would not man
60 to be deſtroyed. † But they them ſelues alſo which are created,
haue defyled his name which made them: & haue bene vnkinde

Mat. 13. & 20.

to him that prepared life. † Wherfore my iudgement now ap- 61
procheth. † Which thinges I haue not shewed to al, but to thee, & 62
to few like vnto thee. And I answered, and sayd: † Behold now 63
Lord thou hast shewed me a multitude of signes, which thou
wilt beginne to doe in the latter times, but thou hast not shewed
me at what time.

CHAP. IX.

Certaine signes shal goe before the day of iudgement. 14. *More shal perish then be saued.* 25. *Prayer with other good workes, are meanes to saluation.*

AND he answered me, and sayd; Measuring measure thou 1
the time in it selfe: and if shal be when thou seest, after a
certaine part of the signes which are spoken of before shal passe,
† then shalt thou vnderstand, that the same is the time wherin 2
the Highest wil beginne to visite the world that was made by
him. † And when there shal be sene in the world mouing of 3
places, and truble of peoples, † then shalt thou vnderstand, 4
that of these spake the Highest from the dayes that were
before thee, from the beginning. † For as al that is made in 5
the world hath a beginning, and also a consummation, and the
consummation is manifest: † so also the times of the Highest 6
haue the beginning manifest in wonders and powers, and the
consummations in worke and in signes. † And it shal be, euery 7
one that shal be saued, and that can escape by his workes, and by
fayth, in which you haue beleeued, † shal be leasr out of the fore- 8
sayd dangers, and shal see my saluation in my land, and in my
costes, because I haue sanctified my selfe from the world. † And 9
then shal they be in miserie, that now haue abused my wayes:
and they that haue reiected them in contempt, shal abide in tor-
ments. † For they that knew not me, hauing obtained benefits 10
when they liued: † and they that loathed my law, when they yet 11
had libertie, † and when as yet place of penance was open to 12
them vnderstoode not, but despised: they must after death in tor-
ment know it. † Thou therfore be not yet curious, how the im- 13
pious shal be tormented: but inquire how the iust shal be saued,
and whose the world is, and for whom the world is, and when. 14
† And I answered, and sayd: † I haue spoken hertofore, and now 15
Mat. 10. I say, and hereafter wil say: that they are moe which perish then
that shal be saued: † as a floud is multiplied aboue, more then 16
a droppe. † And he answered me, and sayd: Like as the field so 17
also the sedes: and as the flowers, such also the colours: and as
the

the workeman, such also the worke: and such as the husbandman, such is the husbandrie: because it was the time of
18 the world. † And now when I was preparing for them, for these that now are before the world was made, wherin they should
19 dwel: and no man gaynsayd me. † For then euery man, and now the creator in this world prepared, and harueſt not fayling, and
20 law vnsearchable their manners are corrupted. † And I considered the world, and behold there was danger because of the co-
21 gitations that came in it. † And I saw, and spared it very much: and I kept vnto my selfe a grape kernel of a cluster, and a plant
22 of a great trybe. † Let the multitude therfore perish, which was borne without cause, and let my kernel be kept, & my plant:
23 because I finished it with much labour. † And thou if thou adde
24 yet seuen other dayes, but thou shalt not fast in them, † thou shalt goe into a field of flowers, where no house is built: & thou shalt eate only of the flowers of the field, and flesh thou shalt
25 not tast, and wine thou shalt not drinke, but only flowers. † Pray to the Highest without intermission, and I wil come, and wil
26 speake with thee. † And I went forth, as he sayd to me, into a field which is called Ardath, and I sate there among the flowers. And I did eate of the herbes of the field, and the meate of them
27 made me ful. † And it came to passe after seuen dayes, and I sate downe vpon the grasse, and my hart was trubled agayne as be-
28 fore. † And my mouth was opened, and I beganne to speake
29 before the Highest, and sayd: † O Lord thou shewing thy selfe to vs, wast shewed to our fathers in the desert, which is not tro- *Exod. 19.*
den, and vnfruitful, when they came out of Ægypt: and saying *& 24.*
30 thou saydst: † Thou Israel heare me, and sede of Iacob attend to *Deut. 4.*
31 my wordes. † For behold, I sow my lawe in you, and it shal bring
32 forth fruite in you, and you shal be glorified in it for euer. † For our fathers receiuing the law obserued it not, and kept not my ordinances, and the fruite of the law did not appeare: for it
33 could not, because it was thine. † For they that receiued it, pe-
34 rished, not keeping that which had bene sowen in them. † And *Exod. 32.*
behold it is the custome, that when the earth hath receiued sede, or the sea a shippe, or some vessel meate or drinke: when that
35 shal be destroyed wherin it was sowne, or into the which it was cast: † that which was sowne, or cast in, or the thinges that were receiued, are destroyed withal, and the thinges receiued now
36 tarye not with vs: but it is not so done to vs. † We in dede that receiued the law, sinning haue perished, and our hart that re-

Esai. 48.

ceiued it: † For the law hath not perished, but hath remayned 37
in his labour. † And when I spake these thinges in my hart, I loo- 38
ked backe with myne eyes, and saw a woman on the right side,
and behold she mourned, and wept with a lowd voice, and was
sorrowful in mynde exceedingly, and her garments rent, and
ashes vpon her heade. † And I left the cogitations, wherin I 39
was thinking, and I turned to her and sayd to her: † Why weepest 40
thou? and why art thou sorie in mynde. And she sayd to me:
† Suffer me my Lord, that I may lament myselfe, & adde sorrow: 41
because I am of a very pensiue mynde, and am humbled exceedingly. † And I sayd to her, What ayleth thee: tel me. And she 42
sayd to me: † I thy seruant haue beene barren, and haue not 43
borne childe, hauing a husband thirty yeares. † For I euery 44
howre, and euerie day, and these thirty yeares do beseche the
Highest night and day. † And it came to passe, after thirtie 45
yeares God heard me thy handmayd, and saw my humilitie, and
attended to my tribulation, and gaue me a sonne: and I was very
ioyful vpon him, and my husband, and al my citizens, and we
did glorifie the Strong exceedingly. † And I nourished him with 46
much labour. † And it came to passe when he was growen, and 47
came to take a wife, I made a feast day.

CHAP. X.

The state of Ierusalem is prefigured by a woman mourning, 25. and afterwardes reioycing.

AND it came to passe, when my sonne was entred into his 1
inner chamber, he fel downe, and dyed: † and we al ouer- 2
threwe the lights, and al my citizens rose vp to comfort me, and
I was quiet vntil the other day at night. † And it came to passe, 3
when al were quiet to comfort me, that I might be quiet: and I
arose in the night, and fled: and came as thou seest into this field.
† And I meane nowe not to returne into the citie, but to stay 4
here: and neither to eate, nor drinke, but without intermission
to mourne, and to fast vntil I dye. † And I left the talke wherin I 5
was, and with anger answered her, & sayd: † Thou foole aboue 6
al wemen, seest thou not our mourning, & what thinges chance
to vs? † Because Sion our mother is sorroweful with al sor- 7
rowe, and humbled, and mourneth most bitterly. † And now 8
wheras we al mourne, and are sadde: wheras we are sorrowful,
and art thou sorrowful for one sonne? † For aske the earth, 8
and it wil tel thee: that it is she, that ought to lament the fal

of so

10 of so manie thinges that spring vpon it. † And of her were al
borne from the beginning, and others shal come: and behold,
almost al walke into perdition, and the multitude of them com-
11 meth to destruction. † And who then ought to mourne more, but
she that hath lost so great a multitude, rather then thou which
12 art sorie for one? † And if thou say vnto me, that my mourning is not lyke the earthes: because I haue lost the fruite of my
wombe, which I bare with sorrowes, and brought forth with
13 paynes: † but the earth according to the maner of the earth,
and the present multitude in it hath departed as it came: and I
14 saye to thee, † as thou hast brought forth with payne, so the
earth also geueth her fruite for man from the beginning to him
15 that made her. † Now therfore kepe in with thy sorrowe, and
16 beare stoutly the chances that haue befallen thee. † For if thou
iustifie the end of God, thou shalt in time both receiue his coun-
17 sel, and also in such thinges thou shalt be prayed. † Goe in ther-
18 fore into the citie to thy husband. And she sayd to me: † I wil
not doe it, neither wil I enter into the citie, but here wil I dye.
19 † And I added yet to speake to her, & sayd: † Doe not this word,
20 but consent to him that counseleth thee. For how manie are the
chances of Sion? Take comfort for the sorrowe of Ierusalem.
21 † For thou seest that our sanctification is made desert, and our
22 altar is throwen downe, and our temple is destroyed, † and our
psalter is humbled, and hymne is silent, and our exultation is
dissolued, and the light of our candlesticke is extinguished, and
the arke of our testament is taken for spoyle, & our holie thinges
are contaminated, and the name that is inuocated vpon vs, is al-
most prophaned: and our children haue suffred contumelie, and
our Priestes are burnt, & our Leuites are gone into captiuitie, &
our virgins are defloured, and our wiues haue suffered rape, and
our iust men are violently taken, and our litle ones are lost, and
our yong men are in bondage, and our valiants are made impo-
23 tent: † and that which is greatest of al, the seale of Sion, because
she is vnsealed of her glorie: For she is also deliuered into the
24 handes of them that hate vs. † Thou therfore shake of thy great
heauines, and lay away from thee the multitude of sorrowes,
that the Strong may be propicious to thee agayne, and the
25 Highest wil geue thee rest, rest from thy labours. † And it came
to passe, when I spake to her, her face did shine suddenly; and
her shape, and her visage was made glistering, so that I was
afrayde excedingly at her, & thought what this thing should be.

† And Behold, suddenly she put forth a great sound of a 26
voyce ful of feare, that the earth was moued at the womans
sound. And I saw: † and behold, the woman did no more ap- 27
peare vnto me, but a citie was built, & a place was shewed of great
fundations: and I was afrayd, & crying with a loude voyce I sayd:
† Where is Vriel the Angel, that from the beginning came to me? 28
for he made me come in multitude in excesse of this minde, and
my end is made into corruption, & my prayer into reproch. † And 29
when I was speaking these thinges, behold he came to me, and
sawe me. † And behold I was layd as dead, & my vnderstanding 30
was alienated, and he held my right hand, and strengthned me, &
set me vpon my feete, & sayd to me: † What ayleth thee? and why 31
is thy vnderstanding, and the sense of thy hart troubled, & why art
thou troubled? And I sayd: † Because thou hast forsaken me, and I 32
in dede haue done according to thy wordes, & went out into the
fi ld: & behold, I haue seene, & doe see that which I cannot vtter.
And he sayd to me: † Stand like a man, & I wil moue thee. And I 33
sayd: † Speake thou my Lord in me, forsake me not, that I die not 34
in vaine: † because I haue seene thinges that I knew not, & I doe 35
heare thinges that I know not. † Or is my sense deceiued, & doth 36
my soule dreame? † Now therfore I beseech thee, that thou shew 37
vnto thy seruant concerning this trance. And he answered me, &
sayd: † Heare me, and I wil teach thee, and wil tel thee of what 38
thinges thou art afrayd: because the Highest hath reuealed vnto
thee manie mysteries. † He hath seene thy right way, that 39
without intermission thou was sorrowful for thy people, and
didst mourne exceedingly for Sion. † This therfore is the vn- 40
derstanding of the vision which appeared to thee a litle before.
† The woman whom thou sawest mourning, thou beganst to 41
comfort her. † And now thou seest not the forme of the wo- 42
man, but there appeared to thee a citie to be built. † And be- 43
cause she tolde thee of the fal of her sonne, this is the interpre-
tation. † This woman which thou sawest, she is Sion, and 44
wheras she told thee of her, whom now also thou shalt see, as
a citie builded. † And wheras she told thee, that she was barren 45
thirtie yeares: for the which there were thirtie yeares, when
there was not yet oblation offered in it. † And it came to passe 46
after thirtie yeares, Salomon built the citie, and offered obla-
tions: then it was, when the barren bare a childe. † And that 47
which she sayd vnto thee, that she nourished him with labour,
this was the habitation in Ierusalem. † And wheras she sayd 48
to thee;

to thee, that my sonne comming into the bryde chamber dyed,
and that a fal chanced vnto him, this was the ruine of Ieruſa-
49 lem that is made. † And behold, thou haſt ſeene the ſimilitude of
her: and becauſe she lamented her ſonne, thou beganſt to com-
fort her: and of theſe thinges that haue chanced, theſe were to be
50 opened to thee. † And now the Higheſt ſeeth that thou waſt
ſorie from the hart: and becauſe with thy whole hart thou ſuf-
fereſt for her, he hath shewed thee the clearnes of her glorie, and
51 the fayrenes of her beautie. † For therfore did he ſay to thee,
52 that thou shouldeſt tarie in a field where houſe is not built. † For
I knew that the Higheſt beganne to shew thee theſe thinges:
53 † therfore I ſayd vnto thee, that thou shouldeſt goe into a field,
54 where is no fundation of building. † For the worke of mans
building could not be borne in the place, where the citie of the
55 Higheſt began to be shewed. † Thou therfore feare not, neither
let thy hart dread: but goe in, and ſee the beautie, and greatnes of
the building, as much as the ſight of thyne eyes is capable to ſee:
56 † & afterward thou shalt heare as much, as the hearing of thyne
57 eares is capable to heare. † For thou art bleſſed aboue manie, and
58 art called with the Higheſt as few. † And to morrow night thou
59 shalt tarie here: † and the Higheſt wil shew thee thoſe viſions of
the thinges on high, which the Higheſt wil doe to them that in-
60 habite vpon the earth in the later dayes. † And I ſlept that night,
and the other next, as he had ſayd to me.

CHAP. XI.

An eagle appeareth to Eſdras coming forth of the ſea, with three heades, and twelue winges: ſometimes one reigning in the world, ſometimes an other, but euerie one vaniſheth away. 36. A lion alſo appeareth coming forth of the wood, to ſuppreſſe the eagle.

1 AND I ſawe a dreame, & behold an eagle came vp out of the
ſea: which had twelue winges of fethers, and three heades.
2 † And I ſaw, and behold she ſpred her winges into al the earth,
and al the windes of heauen blew vpon her, and were gathered
3 together. † And I ſaw, and of her fethers ſprang contrarie fe-
4 thers, and they became litle winges, and ſmale. † For her heades
were at reſt, and the midle head was greater then the other hea-
5 des, but she reſted with them. † And I ſaw, and behold the eagle
flew with her winges, and reigned ouer the earth, and ouer them
6 that dwel in it. † And I ſaw, that al thinges vnder heauen were
ſubiect to her, and no man gayneſayd her, no not one of the
creature

creature that is vpon the earth. † And I saw, and behold the eagle 7
rose vp vpon her talons, and made a voice with her winges,
saying: † Watch not al together, sleepe euerie one in his place, & 8
warch according to time. † But let the heades be preserued to 9
the last. † And I saw, and behold the voice came not out of her 10
heades, but from the middes of her bodie. † And I numbered 11
her contrarie winges, and behold they were eight. † And I saw, 12
and behold on the right side rose one wing, and reigned ouer al
the earth. † And it came to passe, when it reigned, an end came 13
to it, and the place therof appeared not: and the next rose vp, &
reigned, that held much time. † And it came to passe, when it 14
reigned, & the end of it also came, that it appeared not as the for- 15
mer. † And behold, a voice was sent forth to it, saying: † Heare 16
thou that hast held the earth of long time. Thus I tel thee before
thou beginne not to appeare. † None after thee shal hold thy 17
time, no nor the halfe therof. † And the third lifted vp it selfe, 18
and held the principalitie as also the former: and that also ap-
peared not. † And so it chanced to al the other by one & by one 19
to haue the principalitie, & agayne to appeare nowhere. † And
I saw, and behold in time the rest of the winges were sent vp on 20
the right side, that they also might hold the principalitie: and of
them there were that held it, but yet forthwith they appeared
not. † For some also of them stoode vp, but they held not 21
the principalitie. † And I saw after these thinges, and behold the 22
twelue winges, and two litle winges appeared not: † and nothing 23
remayned in the bodie of the eagle but two heades resting, and
six litle winges. † And I saw, and behold from the six litle win- 24
ges two were diuided, and they remayned vnder the head, that is
on the right side. For foure taried in their place. † And I saw, and 25
behold the vnderwinges thought to set vp them selues, and to
hold the principalities. † And I saw, and behold one was set vp, 26
but forthwith it appeared not. † And they that were second did 27
sooner vanish away then the former. † And I saw, and behold 28
the two that remayned, thought with them selues that they also
would reigne: † and when they were thincking thereon, behold 29
one of the resting heades, which was the midde one awaked, for
this was greater then the other two heades. † And I saw that 30
the two heades were complete with them selues. † And behold 31
the head with them that were with him turned, and did eate the
two vnderwinges that thought to reigne. † And this head terri- 32
fied al the earth, & ruled in it ouer them that inhabite the earth.

with

with much labour, and he that held the dominion of the whole
33 world aboue al the winges that were. † And I saw after these
thinges, and behold the midle head sodenly appeared not, as did
34 the winges. † And there remained two heads, which reigned also
themselues ouer the earth, and ouer them that dwelt therein.
35 † And I saw, and behold the head on the right side deuoured
36 that which was on the left. † And I heard a voice saying to me,
37 Looke against thee, and consider what thou seest. † And I saw,
& behold as a lion raysed out of the wood roaring: and I saw that
he sent out a mans voyce to the eagle. And he spake saying.
38 † Heare thou, and I wil speake to thee, and the Highest wil say
39 to thee: † Is it not thou that hast ouercome of the foure be-
astes, which I made to reigne in my world, and that by them the
40 end of their times might come? † And the fourth coming ouer-
came al the beastes that were past, and by might held the world
with much feare, and al the world with most wicked laboure,
and he inhabited the whole earth so long time with deceipte.
41 † And thou hast iudged the earth not with truth. † For thou hast
42 afflicted the meeke, and hast trubled them that were quiet, and
hast loued lyers, & hast destroyed their habitations that did fru-
ctifie, and hast ouerthrowen their walles that did not hurt thee.
43 † And thy contumelie is ascended euen to the Highest, and thy
44 pride to the Strong. † And the Highest hath looked vpon the
proud times: and behold they are ended, and the abominations
45 therof are accomplished. † Therfore thou eagle appeare no
more, and thy horrible winges, & thy litle winges most wicked,
and thy heades malignant, and thy talons most wicked, and al thy
46 bodie vayne, † that al the earth may be refreshed, and may re-
turne deliuered from thy violence, and may hope for his iudge-
ment, and mercie that made it.

CHAP. XII.

The eagle vanisheth away, 5. Esdras prayeth, 10. and the former visions are declared to him.

1 AND it came to passe, whiles the lyon spake these wordes to
2 the eagle: I saw, † and behold the head that had ouercome,
and those foure winges appeared not which passed to him, and
were set vp to reigne: and their reigne was smal, and ful of tu-
3 mult. † And I saw, and behold they appeared not, and al the
bodie of the eagle was burnt, & the earth was afrayd excedinly,
and I by the tumult and traunce of minde, and for great feare
4 awaked, and sayd to my spirit: † Behold thou hast geuen me this,

in that, that thou searchest the wayes of the Highest. † Behold 5
yet I am wearie in minde, and in my spirit I am very feeble, and
there is not so much as a litle strength in me for the great feare,
that I was afrayd of this night. † Now therfore I wil pray the 6
Highest, that he strengthen me euen to the end. † And I sayd: 7
Lord Dominatour, if I haue found grace before thine eyes, and if
I am iustified before thee aboue manie, and if in deede my prayer
be ascended before thy face, † strengthen me, and shew vnto me 8
thy seruant the interpretation, and distinction of this horrible
vision, that thou mayst comfort my soule most fully. † For thou 9
hast counted me worthie to shew vnto me the later times. And
he sayd to me: † This is the interpretation of this vision. † The 10
eagle which thou sawest coming vp from the sea, this is the 11
Dan. 7. v. 7. kingdom which was sene in a vision to Daniel thy brother. † But 12
it was not interpreted to him, therfore I do now interprete it to
thee. † Behold the dayes come, and there shal rise a kingdom 13
vpon the earth, and the feare shal be more terrible then of al the
kingdomes that were before it. † And there shal twelue kinges 14
reigne it it, one after an other. † For the second shal beginne to 15
reigne, and he shal continew more time then the rest of the
twelue. † This is the interpretation of the twelue winges which 16
thou sawest. † And the voice that spake which thou heardst not 17
coming forth of her heads, but from the middes of her bodie,
† this is the interpretation, that after the time of that kingdom 18
shal rise no smal contentions, and it shal be in danger to fal: and it
shal not fal then, but shal be constituted againe according to the
beginning therof. † And wheras thou sawest eight vnder wings 19
cleauing to the wings therof, † this is the interpretation, eight 20
kinges shal arise in it, whose times shal be light, and yeares swift,
and two of them shal perish. † But when the middest time ap- 21
procheth, foure shal be kept til a time, when the time therof
shal beginne to approch to be ended, yet two shal be kept to the 22
end. † And wheras thou sawest three heads resting, † this is the 23
interpretation: in her last dayes the Highest wil rayse vp three
kingdoms, and wil cal backe manie thinges into them, and they
shal rule ouer the earth, † and them that dwel in it, with much 24
labour aboue al them that were before them. For this cause
they are called the heads of the eagle. † For these shal be they that 25
shal recapitulate her impieties, and that shal accomplish her last
thinges. † And wheras thou sawest a greater head not appearing, 26
this is the interpretation therof: that one of them shal dye vpon
his bed,

his bed, and yet with torments. † For the two that shal remayne,
the sword shal eate them. † For the sword of one shal deuoure
him that is with him: but yet this also at the last shal fal by the
sword. † And wheras thou sawest two vnderwings passing ouer
the head that is on the right side, † this is the interpretation: these
are they whom the Highest hath kept to their end, this is a smal
kingdom, and ful of truble. † As thou sawest the lyon also,
whom thou sawest awaking out of the wood, and roaring, and
speaking to the eagle, and rebuking her, and her iniustices by al
his wordes as thou hast heard: † this is the wynde which the
Highest hath kept vnto the end for them, and their impieties:
and he shal rebuke them, and shal cast in their spoyles before
them. † For he shal sette them in iudgment aliue: and it shal be,
when he hath reproued them, then shal he chastise them. † For
the rest of my people he shal deliuer with miserie, them that are
saued vpon my borders, and he shal make them ioyful til the end
shal come, the day of iudgment, wherof I haue spoken to thee
from the beginning. † This is the dreame which thou sawest,
and these be the interpretations. † Thou therfore only hast bene
worthie to know this secrete of the Highest. † Write therfore
in a booke al these thinges which thou hast sene, and put them
in a hidden place: † and thou shalt teach them the wise men of
thy people, whose harts thou knowest able to take, and to kepe
these secretes. † But doe thou stay here yet other seuen dayes,
that there may be shewed thee whatsoeuer shal seme good to the
Highest to shew thee. † And he departed from me. And it came
to passe, when al the people had heard that the seuen dayes were
past, and I had not returned into the citie, and al gathered them
selues together from the least vnto the greatest: & came to me, &
spake to me saying: † What haue we sinned to thee, or what haue
we done vniustly against thee, that leauing vs thou hast sitten in
this place? † For thou alone art remayning to vs of al peoples, as
a cluster of grapes of the vineyard, and as a candle in a darke
place, and as an hauen and shippe saued from the tempest. † Or
are not the euiles that chance, sufficient for vs? † If then thou
shalt forsake vs, how much better had it ben to vs, if we also had
bene burnt with the burning of Sion? † For we are not better
then they that dyed there. And they wept with a lowd voice.
And I answered them, and sayd: † Be of good chere Israel, and
be not sorowful thou house of Iacob. † For there is remebrance
of you before the Highest, and the Strong hath not forgotten

you in tentation. † For I haue not forſaken you, neither did I 48
depart from you: but I came into this place, to pray for the deſo-
lation of Sion, and to ſeeke mercie for the low eſtate of your
ſanctification. † And now goe euery one of you into his houſe, 49
and I wil come to you after theſe dayes. † And the people de- 50
parted, as I ſayd to them, into the citie: † but I ſate in the fielde 51
ſeuen dayes, as he commanded me: and I did eate of the
flowers of the field only, of the herbes was my meate made in
thoſe dayes.

CHAP. XIII.

A viſion of a winde (as it firſt ſemed, but) in dede, v. 3. of a man: 5. ſtrong againſt the enimies: 21. with the interpretation.

AND it came to paſſe after ſeuen dayes, and I dreamed a 1
dreame in the night. † And behold there roſe a winde from 2
the ſea, that trubled al the waues therof. † And I ſaw, and behold 3
that man grew ſtrong with thouſandes of heauen: and when he
turned his countenance to conſider, al thinges trembled that
were ſene vnder him: † and wherſoeuer voyce proceded out of 4
his mouth, al that heard his voices begaue to burne, as the earth
is quiet when it feeleth the fire. † And I ſaw after theſe, and be- 5
hold a multitude of men was gathered together, of whom there
was no number, from the foure windes of heauen, to fight
againſt the man that was come vp out of the ſea. † And I ſaw, and 6
behold he had grauen to himſelf a great mountaine, & he flew
vpon it. † And I ſought to ſee the countrie, or the place whence 7
the mountaine was grauen, & I could not. † And after theſe thin- 8
ges I ſaw, and behold al that were gathered to him, to ouer-
throwe him, feared exceedingly, yet they were bold to fieght.
† And behold as he ſawe the violence of the multitude that 9
came, he lifted not vp his hand, nor held ſword, nor anie warlyke
inſtrument but only as I ſaw, † that he ſent forth out of his mouth 10
as it were a blaſte of fire, and from his lippes a ſpirit of flame, &
from his tongue he ſent forth ſparkles & tempeſts, and al thinges
were mingled together with this blaſt of fire, & ſpirit of flame, &
multitude of tempeſts. † And it fel with violence vpon the mul- 11
titude, that was prepared to fight, and burned them al, that ſud-
denly there was nothing ſene of an innumerable multitude,
but only duſt, & the ſauour of ſmoke: and I ſaw, and was afrayd.
† And after theſe thinges I ſaw the man himſelf deſcending from 12
the mountaine, and calling to him an other peaceable multitude,

† and

13 † and there came to him the countenance of manie men some reioycing, and some sorrowing: and some bond, some bringing of them that were offered. And I was sicke for much feare, and
14 awaked, and sayd. † Thou from the beginning hast shewed thy seruant these meruelous thinges, and hast counted me worthie
15 that thou wouldest receiue my petition. † And now shew me
16 yet the interpretation of this dreame. † For as I thinke in my iudgement, woe to them that were leaft in those dayes: & much
17 more woe to them that were not leaft. † For they that were not
18 leaft, were sorrowful. † I vnderstand now what thinges are layde vp in the later dayes, and they shal happen to them, yea and
19 to them that are leaft. † For therefore they came into great
20 dangers, and manie necessities, as these dreames do shew. † But yet it is easier, aduenturing to come into it, then to passe, as a cloud from the world, and now to see the thinges that happen
21 in the later time. And he answered me, and sayd: † Both the interpretation of the vision I wil tel thee: and also concerning the
22 thinges that thou hast spoken I wil open to thee. † Wheras thou
23 speakest of them that were leaft, this is the interpretation. † He that taketh away danger at that time, he hath garded himself. They that haue fallen into danger, these are they that haue workes, and sayth in the Strongest. † Know therefore that they are
24 25 more blessed which are leaft, then they that are dead. † These are the interpretations of the vision, wheras thou sawest a man
26 coming from the hart of the sea, † the same is he whom the Highest preserueth much time, which by himself shal deliuer his
27 creature: and he shal dispose them that are leaft. † And wheras thou sawest proceede out of his mouth, as it were winde, and
28 fire, and tempest: † and wheras he held no sworde, nor warlike instrument: for his violence destroyed the multitude that came
29 to ouerthrow him: this is the interpretation. † Behold the dayes come, when the Highest shal begin to deliuer them, that are
30 vpon the earth: † and he shal come in excesse of minde vpon
31 them that inhabit the earth. † And one shal thinke to ouerthrow an other: one citie an other citie, one place an other place, and *Mat. 24. Luc. 21.*
32 nation against nation, and kingdom against kingdom. † And it shal be, when these thinges shal come to passe, and the signes shal happen, which I shewed thee before: and then shal my
33 sonne be reuealed, whom thou sawest, as a man coming vp. † And it shal be when al nations shal heare his voice: and euery one in his countrie shal leaue their warre, that they haue toward each

other: † and an innumerable multitude shal be gathered in one, 34
as willing to come to ouerthrow him. † But he shal stand vpon 35
the top of mount Sion. † And Sion shal come, and it shal be 36
shewed to al prepared and builded, as thou saweſt the mountaine to be grauen without handes. † And the same my sonne 37
shal reproue the thinges that the gentils haue inuented, these their impieties which came nere to the tempeſt, becauſe of their euil cogitations, and torments wherewith they shal begin to be tormented. † Which were likened to the flame, and he shal de- 38
ſtroy them without labour by the law that was likened to the fyre. † And wheras thou saweſt him gathering vnto him an other 39
peaceable multitude. † These are the ten tribes, which were 40
4. Reg. 17. made captiue out of their land in the dayes of Oſee the King, whom Salmanaſar the King of the Aſſyrians led captiue: and he tranſported them beyond the riuer, and they were tranſported into an other land. † But they gaue themſelues this counſel, to 41
forſake the multitude of nations, and to goe forth into a farther countrie, where mankind neuer inhabited. † Or there to ob- 42
ſerue their ordinances, which they had not kept in their countrie. † And they entred in by the narrow entrances of the riuer 43
Exod. 14. Euphrates. † For the Higheſt then wrought them ſignes, and 44
Ioſue. 3. ſtayed the vaines of the riuer til they paſſed. † For by that coun- 45
trie was a great way to goe, of one yeare and a half: for the countrie is called Arſareth. † Then did they inhabite there til in the 46
later time: and now againe when they beginne to come, † againe 47
the Higheſt shal ſtay the vaines of the riuer, that they may paſſe: for theſe thou saweſt a multitude with peace. † But they alſo that 48
were leaft of the people, theſe are they that be within my border. † It shal come to paſſe therefore, when he shal begine to de- 49
ſtroy the multitude of theſe nations, that are gathered, he shal protect them that haue ouercome the people: † and then shal 50
he shew them very manie wonders. † And I ſayd: Lord dominatour, shew me this, why I ſaw a man comming vp from the hart 51
of the ſea, and he ſayd to me: † As thou canſt not either ſearch 52
theſe thinges, or know what thinges are in the depth of the ſea: ſo can not any man vpon the earth ſee my ſonne, or them that are with him, but in the time of a day. † This is the interpreta- 53
tion of the dreame which thou saweſt, and for the which thou only art here illuminated. † For thou haſt leaft thyne owne law, 54
and haſt bene occupied about my law, and haſt ſought it. † For 55
thou haſt diſpoſed thy lyfe in wiſdom, and thyne vnderſtanding

thou

56 thou hast called mother: † and for this I haue shewed thee riches
with the Highest. For it shal be after other three dayes, I wil
speake other thinges to thee, and I wil expound to thee weightie
57 and meruelous thinges. † And I went forth, and passed into the
fielde, much glorifying & praising the Highest for the meruelous
58 thinges that he did by time. † And because he gouerneth it, and
the thinges that are brought in times, & I sate there three dayes.

CHAP. XIIII.

God appeareth in a bush, 6. reuealing some thinges to be published, and some thinges to be hid. 10. As the world waxeth old, al thinges become worse. 27. The people of Israel are vngratful. 32. Al shal be iudged in the Resurrection according to their deedes.

1 AND it came to passe the third day, and I sate vnder an oke.
2 † And behold a voice came forth against me out of a
bush, and sayd: Esdras, Esdras: and I sayd: Loe here I am Lord.
3 And I arose vpon my feete. And he sayd to me: † Reueling I was
reueled vpon the bush, and spake to Moyses, when the people *Exod. 3.*
4 serued in Ægypt, † and I sent him, and brought my people out
of Ægypt, and brought him vpon mount Sina, & held him with
5 me manie dayes. † And I told him manie meruelous thinges, &
shewed him the secrets of times, and the end: and I commanded
6 him, saying: † These wordes thou shalt publish abroade, and
7 these thou shalt hyde. † And now to thee I say. † The signes which
8 I haue shewed, and the dreames which thou hast sene, and the
interpretations which thou hast sene, lay them vp in thy hart.
9 † For thou shalt be receiued of al, thou shalt be conuerted the re-
sidue with thy counsel, and with the like to thee, til the times be
10 finished. † Because the world hath lost his youth, and the times
11 draw nere to waxe old. † For the world is diuided by twelue
12 partes, & the tenth part, & half of the tenth part are passed: † and
13 there remaineth hereafter the half of the tenth part. † Now there-
fore dispose thy house, and correct thy people, & comfort the
14 humble of them, & forsake now corruption, † and put from thee
mortal cogitations, and cast from thee humane burdens, and doe
from thee now infirme nature, & lay at one side cogitations most
trubleſome to thee, & make speedie transmigration from these
15 times, † for the euiles which thou hast sene to haue chanced
16 now, worse then these wil they doe againe: † for looke how *Mat 24. 1. Ioan. 2.*
much the world shal become weake by age, so much shal euiles
17 be multiplied vpon the inhabitants. † For truth hath remoued it

self

self farther of, and lying hath approched, for now the visiō
which thou saweſt, hasteneth to come. † And I answered, and 18
sayd before thee ô Lord: † For behold I wil goe, as thou hast 19
commanded me, & wil rebuke the people that now is. But them
that shal yet be borne, who shal admonish? † The world therfore 20
is set in darknes, and they that dwel in it without light. † Because 21
thy law is burnt, therefore no man knoweth the workes that
haue bene done by thee, or that shal begin. † For if I haue found 22
grace with thee, send the Holie Ghost to me, & I wil write al that
hath bene done in the world from the beginning, the thinges
that were written in thy law, that men may finde the pathe: and
they that wil liue in the later times, may liue. † And he answered 23
me, and sayd: Goe gather together the people, and thou shalt say
to them, that they seeke thee not for fourtie dayes. † And doe 24
thou prepare thee manie tables of boxe, & take with thee Sarea,
Dabria, Salemia, Echanus, and Asiel, these fiue which are readie
to write sweetly. † And come hither, & I wil light in thy hart a 25
candle of vnderstanding, which shal not be put out til the things
be finished, which thou shalt begine to write. † And then some 26
things thou shalt open to the perfect, some thou shalt de-
liuer secretly to the wyse. For to morrow this houre thou shalt
begine to write. † And I went as he commanded me, & gathered 27
together al the people, and sayd: † Heare Israel these wordes: 28
Gen. 47. † Our fathers were pilgrimes from the beginning in Ægypt, and 29
Deut 4. were deliuered from thence. † And they receiued the law of life, 30
Act 7. which they kept not, which you also after them haue trans-
gressed: † and the land was geuen you by lotte, and the land of 31
Sion, and your fathers, and you haue done iniquitie, and haue not
kept the wayes which the Highest commanded you. † And 32
wheras he is a iust iudge, he hath taken from you in time that
which he had geuen. † And now you are here, and your brethren 33
are among you. † If then you wil rule ouer your sense, & instruct 34
your hart, you shal be preserued aliue, and after death shal ob-
taine mercie. † For the iudgement shal come after death, when 35
we shal returne to lyfe againe: and then the names of the iust
shal appeare, and the dedes of the impious shal be shewed. † Let 36
no man therfore come to me now, nor aske for me vntil fourtie
dayes. † And I tooke the fiue men, as he commanded me, and 37
we went forth into the field, and taried there. † And I was come 38
to the morrow, & behold a voice called me, saying: Esdras open
Ezech. 3. thy mouth, and drinke that which I wil geue thee to drinke.

† And

39 † And I opened my mouth, & behold a ful cuppe was brought
me, this was ful as it were with water: but the colour therof like
40 as fire. † And I tooke it, and dranke; and when I had drunken
of it, my hart was tormented with vnderstanding, and wisdome
41 grewe into my breast. For my spirit was kept by memorie. † And
42 my mouth was opened, and was shut no more. † The Highest
gaue vnderstanding vnto the fiue men, and they wrote exceſſes
43 of the night which were spoken, which they knewe not. † And
at night they did eate breade, but I spake by day, & by night held
44 not my peace. † And there were written in the fourtie dayes
45 two hundred foure bookes. † And it came to passe when they had
46 ended the fourtie daies, the Highest spake, saying: † The former
thinges which thou hast written, set abrode, and let the worthie
and vnworthie reade: but the last seuentie bookes thou shalt
keepe, that thou mayest deliuer them to the wyse of thy people.
47 † For in these is the vaine of vnderstanding, and the fountaine
of wisdome, and the streame of knowledge. and I did soe.

CHAP. XV.

Esdras is bid to denounce, that assuredly manie euiles wil come to the world. 9. God wil protect his people, the wicked shal be punished, and lament their final miseries, God reuenging for the good.

1 BEHOLD speake into the eares of my people the wordes of
prophecie, which I shal put into thy mouth, sayth our Lord:
2 † and see that they be written in paper, because they be faithful
3 and true. † Be not afrayd of the cogitations against thee, neither
4 let the incredulities truble thee of them that speake. † Because
5 euerie incredulous person shal dye in his incredulitie. † Behold
I bring in, sayth our Lord, vpon the whole earth euils, sword,
6 and famine, and death, and destruction. † Because iniquitie hath
fully polluted ouer al the earth, and their hurtful workes are
7 accomplished. † Therefore sayth our Lord: † I wil not now
8 kepe silence of their impieties which they doe irreligiously, nei-
ther wil I beare with those thinges, which they practise vniustly.
Behold the innocent & iust bloud crieth to me, & the soules of
9 the iust crie continually. † Reuenging I wil reuenge them, sayth *Apoc 6 v.*
out Lord, and I wil take al innocent bloud out of them vnto me. *10. & 19.*
10 † Behold my people is led to staughter as a flocke, I wil no more *v. 2.*
11 suffer it to dwel in the land of Ægypt. † But I wil bring them
forth in a mightie hand and valiant arme, and wil strike with
12 plague as before, and wil corrupt al the land thereof. † Ægypt

shal mourne, and the fundations thereof beaten with plague,
and with the chastisement which God wil bring vpon it. † The 13
husbandmen that til the ground shal mourne, becausse their seedes
shal perish by blasting, and haile, and by a terible starre. † Woe to 14
the world and them that dwel therein. † Becausse the sword is at 15
Mat. 24. hand and the destruction of them, and nation shal rise vp against
Luc. 21. nation to fight, & sword in their handes. † For there shal be insta- 16
bilitie to men, & growing one against an other they shal not care
for their king, & the princes of the way of their doinges, in their
might. † For a man shal desire to go into the citie & can not. † Be- 17
causse of their prides the cities shal be trubled, the houses raised, 18
the men shal feare. † Man shal not pitie his neighbour, to make 19
their houses nothing worth in the sword, to spoyle their goodes
for famine of bread, & much tribulation. † Behold, I cal together 20
sayth God, al the kinges of the earth to feare me, that are from
the Orient, & from the South, from the East, & from Libanus, to
be turned vpon themselues, and to render the thinges that they
haue geuen them. † As they doe vntil this day to myne elect, so 21
wil I doe, and render in their bosome. Thus sayth our Lord God:
† My righthand shal not spare sinners, neither shal the sword 22
ceasse vpon them that shede innocent blood vpon the earth.
† Fire came forth from his wrath, and hath deuoured the fun- 23
dations of the earth, and sinners as it were straw set on fire.
† Woe to them that sinne, and obserue not my comandmentes, 24
sayth our Lord. † I wil not spare them: depart ô children from the 25
powre. Defile not my sanctification † becausse the Lord knoweth 26
al that sinne against him; therefore hath he deliuered them into
death and into slaughter. † For now are euils come vpon the 27
world, and you shal tarrie in them. For God wil not deliuer you,
becausse you haue sinned against him. † Behold an horrible vi- 28
sion, and the face of it from the east. † And the nations of dra- 29
gons of Arabians shal come forth in manie chariots, & as a winde
the number of them is caried vpon the earth, so that now al
doe feare and tremble, that shal heare them. † the Carmonians 30
madde for anger, and they shal goe forth as wild boares out of
the wood, & they shal come with great power, and shal stand in
fight with them, & they shal waste the portion of the land of the
Assirians. † And after these thinges the dragons shal preuaile 31
mindful of their natiuitie, and conspiring shal turne themselues
in great force to pursue them. † These shal be trubled and hold 32
their peace at their force, and shal turne their fete into flight.

† And

33 † And from the territorie of the Assirians the besiegers shal be-
seige them, and shal consume one of them, and there shal be
feare and trembling in their armie, and contention against their
34 kinges. † Behold cloudes from the east, and from the north
vnto the south, and their face very horrible, ful of wrath and
35 storme. † And they shal beate one against an other, and they
shal beate downe manie starres, and their starre vpon the earth,
36 and bloud shal be from the sword vnto the bellie. † And mans
dung vnto the camels litter, and there shal be much feare, and
37 trembling vpon the earth. † And they shal shake that shal see
that wrath, and tremble shal take them: and after these thinges
38 there shal manie showers be moued: † from the south, and
39 the north: and an other portion from the weast. † And the
windes from the east shal preuaile vpon it, and shal shut it
vp, and the cloudes which he raised in wrath, and the starre to
make terrour to the east winde, and the west shal be destroyed.
40 † And there shal be exalted great and mightie cloudes ful of
wrath, and a starre to terrifie al the earth, and the inhabitantes
therof, and they shal powre in vpon euerie high, and eminent
41 place a terrible starre, † fire, and haile, and flying swordes, and
manie waters, so that al fildes also shal be filled, and al riuers
42 with the fulnes of manie waters. † And they shal throw downe
cities, and walles, and mountaines, and hilles, and the trees of
the woodes, and the grasse of the medowes, and their corne.
43 † And they shal passe constant vnto Babylon, and shal raise her. *Apoc. 18.*
44 † They shal come together against her, and shal compasse her,
and shal power out the starre, and al wrath vpon her, and the
dust and smoke shal goe vp euen into heauen, and round about
45 shal lament her. † And they that shal remaine vnder her, shal
46 serue them that terified her. † And thou Asia agreeing into the
47 hope of Babylon, and the glorie of her person, † woe be to thee
thou wretch, because thou art like to her, and hast adorned thy
daughters in fornication, to please & glorie in thy louers, which
48 haue desired alwayes to fornicate with thee. † Thou hast imita-
ted the odious in al her workes, and in her inuentions: therefore
49 sayth God: † I wil send in euils vpon thee, widowhood, pouertie,
and famine, and sword, and pestilence, to destroy thy houses
50 by violation, and death, and glorie of thy vertue. † As a flower
shal be withered, when the heate shal rise that is sent forth vpon
51 thee, † thou shalt be weakned as a litle poore soule plaged
and chastised of wemen, that the mightie and the louers may

not receiue thee. † Wil I be zealous against thee sayth our Lord, 52
† vnles thou hadst slayne myne elect at al times, exalting the 53
slaughter of the handes, and saying vpon their death, when
thou wast drunken. † Adorne the beautie of thy countenance. 54
† The reward of thy fornication is in thy bosome, therefore 55
thou shalt receiue recompence. † As thou shalt doe to my elect, 56
sayth our Lord, so shal God do to thee, and shal deliuer thee vnto
euil. † And thy children shal dye for famine: and thou shalt fal 57
by the sword, and thy cities shal be destroyed, & al thyne shal fal
in the filde by the sword. † And they that are in the mountaines, 58
shal perish, with famine, and shal eate their owne flesh, & drinke
kloud, for the famine of bread and thirst of waters. † Vnhappie 59
by the seas shalt thou come, and againe thou shalt receuie euils.
† And in the passage they shal beate against the idle citie, and 60
shal destroy some portion of thy land, and shal deface part of thy
glorie, againe returning to Babylon ouerthrowen. † And being 61
throwen downe thou shalt be to them for stubble, and they shal
be to thee fire: † and deuoure thee, and thy cities, thy land, and 62
thy mountaynes, al thy woodes and fruitful trees they wil burne
with fire. † Thy children they shal lead captiue, & shal haue thy 63
goodes for a praye, and the glorie of thy face they shal destroy.

CHAP. XVI.

Al are admonished, that extreme calamities shal fal vpon this world, 36. the penitent returning to iustice shal escape, 55. & as al thinges were made by Gods omnipotent powre at his wil, so al thinges shal serue to the reward of the blessed, and punishment of the wicked.

VVOE to thee Babylon & Asia, woe to thee Ægypt, and 1
Syria. † Gird yourselues with sackclothes and shirtes 2
of heare, & mourne for your children, & be sorie: because your
destruction is at hand. † The sword is sent in vpon you, and who 3
is he that can turne it away? † Fire is sent in vpon you, and who 4
is he that can quench it? † Euiles are sent in vpon you, and who 5
is he that can repel them? † Shal anie man repel the lion being 6
hungrie in the woode, or quench the fire in stubble, forthwith
when it beginneth to burne? † Shal anie man repel the arrow 7
shot of a strong archer? † Our strong Lord sendeth in euiles, 8
and who is he that can repel them? † Fire came forth from his 9
wrath, and who is he that can quench it? † He wil lighten, who 10
shal not feare, he wil thunder, and who shal not be afrayde?
† Our Lord wil threaten, and who shal not vtterly be destroyed 11

before

before his face? † The earth hath trembled, and the fundations
thereof, the sea tosseth vp waues from the depth, and the floudes
of it shal be destroyed, and the fishes thereof at the face of our
Lord, and at the glorie of his powre: † because his right hand is
strong which bendeth the bow, his arrowes be sharpe that are
shot of him, they shal not misse, when they shal begine to be
shot into the endes of the earth. † Behold euiles are sent, and
they shal not returne til they come vpon the earth. † The
fire is kindled and it shal not be quenched, til it consume the
fundations of the earth. † For as the arrow shot of a strong ar-
cher returneth not, so shal not the euils returne backe, that shal
be sent vpon the earth. † Woe is me, woe is me: who shal de-
liuer me in those dayes? † The beginning of sorrowes and much
mourning, the beginning of famine and much destruction.
The beginning of warres and the potestates shal feare, the be-
ginning of euiles and al shal tremble. † In these what shal I doe,
when the euiles shal come? † Behold famine, and plague, and
tribulation, and distresse are sent al as scourges for amendment,
† and in al these they wil not conuert themselues from their ini-
quities, neither wil they be alwayes mindful of the scourges.
† Behold, there shal be good cheape victuals vpon the earth, so
that they may thinke that peace is directly coming toward them,
and then shal euiles spring vpon the earth, sword, famine, and
great confusion. † For by famine manie that inhabit the earth
shal dye, and the sword shal destroy the rest that remained aliue
of the famine, † and the dead shal be cast forth as dung, and
there shal be none to comfort them. For the earth shal be left
desert, and the cities therof shal be throwen downe. † There shal
not be left a man to til the ground and to sow it. † The trees
shal yeeld fruites, and who shal gather them? † The grape shal
become ripe, & who shal tread it? For there shal be great desola-
tion to places. † For a man shal desire to see a man, or to heare
his voyce. † For there shal be leaft ten of a citie, and two of
the filde that haue hid themselues in thicke woodes, and cliffes
of rockes. † As there are left in the oliuet, and on euerie tree,
three or foure oliues. † Or as in a vineyard when it is gathered
there are grapes left by them, that diligently search the vine-
yard: so shal there be left in those dayes three or foure, by them
that search their houses in the sword. † And the earth shal be
left desolate, and the fildes thereof shal waxe old, & the wayes
thereof, and al the pathes thereof shal bring forth thornes,

becauſe no man ſhal paſſe by it. † Virgins ſhal mourne hauing 34
no bridegromes, wemen ſhal mourne hauing no huſbandes,
their daughters ſhal mourne hauing no helpe: † their bride- 35
gromes ſhal be conſumed in battel, and their huſbandes be de-
ſtroyed in famine. † But heare theſe thinges, and know them ye 36
ſeruantes of our Lord. † Behold the word of our Lord, re- 37
ceiue it: beleue not the goddes of whom our Lord ſpeaketh.
† Behold the euiles approch, and ſlacke not. † As a woman 38
with childe when ſhee bringeth forth her child in the ninth 39
moneth, the houre of her deliuerance approching, two or three
howres before, paines come about her wombe, and the infants
coming out of her wombe, they wil not tarrie one moment.
†So the euiles ſhal not ſlacke to come forth vpon the earth, and 40
the world ſhal lament, and ſorowes ſhal hold it round about.
† Heare the word, my people: prepare yourſelues vnto the 41
fight, & in the euiles ſo be ye as ſtrangers of the earth. † He that 42
ſelleth as if he ſhould flee, and he that byeth as he that ſhould
loſe it. † He that playeth the marchant, as he that ſhould take no 43
fruite: and he that buildeth as he that ſhould not inhabite. † He
that ſoweth, as he that ſhal not reape: ſo he alſo that pruneth a 44
vinyeard, as if he ſhould not haue the vintage. † They that marie 45
ſo as if they ſhould not get children, & they that marie not, ſo as
it were widowes. † Wherfore they that labour, labour without 46
cauſe: †for ſoreners ſhal reape their fruites, & ſhal violently take 47
their goodes, and ouerthrow their houſes, and lead theire chil-
dren captiue, becauſe in captiuitie, and famine they beget their
children. † And they that play the marchantes by robrie, the lon- 48
ger they adorne their cities and houſes, and their poſſeſſions and
perſons: † ſo much the more wil I be zealous toward them, 49
vpon their ſinnes, ſayth our Lord. † As a whore enuieth an ho- 50
neſt & very good woman: † ſo ſhal iuſtice hate impietie when 51
ſhe adorneth herſelfe, and accuſeth her to her face, when he ſhal
come that may defend him that ſearcheth out al vpon the earth.
† Therefore be not made like to her, nor to her workes. † For 52
yet a little whyle & iniquitie ſhal be taken away from the earth, 53
& iuſtice ſhal reigne ouer you. †Let not the ſinner ſay he hath not 54
ſinned: becauſe he ſhal burne coales of fire vpon his head, that
ſayth I haue not ſinned before our Lord God and his glorie.
Eccli. 23. †Behold our Lord ſhal know al the workes of men, and their in- 55
Luc 16. uentions, & their cogitations, and their hartes. † For he ſayd: Let 56
Gen 1. the earth be made, and it was made: let the heauen be made, & it

was

was made. † And by his worde the ſtarrs were made, & he know-
eth the number of the ſtarres. † Who ſearcheth the depth and the
treaſures therof: who hath meaſured the ſea, & capacitie therof.
† Who hath shut vp the ſea in the mideſt of waters, & hath han-
ged the earth vpon the waters with his word. † Who hath ſpred
heaué as it were a vault, ouer the waters he hath foũded it. † Who
hath put fountaines of waters in the deſert, and lakes vpon the
toppes of mountaines, to ſend forth riuers from the high rocke
to watter the earth. † Who made man & put his hart in the midds
of the bodie, and gaue him ſpirit, life and vnderſtanding. † And
the inſpiration of God omnipotent that made al thinges, and
ſearcheth al hid thinges, in the ſecretes of the earth. † He know-
eth your inuention, and what you thinke in your hartes ſin-
ning, and willing to hide your ſinnes. † Wherfore our Lord in
ſearching hath ſearched al your workes, and he wil put you al to
open ſhame, † and you ſhal be confounded when your ſinnes
ſhal come forth before men, and the iniquities ſhal be they, that
ſhal ſtand accuſers in that day. † What wil you doe? or how
ſhal you hide your ſinnes before God and his Angels? † Behold
God is the Iudge, feare him. Ceaſe from your ſinnes, and now
forget your iniquities to doe them anie more, & God wil bring
you out, and deliuer you from al tribulation. † For behold the
heate of a great multitude is kindled ouer you, and they ſhal take
certaine of you by violence, & ſhal make the ſlaine to be meate
for idols. † And they that ſhal conſent vnto them, ſhal be to them
in deriſion, and in reproch, and in conculcation. † For there ſhal
be place againſt places, and againſt the next cities great inſurre-
ction vpon them that feare our Lord. † They ſhal be as it were
madde ſparing no bodie, to ſpoyle and waſte yet them that feare
our Lord. † becauſe they ſhal waſte and ſpoyle the goodes, and
ſhal caſt them out of their houſes. † Then ſhal appeare the
probation of mine elect, as gold that is proued by the fire. † Heare
my beloued, ſayth our Lord: Behold the dayes of tribulation
are come: and out of them I wil deliuer you. † Doe not feare,
nor ſtagger, becauſe God is your guide. † And he that keepeth
my commandmentes, and precepts, ſayth our Lord God: Let
not your ſinnes ouerway you, nor your inquities be aduanced
ouer you. † Woe to them that are entangled with their ſinnes,
and are couered with their iniquities, as a filde is entangled with
the wood, & the path therof couered with thornes, by which no
man paſſeth, & it is cloſed out, & caſt to be deuoured of the fire.

Pſal. 146. v. 4. Iob. 38.

FINIS.

A table of the Epistles, taken forth of the old Testament, vpon certayne festiual dayes.

The other feastes, and al the sundayes haue their Epistles in the new Testament. As is there noted.

In the feast of our Blessed Ladies Conception. *Prou.* 8. ℣. 22. *to the v.* 36.
S. Iohn Euangelist. Eccli. 15. ℣. 1. *to* ℣. 7.
The Epiphanie. *Isaiæ*, 60. ℣. 1. *to* ℣. 7.
Candlemasse day, *Malach.* 3. ℣. 1. *to* ℣. 5.
S. Thomas Aquinas. *Sap.* 7. v. 7. to. v. 15.
The Annunciation of our B. Ladie, *Isaiæ.* 7. ℣. 11. *to* ℣. 16.
S. Marke. *Ezechiel.* 1. ℣. 5. *to* ℣. 14.
S. Philippe and S. Iames. *Sap.* 5. v. 1. to. v. 6.
S. Iohn ante portam Latinam, *the same.*
The Natiuitie of S. Iohn Baptist. *Isa.* 49. ℣. 1. *to.* ℣. 6. *&* *v.* 23.
Visitation of our B. Ladie. *Cant.* 2. ℣. 8. *to* ℣. 15.
The octaue of S. Peter and S. Paul. *Eccli.* 44. ℣. 10. *to.* ℣. 16.
S. Marie Magdalen. *Cant.* 3. ℣. 2. *to.* 6. *&* *ca.* 8. *v.* 6. *to.* 8.
S. Anne, *Prouerb.* 31. *v.* 10. *to the end of the chap.*
The Assumption of our B. Ladie. *Eccli.* 24. ℣. 11. *to.* 21.
Decollation of S. Iohn Baptist. *Iere.* 1. ℣. 17. *to the end.*
The Natiuitie of our B. Ladie. *Prouerb.* 8. ℣. 22. *to.* 36.
S. Mathew. *Ezech.* 1. ℣. 10. *to.* 15.
S. Martin. Eccli. 44. ℣. 25. *&* *ca.* 45. *v.* 1. *to.* ℣. 9.
S. Cecilie. *Eccli.* 51. ℣. 13. *to.* 18.
S. Catherin. *Eccli.* 51. ℣. 1. *to.* 13.
In the Anniuersarie of the dead. 2. Mach. 12. v. 42. *to the end of the chapter.*

Deo Gratias.

AN HISTORICAL TABLE OF THE TIMES, SPECIAL PERSONS, MOST NOTABLE THINGES, AND CANONICAL BOOKES OF THE OLD TESTAMENT.

Anni mundi.	Patriarches.	Especial pointes of the sacred historie of Gods Church euer visible.	Schismes and infidelitie.	Canonical Scriptures.
a The first yeare & first weeke.	Adam the first man, of whom al mankind is propagated.	*a* Creation of heauen and earth, and al thinges therin, in six dayes. *Gen.* 1. Man last created was made lord of al corporal creatures of this lower world & placed in paradise. *Gen.* 2. For transgressing Gods cõmandment Adam and Eue were cast out of paradise. But by Gods grace repenting had promise of a Redemer. *Gen.* 3. Cain the first borne became a husbandman, Abel next borne, a shepheard. *Gen.* 4.		Genesis conteyneth the historie of the visible Church, from the beginning of the world to the death of Ioseph in the yeare of the world. 2340.
b 130.	Seth borne.	God respecting Abels sacrifice, and not Cains, Cain killed Abel. *Gen.* 4. Seths children and other faythful were called the sonnes of God to distinguish the true Church from the wicked citie begune by Cain. *Gen.* 6. In the dayes of Enos begane publique prayers of manie assembling together (besides Sacrifice, which was before) *Gen.* 4. *v.* 26.	Cain went forth from the face of our Lord; begane a new city opposite to the Citie of God. *Gen.* 4. *v.* 16. His generations in the right line to Lamech, who slew him, are these, without notice of time when they	
c. 235.	Enos borne.			
d 325.	Cainan			
e 395.	Malaleel			
f 460.	Iared,			

Anni mundi.	Patriarches.	The sacred Historie.	Schismes and infidelitie.	Scriptures.
g 622.	Enoch,	Enoch a Prophet pleased	were borne or	
h 687.	Mathusala.	God in al his wayes. None	dyed: Enoch,	
		borne in the earth like to	Irad, Maniael,	
i 874.	Lamech.	Enoch. *Eccli.* 49. *v.* 16.	Mathusael, La-	
k 930.		*k* Adam dyed at the age of	mech. *Gen.* 4.	
		930. yeares. Gen. 5. v. 5. To	*v.* 17.	
		whom Seth succeded chief		
		Patriarch. And so in the		
		rest.	Somedeclining	
l 987.		*l* Enoch in the yeare of his	from God, and	
		age 365. was sene no more:	matchig in ma-	
		because God tooke him.	riage with Ca-	
		Gen. 5. *v.* 24. *Enoch was transla-*	ins race begate	
		ted that he should not see death. Heb. 11. *v.* 5.	those monstru-	
m 1042.		*m* Seth dyed in the yeare of	ous men huge	
n 1056.	Noe bor.	his age. 912.	of stature, most	
o 1140.		*o* Enos dyed anno ætatis;	wicked & cruel	
		905.	called giantes.	
p 1265.		*p* Cainan dyed, an æt 980.	*Gen.* 6. *v.* 4.	
q 1290.		*q* Malaleel dyed, an. æt. 895.		
r 1422.		*r* Iared dyed, an. æt. 962.		
s 1536.		*s* Noe the preacher of iu-		
		stice, forewarned al men		
		that except they repented,		
		God would destroy them		
t 1556.	Sem bor.	with a floud.		
	And the	And by Gods commande-		
	next two	ment built an Arke (or		
	yeares	shippe) wherin himself, &		
	Cham, &	his familie, with other li-		
	Iaphet.	uing creatures, were pre-		
		serued from drowning.		
v 1651.		*v* Lamech dyed (before his		
		father) in the yeare of his		
		age, 777.		
w 1656.		*w* Mathusala dyed, an. æt.		
		969. immediatly before the		

Anni mundi.	Patriarches.	The sacred Historie.	Schismes and infidelitie.	Scriptures.
		floud, as semeth most probable.		
x 1656.		*x* The same yeare of the world, 1656. the 17. day of the second moneth Noe with his three sonnes his wife, and their wiues, in al eight persons, and seuen payres of euerie kinde of cleane liuing creatures, and two payres of vncleane entered into the Arke. And presently it rayned fourtie dayes and nightes together. Wherby al liuing creatures on the earth out of the arke were drowned. *Gen.* 7.	Al Cains race, with other wicked infideles were vtterly destroyed, by the floud. *Gen.* 7.	

THE END OF THE FIRST AGE, AND BEGINNING OF THE SECOND.

y 1658.	Arphaxad borne *the sonne of Sem.*	The whole earth being couered with water, Noe with his familie, and other liuing creatures remained in the arke twelue monethes and ten dayes (*a iust yeare of the sunne*) then coming forth		
z 1693.	Cainan.*	built an altar and offered sacrifice. Which God accepting blessed them for new		* *Not affirming but supposing that Cainan was the sonne of Arphaxad, we place him here: and Sale 30. yeares after.*
a 1723.	Sale,	increase. *Gen.* 8. & 9.		
b 1753.	Heber,	*c* Heber consented not to	Nemrod the	
c 1787.	Phaleg.	the building of Babel. And	sonne of Chus,	
d 1817.	Reu.	therfore his familie kept	and nephew to	
e 1850.	Sarug.	stil their former language,	Cham, about	
f 1879.	Nachor,	which thenceforth for di-	three score	
g 1908.	Thare,	stinction sake, was called	yeares after the	

Anni mundi.	Patriarches.	The sacred Historie.	Schismes and infidelitie.
		the Hebrew tongue. He liued to see Abrahams father. And Noe, Sem, Arphaxad, Phaleg, and other most godlie men liued some part of Abrahams time, who was neuer corrupted in fayth, nor religion.	floud, by force and sutteltie drawing manie followers, began a new sect of infidels. And afterwardes was the principal auctor of building the towre of Babel. Where the tongues of the builders were confounded, & so they
h 1979.	Abraham borne.		
i 2054.		*i* By Gods commandment, Abraham at the age 75. yeares hauing bene much persecuted for religiō, went forth of his countrie Chaldea. Wherupon his father Thare went as farre as Haran, in the confines of Mesopotamia. And Lot went further with him into Chanaan. Which countrie God then promised to geue him and to multiplie his seede, and therin to blesse al nations. *Gen.* 11. v. 31. & 12. v. 1. & 7.	were separated into manie nations, about 130. yeares after the floud. *Gen.* 10. *v.* 25. After Nemrod his sonne Belus reigned in Babylon, about the yeare of the world. 1871. which was 215. yeares after the floud. And after him his sonne Ninus beginning to reigne about the yeare 1936. set vp idolatrie, causing his father to be honored as the great God, called *Belus Iuppiter*: & his grandfather Nemrod, otherwise called *Saturnus*, or *Sator deorum*, the father of goddes.
THE END OF THE SECOND AGE, AND BEGINNING OF THE THIRD.			
k 2055.		*k* By occasion of famine in Chanaan, Abraham went into Ægypt with his wife, and Lot. *Gen.* 12. *v.* 10.	
l 2056.		*l* They returned into Chanaan, became very rich: and God renewed his great promises to Abraham. *Gen.* 13.	
		m Lot [amongst others] be-	

Anni mundi.	Patriarches.	The sacred Historie.	Schismes and infidelitie.	Scriptures.
		ing taken captiue, Abraham with three hundred and eightene men rescued them al. Wherupon Melchisedech offered sacrifice in bread & wine: blessed Abraham, & receiued tithes of him. *Gen.* 14.		
n 2064.		*n* Sara long barren perswaded Abraham to take her handmaid Agar to wife.	*o* Agar conceiued & brought forth a sonne, who was named Ismael. *Gen.* 16.	
o 2065.				
p 2078.		*p* Circumcision was instituted, that Abraham, and his sonnes, & al the men of his familie might be distinguished from others. *Gen.* 17. Sodom and Gomorrha with other cities were burnt with brimstone. From whence Lot was deliuered by Angeles. *Gen.* 19.		
q 2079.	Isaac, borne.	*q* Sara conceiued and bare a sonne called Isaac, *Gen.* 21.		
r 2104.		*r* Abraham by Gods commandement was readie to offer Isaac in sacrifice, but was stayed by an Angel. And former promises were renewed. *Gen.* 22.	Ismael attempting to corrupt Isaac in maners (which S. Paul calleth persecution. Gal. 4.) was cast out of Abrahãs house together with his mother. *Gen.* 21. *v.* 19. And neuertheles had twelue sonnes, al dukes before Isaac had anie	
s 2116.		*s* After the death of Sara, Abraham maried Cetura, by whom he had six sonnes. *Gen* 25.		
t 2119.		*t* Isaac maried Rebecca the		
v 2139.	Iacob & *Esau.* borne.	daughter of Bathuel, sonne of Nachor Abrahams brother. *Gen.* 24.		
w 2154.		*w* Abraham dyed at the age		

Anni mundi.	Patriarches.	The sacred Historie.	Schismes and infidelitie.	Scriptures.
		of 175. yeares. *Gen.* 25.	issue, *Which S. Paul noteth.* 1. *Cor.* 15. *v.* 46, *First that is natural, afterward that which is spiritual.*	
x 2216.		*x* Isaac blessed Iacob thinc-king him to be Esau. *Gen* 27.		
y 2217.		*y* Iacob going into Mesopotamia to flye the danger of his brothers threates,		
z 2224.	Ruben.	saw in sleepe a ladder reaching from the earth to heauen. *Ge.* 28. And being there	Esau also had much issue, and	
a 2225.	Simeon.			
b 2226.	Leui		prospered in	
c 2227.	Iudas.	he serued his vncle Laban	the world. But	
	Dan. [li.	seuen yeares for his	his progenie, as	
	Nephtha	younger daughter Rachael, re-	also Ismaels, &	
	Gad.	ceiued Lia the elder; and	al Abrahams of	
	Aser.	serued other seuen for Ra-	spring by his	
	Issachar.	chael. And six more for cer-	last wife Cetura	
	Zabulon.	taine fruict of the flockes.	were excluded	
d 2230.	Ioseph:b.	*Gen.* 29. & 30.	from the pro-	
e 2236.		*e* Iacob returning from Mesopotamia wrestled with an Angel, & was called Israel. *Gen.* 32. & 35. *v.* 10.	mised enheri- rance, & other blessinges. *Gen.* 25. *v.* 5. & 6. & *ch.* 28. *v.* 4. & 14.	
f 2246.	Benia-min. bor.	*f* Rachael dyed, and was buried in Bethleem. *Gen.* 35. *v.* 18. & 19.		
g 2247.		*g* Ioseph was sold, and caried into Ægypt; & shortly after cast into prison, where he interpreted the dreames of two Eunuches. *Gen.* 37. 39. & 40.	Apis king of Argiues, of Iupiters race, going into Ægypt, taught the people to plant vines, and make wine, to plow with oxen, and to sow & reape corne, was made their king and after his death honored in the forme of	
h 2259.		*h* Isaac dyed, at the age of 180. yeares.		
i 2260.		*i* Ioseph interpreting king Pharao his dreames, and geuing wise counsel to prouide for the scarsitie to come, was made ruler of Ægypt. He then maried, &		

Anni. mũdi.	The line of Leui.	The line of Iudas.	The sacred historie.	Schismes and infidelitie.	Scriptures.
	Caath.		had two sonnes Manasses, and Ephraim in the seuen yeares of plentie. *Gen.* 41.	an oxe, for their great god. *S. Aug. li.* 18. *c.* 5. *de ciuit.*	
		Phares.	*k* Iacob sent his tenne sõnes into Ægypt to bye corne. Where they were threatned as suspected spies, and one was kept in prison, til they should bring their brother Beniamin. *Gen.* 42.	As people increased, so idolatrie was multiplied, and innumerable goddes feaned and serued with superstitious rites in al heathen nations. Amongst which first the Assirians, and at last the Romanes held the principality, others in respect of them were of lesse powre, or of shorter time, & as it were dependentes of them: as S. Augustin obserueth. *li.* 18. *c.* 2. *de ciuit.*	Iob either of the progenie of Nachor, or as semeth more probable of Esau, liued the same time; in which the children of Israel were pressed with seruitude in Ægypt. Himselfe writte the historie of his affliction in the Arabian tongue which Moyses translated into Hebrew.
l 2269.			*l* They returning into Ægypt with Beniamin in their companie, Ioseph first terrified them, afterwards manifested himself vnto them. And sending for his father and whole kinred, they al went into Ægypt. *Gen.* 43. 44. 45. & 46.		
m 2286.			*m* Iacob blessed and adopted the two sonnes of Ioseph, preferring Ephraim the younger before Manasses. *Gen.* 48. prophecied of al his twelue sonnes; and in Iudas of Christ. *Gen.* 49. *v.* 10. And then dyed.		
	Amrã.		*n* Ioseph buried his father in Chanaan, and nourished his bretheren with their families, as their patron & superior. *Gen.* 50. *v.* 18.		
		Esron.	*o* He dyed at the age of 110. yeares. Gen. 50.		
02340.			After his death the Superioritie of the children of Israel descended not to his	About this time was Atlas the great Astrono-	The booke of Exodus conteyneth

Anni mũdi.	The line of Leui.	The line of Iudas.	The sacred Historie.	Schismes and infidelitie.	Scriptures.
			sonnes, but to his bretheren and rested in Leui the third brother liuing longest of al the twelue, to the age of 137. yeares. Exodi. 6. v. 16. whose genealogie is there declared to shew the descent of Aaron and Moyses.	mer brother of Prometheus, grandfather to Mercurius the elder, whose nephew Mercurius, otherwise called Trismegistus, the master of moral philosophie, must nedes be a good while after Moyses. *S. Aug. li.* 18. *c.* 39. *de ciuit.* Also Cecrops the first king and builder of Athens, was in Moyses time, after him Cadmus built Thebes, and the first that brought letters into Greece, more ancient then manie Pammes goddes *S. Aug. li.* 18. *c.* 8. *&c.*	the affliction and deliuerie of the children of Israel, & precepts of Gods law.
p 2401.	Aaron. borne.				
q 2404.	Moyses borne.				
		Aram.			
			r Moyses an infant of three monethes was put in a basket on the water, & taken thence by Pharaos daughter, nurced by his owne mother, and brought vp in Pharaos court. *Exod.* 2.		
s 2244.			*s* At the age of fourty yeares he went to his bretheren to comfort them. Where killing an Ægyptian that oppressed an Israelite, he was forced to flee into Madian *Exod.* 2.		
t 2484.			*t* After other fourtie yeares God appeared to Moyses in a bush burning & not wasting. Sent him into Ægypt with powre to worke miracles, & to bring the children of Israel out of that bondage.		
		Aminadab.	*v* Pharao and the Ægyptians resisting were plaged with tenne sundrie afflictions. At last the Israelites were deliuered, and Pharao with al his armie drowned. *Exo.* 3. *to.* 15.		

THE END OF THE THIRD AGE.

THE BEGINNING OF THE FOVRTH AGE.

Anni. mũdi.	High-priests.	The line of Iudas.	The sacred historie.	Schismes and infidelitie.	Scriptures.
			w The law was geuen in Mount Sina the fifteth day after their going out of Ægypt. *Exod.* 19. 20.	In the absence of Moyses the people forcing Aaron to consent, made & adored a golden calfe for God. *Exod.* 32.	
a 2485.			*x* The tabernacle, with al thinges perteyning therto, was prepared in the first yeare, and erected the first day of the second yeare of their abode in the desert. *Exod.* 40.		Leuiticus conteyneth the Rites of Sacrifices, Priestes, Feastes, Fastes, and Vowes.
	Aaron.		*y* In the same second yeare Aaron was consecrated Highpriest, and his sonnes Priestes, for an ordinarie succession: Moyses remayning Superior extraordinarie during his life. *Leuit.* 8.	Nadab & Abiu offered strange fire in sacrifice and were burnt to death. *Leuit.* 10.	Numeri, so called because in it are numbered the men of twelue tribes able to beare armes, also the Leuites deputed to Gods seruice about the tabernacle, and the mansions of the people in the desert with other thinges happening in the 40. yeares of their abode there
			z Balaam a sorcerer hyred by Balac king of Moab to curse the Israelites, was forced by Gods powre to prophecy good things of them. *Num.* 22. 23 24.	Chore, Dathan, & Abiron with manie others murmuring & rebellig against Moyses & Aaron were partly swalowed aliue into the earth others burnt with fire from heauen. *Num.* 16.	
			a Moyses and Aaron doubting that God would not geue water out of a rock to the murmuring people, were foretold that they should dye in the desert, and not enter into the promised land. *Num.* 20.		
b 2523.	Eleazar		*b* Aaron dyed in the mount Hor, and his sonne Eleazar was made Highpriest. *Num.* 20.		
c 2524.			*c* Moyses repeted the law,		

Anni mũdi.	High-priests.	The line of Iudas.	The sacred Historie.	Schismes and infidelitie.	Scriptures.
			commending it earnestly to the people. Then dyed, and was secretly buried by Angels in the valley of Moab. *Deut.* 34.	Al nations generally besides the Iewes, seruing many false goddes, those thought themselues most religious that were most superstitious, & studious of art Magike, Nigromancy & the like. And euerie countrie yea almost euerie towne & village had their peculiar imagined goddes, as S. Athanasius discourseth, *Orat. contra idola.*	Deuteronomie is an abridgement and repetition of the law, conteyned more largely in the former bookes.
			To whom Iosue succeded in temporal gouernment his spiritual remayning in the Highpriest *Nu.* 27. ℣. 20.		
			d Al the children of Israel that came forth of Ægypt aboue the age of twentie yeares dyed in the desert except two, Iosue & Caleb. *Num.* 26. ℣. 64. 65.		
			e Presently after Moyses death Iosue brought the people ouer Iordan into Chanaan *Iosue.* 3. And in the space of seuen yeares conquered the land. *Iosue.* 6. *&c.*		The booke of Iosue, is the first of those which are properly called Historical, declaring how the Israelits conquered & possessed the land of Chanaan, it conteyneth the historie of 32. yeares.
f 2531,			*f* And diuided the same amongst the tribes. *Iosue.* 13.		
g 2533.			*g* The tribes of Ruben Gad and half Manasses hauing receiued enheritance on the		
		Naasson.	other side of Iordan, *Num.* 32. ℣. 33. and now returning thither made an altar by the riuer side, which the other tribes suspecting to be for sacrifice, and so to make a schisme, prepared to fight against them: but they answering that it was only for a monument; al were satisfied, *Iosue* 22.	The Romanes otherwise most prudent accoũted al inuenters of artes, conqueroures of countries, & al atchiuers of great explotes at least after	
h 2556.			*h* Iosue at the age of 110.	their deathes to	

Anni mũdi.	High-priests.	The line of Iudas.	The sacred Historie.	Schismes and infidelitie.	Scriptures.
			yeares dyed. *Iosue.* 24. ℣. 29. & had no proper succeſſor.	be goddes. And not only men, but alſo manie other thinges were held for goddes.	
i 2556.			*i* Eleazarus the High-prieſt dyed the ſame yeare, *Iosue.* 24. ℣. 33. And his ſonne Phinees ſucceded.		
	Phine-es.		*k* After the death of Ioſue the people were afflicted by forreine nations, God ſo permitting for their ſinnes, but repenting he raiſed vp certaine captaines, who were called Iudges, of diuers tribes without ordinarie ſucceſſion, to deliuer & defend the countrie from inuaſions. Theſe were in al fourtenne in the ſpace of nere 300. yeares.		The booke of Iudges sheweth the ſtate of the people of God the ſpace of nere three hundred yeares after the death of Ioſue, when they had ſometimes temporal gouerners of diuers tribes, ſome times none.
l 2564.			*l* Othoniel the firſt Iudge, of the tribe of Iuda, deliuered the Iſraelites from moleſtation of the king of Syria. He gouerned (comprehending alſo the intermiſſion) fourtie yeares, *Iudic.* 3. ℣. 11.	Neither did it ſuffice their phancies to cõmend themſelues and their goodes to the protection of few goddes but diuers thinges: yea and the ſame thinges according to diuers ſtate to diuers goddes, and goddeſſes. As S. Auguſtin noteth. *li.* 4. *c.* 8.	
m 2588.			*m* Aod of the tribe of Beniamin the ſecond Iudge, killed Eglon king of Moab, and ſo deliuered Iſrael, and ſlew tenne thouſand Moabites. *Iud.* 3. ℣. 20. 29.		
			n Samgar a husbandman the third Iudge, killing ſix hundred Philiſthimes with the culter of a plough defended Iſrael. *Iudic.* 3. ℣. 31. He with		

Anni mũdi.	High-priests.	The line of Iuda.	The sacred Historie.	Schismes and infidelitie.	Scriptures.
			Aod, and the times, wanting iudges, gouerned seuentie fiue yeares.	*de ciuit.* that they thought it not sufficient to cõmend their landes & possessions to one god, or goddesse, but the fieldes to one, moũtaines to an other, little hilles to an other, valleys, or medowes to an other. Likewise their corne not al to one, but the sede newly sowne to one, beginning to brewerd to an other, when it riseth & beginneth to haue knottes to an other, when it bladeth to an other, when the eare springeth to an other, when it is ripe readie to be reaped to an other. And so without end more and more vaine goddes were imagined by the diuels suggestion,	
o 2663.	Abisue.	Salmon.	o Barach by direction of Debora a prophetesse, fighting against Sisara, chiefe captaine, of Iabin king of Asor, Iahil a stout woman slew the same captaine, striking a naile in his head, *Iud.* 4. They gouerned 38. yeares.		
p 2701.			p Gedeon confirmed by miracles that he was sent of God ouerthrew the Madianites, and deliuered Israel, gouerning fourtie yeares. *Iudic.* 6. 7. 8.		
q 2741.			q Abimelech the base sonne of Gedeon vniustly vsurping auctoritie, killed his seuenty bretheren one only escaping, but within three yeares was hated of his followers, and slaine by a woman. *Iud* 9.		
r 2744.			r Thola defended the countrie from inuasion of enimies three yeares. *Iud.* 10.		
s 2767.	Bocci.		s Iair a potent noble man defended the people twentie two yeares. *Iud.* 10. v. 3.		
t 2789.		Booz.	t Iepte first reiected but afterwards intreated by the ancientes of the people, fought for them and ouerthrew the enemies. And vpon an vndiscrete vow offered his daughter in sacrifice. *Iud.* 11.		

Anni mũdi.	High-prieſts.	The line of Iudas.	The ſacred Hiſtorie.	Schiſmes and infidelitie.	Scriptures.
			ν He killed in ciuil warre fourtie two thouſand Ephraimites, and gouerned ſix yeares. *Iud.* 12.	who ſo deluding men brought them to eternal ruine.	
w 2795.			*w* Abeſan a fortunate good man ruled in peace ſeuen yeares. *Iudic.* 12. ν. 9.		
			About this time Booz of the tribe of Iuda maried Ruth a Moabite: by whom the right line of Iudas deſcended by Phares to Dauid. *Ruth.* 4. ν. 18. *&c.*	The people in this time of peace fel againe to idolatrie. For which God ſuffered the Philiſtimes to afflict them. *Iud.* 13.	The booke of Ruth amongſt other myſteries ſheweth the genealogie of Dauid, of whoſe ſede Chriſt was borne.
x 2802.			*x* Ahialon gouerned likewiſe in peace tenne yeares. *Iud.* 12 ν. 11.		
y 2812.		Obed.	*y* Abdon an other nobleman gouerned eight yeares *Iud.* 12. ν. 13.	The tribe of Dan, ſet vp idolatrie, *Iud.* 18.	
z 2820.	Ozi.		*z* Samſon from his birth a Nazareite of admirable ſtrength did manie heroical actes, killed manie Philiſtimes in his life, & more by his owne death. He gouerned twentie yeares. *Iud.* 13. ν. 5. *& ca.* 16. ν. 31.	A hainous crime being committed in the tribe of Beniamin and not punished, the other Iſraelites made battle againſt them & being themſelues alſo great ſinners loſt manie men in two	
a 2840.	Hei, *otherwiſe* Zaraias.	Iſai, or *Ieſſe.*	*a* Heli of the ſtocke of Aaron by the line of Ithamar was Highprieſt and gouerned Iſrael fourtie yeares. 1. *Reg.* 4. ν. 18.	conflictes, but in the third the tribe of Beniamin was almoſt deſtroyed. *Iud.* 19. ν. 20.	The foure bookes of kings ſhew the ſtate of the Church from the
b 2880.			*b* Samuel (whoſe mother being long barren had preſented him an infant in the temple, according to her vow) was a Nazareire and a prophet from a child. 1.		

Anni mũdi.	High-priests.	Kinges of Iuda.	The sacred Historie.	Schismes and infidelitie.	Scriptures.
	Maraioth.		*Reg.* 1. & 3. And after the death of Heli, gouerned the people of Israel before Saul twentie yeares. And with him twentie yeares more.	Aboutthe yeare of the world. 2830. Troy was taken and destroyed by the Grecians. In which battel were Agamemnon, Vlisses, Achilles, Nestor, & many others not in dede so renowmed for anie vertues or factes of their owne, as Homer, Horace, Virgil, Onid, & others by poetical libertie & flatterie setteth them forth. But most follie appeareth in that the citie of Rome was afterwards commended to those goddes, which were taken in Troy, not able to defend them selues from inuasion and spoile. S. Aug. *li.* 1. *c.* 3. *ciuit.*	first kinges of Gods people to their captiuitie.
c 2900.	Achimelech or Amarias.	Dauid b.	*c* By the importunitie of the people to haue a king, God appointed Samuel to annoint Saul. 1. *Reg.* 10. who at first gouerned wel, but afterwards declining from God was deposed, & Dauid annointed by the same prophet Samuel. 1. *Reg.* 16. Yet Saul was not actually depriued of the scepter so long as he liued. 1. *Reg.* 31.		And the two bookes of Paralipomenon do repete briefly some thinges written before, partly adde thinges omitted in other bookes
d 2920.		Dauid king.	*d* Dauid king & prophet ruled his kingdom as a right patterne of al good kinges: made the booke of Psalmes ful of al diuine knowlege, prepared meanes for building the temple, ordained diuers sortes of musitians, and reigned fourtie yeares. 2. *Reg. totus.* 2. *Par.* 23. *&c.*		Thepsalmes written by Dauid, a sum marie of al holie Scriptures.
	Abiathar, or Achitob.				
e 2960.	Sadoc.	Salomon.	*e* Salomon excelling in wisdom, prospered in this world. 3. *Reg.* 3. *&c.*		
f 2964.			*f* He built the temple and adorned the same with al excellent furniture requisite for Gods seruice: disposing al in order, as Dauid had ordained.		

THE END OF THE FOVRTH AGE.

THE BEGINNING OF THE FIFTH AGE.

Anni mũdi.	High-priests.	kinges of Iuda.	The sacred Historie.	Schismes and infidelitie.	Scriptures.
g 2972.			*g* The temple being finished in seuen yeares, was then dedicated most solemnly, with exceding deuotion of the king, and al the people with abũdance of sacrifices. And afterwardes the same king Salomon writte three sapiential bookes. The Prouerbes, Ecclesiastes & the Cãticle of Canticles. But in his old age fel from God, and it is vncertaine whether he dyed penitent or no. He reigned fourtie yeares. 3. *Reg.* 11.	Ieroboam the first king of the tenne tribes made a wicked schisme, setting vp two golden calues in Bethel and Dan: which most of the people serued as their goddes. He reigned 22. yeares. 3. *Reg.* 12. After him were these kinges of diuerse families of the same tenne tribes.	The Prouerbes. Ecclesiastes. Canticle of Canticles.
h 3000.		Roboam.	*h* King Roboam leauing the aduise of ancientes and following young counselers, offended the people: and his seruant Ieroboam was made king of tenne tribes: only Iuda & Beniamin remayning to him. He reigned seuentene yeares. 3. *Reg.* 14. *v.* 21.	Nadab sonne of Ieroboam reigned two yeares 3. *Reg.* 14. Basa of the tribe of Issachar reigned 24 yeares. 3. *Reg.* 15.	
i 3017.	Achimaas.	Abias.	*i* His sonne Abias reigned wickedly three yeares. 3. *Reg.* 15. *v.* 2.	Ela two yeares. 3. *Reg.* 16. Zambri but seuen dayes. 3. *Reg.* 16. *v.* 15. Amri 12. yeares wherof Thebni reigned in ciuil warre against him three yeares. *v.* 22. Achab	
k 3020.	Azarias	Asa.	*k* Asa a good king destroyed idolatrie, and reigned 41. yeares. 3. *Reg.* 15. *v.* 10.		
l 3061.	Iohanan.	Iosaphat.	*l* Iosaphat gouerned the kingdom wel 25. yeares, 3. Reg. 22. v. 42. & 43. sauing that he ioyned affinitie with Achab king of Israel,		

Anni mũdi.	High-priests.	Kinges of Iuda.	The sacred historie.	Schismes and infidelitie.	Scriptures.
			and with Iezabel. 2. *Paral.* 18. ℣. 1.	maried Iezabel a Sidonian, and serued Baal, reigning 21. yeares. 3. *Reg.* 10. *&c.*	Elias Elizeus and diuers other Prophetes preached, & did manie miracles in the kingdom of Iuda and Israel, not writing any particular bookes.
m 3086.		Ioram.	*m* Ioram reigned wickedly eight yeares. 4. *Reg.* 8. ℣. 17. *&* 18. 2. *Paral.* 21. ℣. 5. *&* 6. The three next are omitted by S. Mathew.		
	Ioiada.	*		Ochozias reigned two yeares. 3. *Reg.* 22. ℣ 52.	
n 3094.		Ochozias.	*n* By the euil counsel of his mother Athalia, Ochozias gouerned wickedly one yeare, & was slaine by Iehu together with Ioram king of Israel. 4. *Reg.* 8. *v.* 27. *& ch.* 9. ℣. 27. 2. *Paral.* 22. ℣ 3. *&* 9.	Ioram twelue yeares. 4. *Reg.* 3. Iehu killed Ioram and Iezabel, destroying the whole house of Achab reigned 8. yeares. 4. *Reg.* 9. *&* 10.	
o 3095.			*o* Quene Athalia murthering the children of her owne sonne the late king, vsurped the kingdom six yeares. 4. Reg. 11. *v.* 1.	Ioachaz reigned. 17. yeares. 4. *Reg.* 13.	
p 3101.		* Ioas.	*p* The youngest sonne of Ochozias called Ioas being saued from the slaughter, was made king by meanes of Ioiada Highpriest, and Athalia slaine 4. Reg. 11. *v.* 4.	Ioas reigned sixtene yeares. 4. *Reg.* 13. ℣. 10. Ieroboam 41. yeares. 4 *Reg* 14. *v.* 23.	
	Zacharias.		He gouerned wel during the life of Ioiada. But afterwards fel to idolatrie, & caused Zacharias the Highpriest and sonne of Ioiada to be slaine. 2. *Paral.* 24. *v.* 22. And shortly after the same king was trecherously slaine when he had reigned 41. yeares. 4. *Reg.* 12. *v.* 20. *&* 2. *Paral.* 24. *v.* 25.	Zacharias reigned but six monethes. 4. *Reg.* 15. ℣. 8. Sellum but one moneth. 4. *Reg.* 15. *v.* 15. Manahem reigned 10. yeares. 4. *Reg.* 15. ℣. 17. Phaceia two	
	Sadoc. or Ioathan.				
q 3142.	Sellum	* Amasias.	*q* Amasias beginning wel did some good thinges, 4		

Anni mūdi.	High-prieſts.	Kinges of Iuda.	The ſacred Hiſtorie.	Schiſmes and infidelitie.	Scriptures.
	Helcias		Reg. 14. v. 3. But after the ſpoile of the Idumeans he worshipped their idols. 2. *Paral.* 25. *v.* 14. And reigned 29. yeares. *ibidem.*	yeares. 4. *Reg* 15. *v.* 23. Phacee reigned 20. yeares. 4. *Reg.* 15. *v.* 27.	
r 3171.		Ozias, or Aſarias.	*r* Ozias ſometime reigned wel, 4. *Reg.* 15. *v.* 3. but afterwards preſuming to offer incenſe on the altar was repelled by the Highprieſt, & preſently ſtrooken with leproſie, and caſt out of the temple and citie. He liued after that he was king. 52. yeares. 2. *Par.* 26. *v.* 16.	Oſee reigned nine yeares. 4. *Reg.* 17. The kingdom of Iſrael hauing ſtood aboue two hundred and fifetie yeareswas ſubdued by the Aſſirians & much people caried captiue into Aſſyria. 4. *Reg.* 17. *v.* 6.	In the dayes of king Ozias was Iſaias the Prophet. Likewiſe Oſee: Ioel: Amos: Abdias: and Ionas.
	Azarias				
ſ 3223.		Ioathan.	*ſ* Ioathan a godlie king gouerned a great part of his fathers time, and after his death ſixtene yeares. 4. *Reg.* 15. 2. *Par.* 27.	The Grecians euerie fourth yeare ſet forth enterludes in honour of Iuppiter Olimpius, wherof began the count of Olimpias, about the yeare of the world 3247. And after ſix Olimpiades, that is, 24. yeares. Rome was built. New inhabitantes being ſent from Aſſi-	Micheas prophecied inthe reigne of Ioathan: the former prophetes yet liuing.
	Vrias.				
t 3239.		Achaz.	*t* Achaz a wicked king, after manie benefits receiued from God, fel to idolatrie, reigning ſixtene yeares, deſtroyed holie thinges, shut vp the temple, and peruerted manie of the people, 4. *Reg.* 16. 2. *Paral* 28.		
v 3255.		Ezechias.	*v* Ezechias a moſt godlie king aduanced true religiō, which was much decayed. He recouered health being mortally ſicke, which was confirmed bymiracle in the ſunne returning backe: and made a Canticle of praiſe with thankes to God, and reigned 29. yeares. 4. *Reg.* 18.		Nahum and Habacuc prophecied after the captiuitie of the tenne tribes.

Anni mūdi.	High-priests.	Kinges of Iuda.	The sacred Historie.	Schismes and infidelitie.	Scriptures.
			2. *Paral.* 29. 30. 31. 32.	ria into Iurie,	About this
*w*3284.		Manasses	*w* Manasses for his great sinnes was caried captiue into Babylon, where he repented and was restored to his kingdom: he reigned & liued in captiuitie 55. yeares. 4. *Reg.* 21. 2. *Par.* 33.	mixed their paganisme with the Israelites religion, made manie wicked, and detestable Sectes. 4. *Reg.* 17. *v.* 29.	time happened the historie of Tobie, who liued in al 102. yeares. *Tob.* 14. *v.* 2.
*x*3339.		Amon.	*x* Amon reigned euil two yeares. 4. *Reg.* 21. 2. *Par.* 33.		Sophonias prophecied in the reigne of Iosias king of Iuda.
y 3341.		Iosias.	*y* Iosias a very good king purged the Church of idolatrie, repayred the temple, celebrated a most solemne Pasch, was slaine in battel by the king of Ægypt, (which al the people much lamented, especially Ieremie the prophet) when he had reigned 31. yeares. 4. *Reg.* 22. 23. 2. *Par.* 34 35.	In the time of Numa the second king of the Romanes, Pithagoras taught transmigratiō of soules from one bodie to an other.	Ieremie also begane to prophecie beīg a child in the dayes of Iosias, & continued in the captiuity of the two tribes. Baruch was his Scribe and also a Prophet.
z 3372.		Ioachaz, or *Iechonias.*	*z* Ioachaz otherwise called Iechonias, reigning but three monethes was caried into Ægypt (where afterwards he dyed 4. *Reg.* 23. *v.* 34.) and Eliakim, otherwise called Ioakim, his brother was made king: Who in the third yeare of his reigne was caried into Babylon 4. *Reg.* 23. *v.* 34. 2. *Par.* 36. *v.* 4, 5. and with him Daniel, and the other three children. *Dan.* 1.		Daniel begane to prophecie also verie young in Babylon, and continued after
	Zaraias		Shortly after which time happened the historie of Susanna. *Dan.* 13.		

Anni. mũdi.	High-priests.	Kinges of Iuda.	The sacred historie.	Schismes and infidelitie.	Scriptures.
			And the same Ioakim after his reigne of three yeares, liued other eight yeares in captiuitie. 4. *Reg.* 24. *v.* 1. 2. *Par.* 36. *v.* 4. *&* 5.		the relaxation from captiuitie.
a 3385.		Ioachin, *otherwise* Iechonias.	*a* Ioachin called also Iechonias, sonne of the former Iechonias, or Ioachaz, reigned but three monethes & was caried into Babylon & with him Ezechiel the Prophet and others.	A certaine captaine picking a quarel apprehended Ieremie and by consent of principal men, cast him into a dungeon the king not knowing therof. 4. *Reg.* 25. *Iere.* 37. 38.	Ezechiel prophecied also in the captiuitie, in the countrie nere to Babylon.
			And his vncle Matthanias, otherwise named Sedecias was made king who reigned eleuen yeares. 4. *Reg.* 24. 2. *Paral.* 36.		
b 3394.	Iosedech.		*b* In the eleuenth yeare of Sedecias when king Iechonias the younger was prisoner in Babylon, Ierusalem was taken, the Temple destroyed, and the people caried captiue into Babylon. 4 *Reg.* 25. 1. *Paral.* 36.	Ismael killed Godolias the gouernour, and others. 4. *Reg.* 25. *Iere.* 41.	
			In the meane time Daniel was in singular great estimatiõ both with the faithful people, and Paganes, and was aduanced to auctoritie as also by his meanes the other children, for which they were enuied and persecuted but were miraculously protected. *Dan.* 1. *ad* 7. *&* 13. 14.	Manie Iewes fled into Ægypt and fel to idolatrie, resisting & contemning Ieremies admonitions to the contrarie. *Iere.* 42. 43. 44.	

THE END OF THE FIFTH AGE.

THE BEGINNING OF THE SIXTH AGE.

Anni mūdi.	High-priests.	The line of Dauid.	The sacred historie.	Schismes and infidelitie.	Scriptures.
c 3418.	Iesus sonne of Iosedech.	*From the captiuitie, the Iewes had no kinges: but the line of Dauid continued in these persons from Iechonias to Christ.*	*c* In the captiuitie by diligence of the prophetes, manie Iewes had great zele in true religion. And about the 24. yeare of the captiuitie Assuerus otherwise called Astiages, made Esther Quene, and wicked Aman seeking to destroy al the Iewes in those partes, was himself hanged on the gallowes which he had prepared for Mardocheus. *Esther.* 7. & c.	When the Monarchie came to the Chaldees by the powre of Nabuchodonosor king of Babylon, there was greatest confusion of manie goddes, and of al kindes of idolatrie.	The historie of Esther Mardocheus and Aman written in the booke of Esther in the captiuitie.
		Salathiel.			
d 3420.			*d* Euilmerodach deliuered Iechonias (or Ioachin) from prison, and enterteyned him as a prince. 4. *Reg.* 25. *v.* 27.		
e 3464.			*e* Baltazar being slaine, Darius king of Medes & Persians possessed Babylon: & Cyrus succeding Darius, released the Iewes from captiuitie, and gaue licence to Zorobabel, & Iesus to reduce the people into Iurie. 2. *Paral.* 36. *v.* 22. 1. *Esd.* 1.	And great dissention among the more lerned Grecians. For the Pithagorians put their chief happines, or *Summum bonum*, in the immortalitie of the soule. The Stoiks in moral vertues. The Achademikes cōceiued much	
		Zorobabel.			Esdras write the relexation of the Iewes from captiuitie. And Nehemias the reparation of Ierusalem.
f 3465.			*f* The Iewes being returned into Ierusalem sette vp an altar and offered sacrifice. 1. *Esd.* 3. *v.* 2.		
g 3466.			*g* The next yeare they begane to build the temple. 1. *Esd.* 3. *v.* 8.		
h 3469.	Ioachin.		*h* Artaxerxes (otherwise called Cambyses, also Assuerus) forbade to perfect the		
		Abiud.			

Anni mũdi.	High-priests.	The line of Dauid.	The sacred Historie.	Schismes and infidelitie.	Scriptures.
			temple. And Iesus the Highpriest returned into Babylon. 1. *Esd.* 4. *v.* 7.	of pure spirites, as Angels, but could affirme nothing. The Peripatetikes placed the consummation of al, in the aggregation of spiritual, corporal, and worldlie prosperitie.	
i 3470.			*i* Daniel vnderstood by vision that Christ should come within seuentie wekes which make 490. yeares from the perfecting of the temple, & the walles of Ierusalem. *Dan.* 9. *v.* 25.		
k 3490.			*k* Aggeus & Zacharias the prophets exhorted to build the temple. 1. *Esd.* 5.		Aggeus. Zacharias.
	Eliasib.				
l 3500.			*l* Iudith killed Holofernes, either about this time, or in the dayes of Manasses before the captiuitie. *Præfat. Iudith.*	The schismatical Samaritanes opposed against the building of the temple. 1. *Esd.* 4.	Iudith, either here, or before the captiuitie.
m 3502.		Eliacim.	*m* The temple being perfected Malachias (*who is supposed to be Esdras*) exhorted to offer sacrifice with sinceritie. *Mal.* 1. & 2.	The Saducés acknowleging only the fiue bookes of Moyses reiected al other Scriptures, and denied the resurrection.	Malachias.
n 3508.			*n* And Nehemias brought the kings Edict for the reparation of Ierusalem. 2. *Esd.* 2.		
o 3509.			*o* Esdras, Nehemias and others labored in repayring Ierusalem, but were often interrupted. 2. *Esd.* 3.	The Scribes expounded holie Scriptures sophistically.	
p 3530.		Azor.	*p* About this time the citie was wel repayred with three walles. 2. *Esd.* 3. & 7. And so by the iudgemẽt of some expositers, the count of seuentie wekes begane,	The Pharises were precise in the letter corrupting the sense, making large hemmes	
	Ioiada.				

Anni mũdi.	High-priests.	The line of Dauid.	The sacred Historie.	Schismes and infidelitie.	Scriptures.
			according to the prophecie of Daniel. *ch.9.v.26.*	of their garments, often washing themselues, and the like.	
q 3594.	Iona-than.		*q* Nehemias returning from Persia (or Chaldea) into Iurie found thicke water, for the fire, which Ieremie had hid in a deepe caue. 2. *Mach.* 1. *v.*20. & 23.		
	Iaddus.	Sadoc.			
r 3644.			*r* Alexander the great honored Iaddus the Highpriest. *Ioseph. li.* 11. *c.* 8. *Antiq.*		
s 3689.	Onias.		*s* Onias a most zelous godlie Highpriest. 2. *Mach.* 4. was persecuted by Simon a churchwarden, slaine by Andronicus a courtly minion, *v.* 34. And after his death prayed for al the people. *ch.* 15. *v.* 12.		
		Achim.			
	Simon. *Priscus.*				
t 3700.			*t* Iesus the sonne of Sirach writte the booke of Ecclesiasticus in the time of this Simon Highpriest, as semeth *ch.* 50. *v.* 24. & 25.	Sanaballat a Grecian obtayned licence for his sonne in law Manasses, the Apostata highpriest, to build a temple in Garizim. *Ioseph. li.* 11. *c.* 8. *Antiq.*	Ecclesiasticus conteyneth manie moral precepts, and is a storehouse of vertues: and holie mysteries.
	Eleazarus.				
v 3720.			*v* The seuentie two Interpreters being sent by Eleazarus Highpriest to Ptolomeus Philadelphus king of Ægypt translated the Hebrew Scriptures into Greke		
	Manasses an Apostata.	Eliud.			
w 3750.			*w* An other Iesus (Nephew of the former) translated Ecclesiasticus into Greke. *Prolog. Eccli:*	Ananias an other false pretender built an other schismatical temple in Ægypt.	
	Onias.				
	Simon.				
x 3810.		Eleazar.	*x* Philo the elder writte the booke of wisdom in Greke. *S. Ierom in pref.*	In the time of Onias the se-	The booke of wisdom is also reple-
	Onias.				

Anni mũdi.	High-priests.	The line of Dauid.	The sacred Historie.	Schismes and infidelitie.	Scriptures.
y 3825.			*y* Antiochus Epiphanes persecuted the Church most cruelly, like as Antichrist wil doe nere the end of the world. 1. *Mach.* 1. *v.* 11. & 2. *Mach.* 5. 6 7.	cond, his brother Iason obtayned for money to be high-priest.	nished with much doctrine of vertue, and of diuine mysteries.
	Mathathias.			Antiochus set vp the abomination of desolation wherof Daniel prophecied. *ch.* 9.	
z 3846.		Mathan.	*z* In defence of the Church Mathathias and his sonnes with others made warres, killed, and ouerthrew al their enemies, aduanced religion, clensed the tẽple, & deliuered the people from persecution. 1. *Mach.* 2. *&c.* 2. *Mach.* 8. *& seq.*		The bookes of Machabees conteine the historie of the Iewes from Alexander the great to the time of Ioannes Hyrcanus high-priest, aboue two hũdred yeares.
a 3847.	Iudas. *Machabeus.*			After Iason followed more vsurpers of the Highpriesthood.	
b 3853.	Ionathas.			Menelaus.	
c 3869.	Simon.			Lisimachus.	
d 3878.	Ioãnes. *Hyrcanus.*	Iacob.	*d* After the warres, the Iewes in Ierusalem writte to the Iewes in Ægypt, exhorting them to kepe the feastes, and other rites, as they were obserued in Iurie 2. *Mach.* 1. *&* 2.	Alcimus.	
	Aristobulus.				
e 3847.			*e* Pompeius the great taking Ierusalem subdued the Iewes to the Romanes. He entered into the holy place, called Sancta Sanctorum, there prophaned holie thinges, caried away Aristobulus (who had bene Highpriest) prisoner, & confirmed Hyrcanus in his place. After whom Cassius also spoyled the temple. *S. Aug. li.* 18. *c.* 45. *de ciuit.*		
	Alexander.				
		Ioseph *the husband of the most B Virgin Marie.*			
	Hyrcanus.				
f 4000.			*f* S. Iohn Baptist was borne of Elizabeth, who had bene long barren.		

Anni mũdi.	High-priests.	The line of Dauid.	The sacred Historie.	Schismes and infidelitie.	Scriptures.
		IESVS CHRIST.	And six monethes after, Christ our SAVIOVR was borne, of the B. Virgin Marie, in Bethleem; circumcised, adored by the Sages, and presented in the Temple. When king Herod reigned in Iudea.	Herodians held opinion that Herod was Christ, the Messias, whom the Iewes had long expected.	
	Antigonus				
	Anaelus.				
g 4001.	Aristobulus.		*g* Ioseph fled with the child & his mother into Ægypt, and Herod murthered the innocent infantes.	*But Christ the Sonne of God coming into this world cut of al these, & other old sectes. And from time to time cutteth of al hæreses, that rise against his Church.*	
	Iosue.				
h 4006.	Simon.		*h* Returning from Ægypt they dwelt in Nazareth.		
	Mathias				
i 4012.	Iosephus.		*i* Christ at the age of twelue yeares remayning in Ierusalem vnknowen to his parentes was found the third day in the temple amongst the Doctors.		
	Iozarus.				
	Eleazar				
	Iosue.				
k 4030.			*k* S. Iohn Baptist preached and baptized in Iordan. Of whom Christ amongst others, was baptized, and fasted in the desert fourtie dayes.		The first holie Scripture of the new Testament was S. Mathewes Gospel written about the yeare of Christ 41. And the last was S. Iohns Gospel the yeare 99.
	Annas				
	Ismael.				
	Eleazar				
	Simon.				
l 4034.	Caiphas.		*l* Christ crucified, redemed mankind; arose from death; ascended to heauen; & sending the Holie Ghost planted his perpetual visible Church.		

The end of the sixth age, and of the old Testament.

A PARTICVLAR TABLE OF THE MOST PRINCIPAL THINGES CONteyned as wel in the holie text, as in the Annotations of both the Tomes of the old Testament.

In vvhich, the letter A. directeth to the former volume; B. to the latter; and the numbers to the pages.

AARON of the tribe of Leui designed to assist his brother Moyses *a* 163. called the prophet of Moyses *a* 169. He yelded to make an idol *a* 243. was consecrated Highpriest *a* 275. In him & his seede the Priesthood of the written law was established. *a* 206. 275. 278. *b.* 438. 610. He once murmured against Moyses *a* 348. He & Moyses offended in doubting of Gods wil *a* 365. *b.* 196. He died in mount Hor *a* 366. And is particularly praised *b* 438.

Abel offered sacrifice sincerely, *a* 13. 15. 31. and was slaine by his brother. *ibidem.*

Abdias prophecied the captiuitie, and relaxation of the Iewes: and the Incarnation of Christ the Redemer of mankind *b* 840.

Abiathar the Highpriest was deposed *a* 691.

Abimelech killed his brethren and vsurped gouernment *a* 534.

Abram left his countrie Caldea for religion, *a* 45. 51. *a* principal patriarch *a* 50. He and his seede were strangers in diuers countries foure hundred and thirtie yeares *a* 60. 187. His name changed to Abraham *a.* 63. 65. His faith and singular obedience, *a* 75. His many vertues. *a* 200. 203. He was neuer an idolater *a* 203. 515. He died at the age of 175. yeares *a* 83. His praises *b* 438.

Absalom ambicious and sedicious *a* 663. He perished in rebellió *a* 670.

Abstinence *a* 9. 39. 47. 280. 545. 934. *b* 613. 772. 994. see *Fasting.*

Accaronites durst not kepe the Arke of God, *a* 582.

Accidents remaine without subiect in the holie Eucharist, *a* 4.

Achans secrete sinne punished in the multitude *a* 481.

Achitophel a wicked counseler *a* 667. hanged himselfe *a* 669.

Adam created in grace and knowlege, *a*, 5. transgressing lost the same *a*, 10. repented and is saued *b* 356.

Adonai one of the names of God, is also read in place of *Tetragramaton*, the name of foure letters which the Iewes pronounce not *a* 168.

Adoration ciuil due to men *a* 77. 133. 144. 152. 868. adoration religious of holy persons and other thinges *a.*

746. 763. but diuine adoration is only due to God *a.* 218. 219. see *Idolatrie.*

Ægypt was diuersly plagued *a* 170. 177. *&c*

Affinitie spiritual and carnal in certaine degrees hinder mariage *a.* 298. *&c.*

Agar lawfully maried to Abraham *a* 62.

Aggeus prophecied after the relaxation from captiuitie, exhorting to build the temple *b.* 865. 999.

Ahias prophecied the diuision of Salomons kingdome *a.* 731. and afterwards the vtter ruine of Ieroboams house *a.* 738.

Alcimus an Apostata deceiued the Assidians *b* 915. did much wickednes, and died miserably *b* 922.

Alexander the great brought the monarchie to the Grecians. *b.* 892. 999. He honored Iaddus the high priest *a.* 258. *b.* 999. His Empyre diuided into foure kingdomes *b.* 793.

Alleluia a voice of praise to God *a.* 1009. *b.* 191. 217.

Almes deedes *a.* 429. 969. 100. often cocommended in the sapiential bookes *b* 288. 296. 297. 300. 302. also 784.

Alphabet in Hebrewe is mystical and very hard *b.* 215. 650.

Altares erected for sacrifice *a.* 47. 51. 94. 101. 227. 685. 720. 947. *b.* 905.

Aman required diuine honour *a.* 1040. he fauoured traytors *a.* 1053. persecuted the Iewes *a.* 1041. and him selfe was hanged *a.* 1046.

Ambition breedeth sedition *a* 663. it deceiueth and ouerthroweth *a.* 670. 1045.

Ambition, abundance, and idlenes are the cause of much corruption *b.* 701.

Amos a heardesman prophecied before the captiuitie of the tenne tribes *b* 819.

Amram nephew of Leui, and father of Moyses and Aaron, lawfully maried his aunt *a.* 168. 299. 378.

Angels offer mens prayers to God, *a.* 214. 1006. resist the diuel *a.* 13. and wicked men *a.* 369. *b.* 953. especially Antichrist *b* 802. their ministerie in the Church *a* 47. 161. 242. 249. 545. 546. 935. 1061. 1072. *b* 781. they protect men and places *a.* 147. 193. 478. 519. 527. 924. 995. 996. 1007. 1029. *b.* 323. 670. 798. 973. 992. they are exceeding many *b.* 792. 992. they learne secretes one of an other *b.* 794.

Antichrist probably supposed to come of the tribe of Dan *a.* 150. the Iewes wil receiue him *b.* 801. He is prefigured *a.* 534. 538. 1014. *b.* 794. 801. 895. 970. He shal be strong and cruel for a short time, *b* 792. to witte three yeares and a halfe *b.* 803. He shal then be ouerthrowne *b* 747.

Antiochus his cruel edict *b.* 894. 1001. his repentance in sicknes was not sincere, nor fruictful *b.* 911. 969. He died miserably. *b.* 911. 968. 1002. he was a figure of Antichrist *b* 970.

Antiquitie a note of true doctrine *b.* 331.

Aod by especial inspiration killing Eglon is not to be imitated *a.* 522.
Apostasie from faith first happened in Cain *a.* 16. after in Nemrod *a.* 45. 48. in Ieroboam *a* 734. and others.
Arke of Noe how great, *a* 25. it was a figure of the Church *a* 28.
Arke of the Testament much reuerenced *a.* 336. 360. 579. 583. 584. 647. 843. 876. 882 *b.* 147. 949. 996. It ouerthrewe Dagon *a.* 581.
Arphaxad king of the Medes vainly boasted *a* 1012.
Ashes a holy ceremonie *a* 12. 32. 1019. 1023. 1042. 1108. *b* 533. 559. 795. 844. 902. 904.
Assidians professed a religious rule of life *b* 898. 915. 972. 977. 982. Threescore of them martyres *b.* 915.
Auarice a detestable sinne especially in Clergie men *a* 576. 585. *b* 530. 558. 562.
Aureola an especial accidental glorie of Martyres, holy Doctors, & Virgins, *b* 802.

B

Baal the false god of the Moabites, Madianetes, Sidonians, and other nations, *a* 370. worshipped some times by Iewes was once ouerthrowne by Gedeon, *a* 528. againe his prophetes destroyed by Elias, *a* 747. Iehu also killed many worshippers of Baal *a* 783. and king Ioas destroyed his temple *a* 906.
Babylon built *a* 45. was long potent and glorious, but at last destroyed, *b* 469. 518. 639. 642. &c. 713. 853.
Balaam the sorcerer, first refused, afterwardes attempted to curse Gods people, *a* 389. His asse spake *a* 370. He prophecied true and good thinges of Israel *a* 371. &c. he was slaine together with the Madianites *a* 386.
Baptisme prefigured *a* 4. 32. 199. *b.* 197. 740. 994. It taketh away al sinnes *a.* 193. *b.* 197.
S. Iohn Baptist precursor of Christ *b.* 887.
Baruches prophecie is Canonical Scripture *b.* 661.
Beda most modest in exponding holie Scripture. *a* 46.
Behemoth an elephant, or an other greater beast is subiect to Gods ordinance, *a* 1106.
Belus Iuppiter imagined by idolaters to be the greatest god *a.* 42. *b.* 1076.
Beza corrupteth the Gospel *a* 46. sayth God created man to falle *a* 171. *b* 394.
Blessing of creatures operatiue *a.* 5. 47. 90. 93. It belongeth to the greater to blesse the lesse *a.* 59. 485. 524. 721.
Blessing by a sette forme of wordes *a.* 35.
Blinde leaders excuse not their followers *a* 572.
Brasen serpent erected *a.* 336. was afterwardes broken in peeces *a.* 799. how it healed those that were hurt *b* 366.
Brothers are foure maner of wayes, *a.* 53. 570.
Burden of Babylon (& the like) signifieth doleful & cõminatorie prophecie of ruine *b* 469. &c. 854.

C

Caath the ſonne of Leui. father of Amram, and grandfather of Aaron and Moyſes *a* 167.

Caluin contemneth al the fathers, *a* 59. maketh God the auctor of ſinne *a*. 171. carpeth at Moyſes *a* 245. chargeth the booke of Wiſdome with error. *b*. 364.

Canon of the Chruch of Chriſt is an infallible rule declaring which are diuine Scriptures, *a* 989. and of more auctoritie then the Iewes Canon. *ibidem.*

Canticle of Canticles is a ſacred Colloquium, or Enterlude *b* 334. it perteyneth to three ſpouſes, *b*. 335.

Captiuitie of the tenne tribes in Aſſyria *a*. 798.

Captiuitie of the two tribes in Babylon had three beginninges *a*. 84. 932. *b*. 649. *Ierem*. 52. v. 28. 29. 30. and *b*. 771. *Dan*. 1. and the ſame captiuitie was releaſed by degrees at diuers times. *a*. 944. &c. 1. *Eſd*. 1. 2. 6. 2. *Eſd*. 2.

Catholique name deſigneth true Chriſtians, and the true Church. *a*. 22.

Catholiques are ſpiritual ſouldiars *a*. 1070. Al Catholiques participate of the prayers and other good workes of al the iuſt, *b* 223.

Ceremonies in the law of nature *a*. 32. 211. obſerued by Salomon, not expreſſed in the writtē law *a* 877. Preſcribed to Ezechiel to lye on one ſide a certaine time *b* 685. ceremonial lawes at large from the middes of *Exodus*, and the greateſt part of *Leuiticus*, continually vſed in diuine ſeruice *b* 959. ordayned for three eſpecial cauſes *a* 264. 283.

Children of the Church are the ſpiritual ſeede of Abraham *a*. 53.

Choiſe to be made of deſires, wordes, and deedes *b* 425.

Chriſt our Redemer promiſed *a*. 10. 12. 359. 364. 768. 963. *b* 244.

He was prefigured by Abel *a*. 13. by Noe *a*. 28. by Abraham *a*. 51. by Melchiſedech *a*. 55. and others innumerable, and forshewed by al the Prophetes. 449. His Incarnation & other myſteries folowing eſpecially in theſe places *a*. 31. 47. 197. 373. 703. 934. *b*. 16. 26. 45. 113. 158. 202. 203. 313. 325. 462. 463. 464. 494. 495. 506. 536. 542. 601. 603. 609. 667. 702. 790. 841. 850. 860. 871. 872. 874. 941. 990. 991. His genealogie from Phares (*the ſonne of Iuda*) to Dauid *a* 571. from Dauid to the captiuitie *a*. 939. from the captiuitie to Ioſeph, and conſequently to his B. mother of the ſame familie *b*. 1004. Chriſt being in Ægypt, the diuels loſt their power *b* 476. His Paſſion, and Reſurrection more particularly *a*. 13. 88. 362. 366. 553. 1060. *b*. 26. 46. 49, at large. 70. 256. 540. 568. 580. 656. 877. His Reſurrection the third. day *b*. 816. He was ſould for thirtie pence *a*. 117. *b*. 880. Chriſt a Prieſt and a King *a*. 56. 397. *b*. 36. 204. He came in humilitie *b*. 511. He wil come in Maieſtie *b*. 888.

Chriſtians called fiſhes *a*. 4. and are of three ſtates *a* 709.

Church of Chriſt prefigured by the

ke

Arke of Noe *a.* 28. by the tabernacle *a*,259. by the Israelites in the desert *a.* 465. 467. by the coming of the Quene of Saba to Salomon *a.* 718. by Iudith, Esther, & many other persons and thinges *a.* 1051: *b.* 872. It is the proper inheritance of Christ *b.* 16, 166. 281. 870. 873. 882.

The Church is perpetual and visible from the beginning of the world, *a* 19. 35. 48. 203. 649. 714 937. *b.* 17. 88. 119. 125 163. 337. 455. 497. 528. 539. 555. 556. 601. 604 607. 608. 687. 692. 704. 709. 768. 775. 801 839. 868. 884. 997. *See the Historical table b.* 1073. &c.

The Church of Christ is vniuersal consisting of al nations *a* 65. 206. 317. 576. 716. 728. *b* 42. 50. 90. 121. 161. 211. 537. *& in manie other places of Isai & other prophetes.* It is more conspicuous and more glorious, then the Church of the old testament *a* 205. 943. *b* 336. 432 485. 999.

It cannot erre *a.* 74. 434. 715. 803. 943. *b.* 163. 335. 340. 456. 515. 536. 573 1001.

It is the onlie fold of Christs shepe *b.* 744.

Out of the Church is no saluation. *a.* 28. *b.* 546. 698 882.

Circumcision instituted *a* 65. 198. renewed *a.* 477.

Circumstances doe aggrauate sinnes *b.* 717. 815.

Cleane and vncleane a ceremonial distinction before Moyses law *a.* 26. more distinguished by the law *a.* 281. 283. &c.

Clergie men must be orderly called to their function *a.* 274. &c. *b.* 588. and for their vertues, *b* 546. They ought not to serue for temporal reward *a* 502. v(.7.) *b* 36. 737. 885. They ought aboue others to haue compassion on the poore *b.* 835. Their office is to watter the whole world with true doctrine *a.* 709.

Commandments of God are possible to be kept *a* 458. 604. *b* 15. *and in manie Psalmes* (*especially the* 118.) *and in al the Sapiential bookes, and Prophetes. See Grace.*

Communion of Protestantes is no Sacrament, neither hath any miracle in it *a* 210. *See Eucharist.*

Communities and al commonwealthes require vnity, obseruation of lawes, and eminent vertue of the superiors *b* 951.

Concubines in the old Testament were lawful wiues *a* 62. 534. 557. 664.

Concupiscence without consent is not sinne *a* 11.

Confession of sinnes *a* 32. 333. *b* 400.

Confidence in God most necessarie *a* 106. 605. *b* 20. 53. *and in manie Psalmes: item.* 478. 491. 493. 858. 900.

Conscience guiltie of wickednes tormenteth the sinner *a* 1046.

Consideration directeth good workes *b* 319. 420.

Constancie in good shal reape reward *b* 381. In freindshipe is most necessarie *b* 386.

Consuls in Rome gouerned by entercours of dayes *b* 918.

Contempt of admonition aggreuateth sinne *b* 807.
Contrition a part of penance *a* 32. 723. *b* 21. 32. 101. 735. 827.
Conuersation requireth honest, discrete, and profitable speach *b* 403.
Couenant betwen God and man *a* 214. 449. 515.
Couenant with men must also be kept *b* 814.
Crosse of Christ prefigured *a* 47. 145. 146. 195. 211. 279. 364. *b* 546. 687. 996.
Crueltie not mercie to spare an obstinate or impenitent sinner *b* 390.
Curses for enormious sinnes *a* 450. 452. He that maliciously curseth is cursed of God *b* 345.
Custome in sinne is hardly cured *b* 17. 101. 577. 822. 836.

D.

Daies dedicated to Gods seruice *a* 7. *see Fastes and Feastes*
Damnation after this life is extreme miserie *b* 349. and remediles. *ibid.*
Daniels whole booke is Canonical *b* 769,
Daniel with other three children of the royal bloud of Iuda were caried into Babylon *b* 772. 997. He discouered the false accusation of Susãna at the age of twelue yeares *b* 803. And continued to prophecie to his old age *b* 806. He was of singular wisdome *b* 725. He was also most holie *b* 697. 772. He and the other three were aduanced *b* 776. 998. He was zelous and with al discrete in Gods seruice *b* 789. was defended by an Angel from the lions *b* 790. Prophecied of foure Monarchies *b* 791. He was called the Man of desires *b* 796. He had the vision of Christs comming within seuentie weekes of yeares *b* 796.
Darknes & other priuations are to the beautie and profite of the vniuersal state of creatures *b* 780.
Dauid the youngest sonne of Iesse was called from keeping shepe, and annointed to be king *a* 604. *b* 148. By playing on his harpe king saul was refreshed *a* 604. He killed Goliath *a* 608. He was singularly protected by God *a* 610. 612. *b* 38. 54. &c. He had amitie with Ionathas *a* 609. 611. 613. He would not drinke the water that was procured with danger *a* 683. His zele & deuotion great *a* 648. 848. 855. 865. *b* 55 115. 441. He danced before the Arke *a* 647. He wisely feaned himself to be mad, *a* 617. *b* 69. Spared Sauls life *a* 621. 627. He was the second time annointed king *a* 639. the third time, *a* 645. He sometimes sinned *a* 654. 684. 853. Manie of his issue slaine *a* 656. His posteritie conserued til Christ *a* 740. 849. 904. *b* 244. 408. 440. 442. 462. 464. 579. 880. 1004. He was in manie respectes a figure of Christ *a* 606. &c. *b* 18. 19. 59. He made al the Psalmes *b* 3. 4. 19. 34. *Of him is vvritten al the second booke of kinges, part of the first and third, & from the eleuenth chapter to the end of the first of Paralipomenon.*
Debora a propheteesse and figure of the Church *a* 523.

Deceipt sometimes lawful *a* 92.483.
Dedication of thinges to God *a* 787. 850.862.969. *See Altar, Temple &c.*
Delta the Greke letter representeth the forme of the musical instrument called the Psalter *b* 14.
Detraction is as bad in the hearer as speaker *b* 415.
Diueles were created in grace *b* 431. They require sacrifice *a* 371. *b* 992. They tempt men, euen to the end of this life *a* 10. *b* 992. They delude their seruantes *a* 554.
Doctrine doth fructifie in the wel disposed *a* 461. It is bread of the minde *b* 419.
Dreames of diuers kindes, and often from God *a* 116. 124. 301. 530. 1052. *b* 422.773. 985.
Drunkennes detestable *b* 303. dangerous, deceiptful, beastlie, hurtful to others, sensles & vnsatiable *b* 304.

E

Ecclesiastes signifieth eminently *The* Preacher *b* 373.
Ecclesiasticus signifieth *a Preacher. ib.* The booke of Ecclesiasticus is Canonical Scripture *a* 989. *b* 343. 372.398. It is a storehouse of al vertues *b* 373.
Ecclesiastical auctoritie *a* 332. 433. *See Supreme head of the Church.*
Eleazar a valiant souldiar offered himself to present death. *b* 913.
Elias had a distinct habite, and rule of life *a* 761. His zele in religion, *a* 747. 761. His miracles *a* 939. He is yet liuing *a* 19. 33. 762. *b* 444. His letters to king Ioram after his translation *a* 903.935. He shal returne & preach before the day of Iudgement *b* 888. 996.
Eliu an arrogant disputer *a* 1096. preferred his priuate spirite aboue al others, *a* 1097. peruerted the state of the controuersie, *a* 1099.1100. 1113.
Elizeus had the two spirites, of prophecie, and of working miracles, as Elias had before *a* 763. His particular miracles *a* 940.
Enchanters are sometimes suffered to doe meruelous thinges, but not true miracles, nor al they desire *a* 176. 177. 180. They sometimes confesse the power of God. 178. 371.
Enoch yet liueth *a* 19. *b* 437.
Epicures beleue not eternal punishment, nor reward *b* 346.
Equiuocation is sometimes lawful *a* 52. 71. 89. 91. 777. 1026. *b* 964.
Esther most humble and prudent *a* 1037. *b* 998. a figure of our B. Ladie, and of the Church *a* 1051. The whole booke of Esther is Canonical Scripture *a* 1035. 1036. 1052.
Eucharist a Sacrament and Sacrifice *a* 190. *b* 885. Prefigured by bloud, *a* 228. by the loaues of proposition, *a* 229. by al old sacrifices *a* 239. 264. 288. *b* 609. Christs real presence in the Eucharist *a* 150. 188. 210. *b* 50. 69. 181. *See Paschal lambe, and Manna*, Transubstantiation cõfessed by Hebrew Rabbins *b* 993.
Euangelistes signified by foure liuing creatures, and by foure wheles, *b* 676. 690.

Eue was not borne, but built of Adams ribbe *a* 7. She was a figure of the B. virgin *a* 11.
Example in gouerners is of great importance, *b* 387. 848. Examples ought to moue *b* 628. 818.
Excommunication prefigured *a* 332.
Exequies for the dead *a* 77. 202. 637. 711. 931. 936. *b* 978.
Ezechias mortally sicke reconered miraculously *a* 805. *b* 504.
Ezechiel a Priest a Paphetand a Martyr *b* 674. He prophecied in Chaldea, *b* 998. the beginning and end of his prophecie is very hard. 674. 711. He is often called *the sonne of man* *b* 677. His last vision perteyneth in some part to the Iewes, but more principally to the Church of Christ, *b* 749. 763. It can not be exponded of the Iewes, and their Temple, *b* 753. 765. 767.

F.

Faith is aboue reason *a* 775. without faith none can be saued *b* 289. 348.
Faith is the groūd of al true vertues *a* 60. *b* 411. there is no true faith but the Catholipie faith of the whole Church *b* 516. Faith alone doth not iustifie, *a* 61. 900. *b.* 70. Faith and good workes gaine heauen, *a* 393. 410. *b* 34. 338.
Fathers and the holie Doctors doe build, & adorne the Church *b* 537.
Fastes instituled and obserued *a* 382. 706. 899. 934. 957. 1006. 1029. 1045. *b* 534. 615. 795. 825. 827. 874. 895. 994 It is an act of religion *b* 514 great affectes therof, *ibidem.*
Faultes must be reueled or couceaded with discretion *b* 400. 402.
Feare of God is the first degree of wisdom *b* 269. It is the seede of al other vertues, and of eternal glorie *b* 375.
Feare of Superiors because they are Gods ministers is necessarie *a* 594. *b* 412.
Feare not men commanding contraie to God *b* 313.
Feare of God with the obseruation of his commandments is the summe of al godlie doctrine *b* 333.
Feastes instituled and obserued, *a* 7. 225. 307. 380. 430. 707. 934. 1050. 1059. *b* 153. 947. 972. 994.
Fire sent miraculously *a* 15. 279. 528. 748. 761. 855. *b* 948.
Fire perpetually kept in the tabernacle, *a* 271. 279.
Fire shal burne the world immediatly before the general iudgement *b* 97. 545.
Foure miracles in thy fire which Ieremie hidde *b* 948. 949.
Firmamēt signifieth the space from the highest starres to the earth *a* 1.
Flaterie is ful of guile *b* 401.
Fortitude consisteth more in suffering patiently, then in repelling forces *a* 88.
Fortitude contemneth imagined feare *b* 301. Fortitude required in Iudges *b* 383.
Free consent is required in euerie couenant, *a* 214. and in mans iustification *b* 323.
Freewil is in man *a* 13. 15. 33. 191. 200. 207. 458. 459 596. 703. 978. *b* 177.

177. 217. 271. 323. 349. 418. 466. 526. 543. 567. 821.
No sinne can be cõmitted without consent of freewil. *a* 11. 22. Luther abhorred the name of freewil, & Caluin disliked it. *a* 16.
Freindshipe is a strong band. *a* 609. *b* 405. 426. False freindshipe fayleth in aduersitie *a* 1046.

G

Gard of the outward senses. *a* 972.
Gedeon was confirmed by miracles *a* 528. encoraged by a dreame. *a* 530. By a stratageme with a few he ouerthrew manie *a* 531.
Genealogies are recited from Adam to Noe. *a* 18. 818. From Noe to Abraham, *a* 44. 50. 819. From Abraham by Isaac, and Iacob, to Dauid, *a* 821. From Dauid to Iosias, *a* 823. and to his sonnes, *a* 939. Also from his sonne Iechonias to Christ *b* 1004.
Genealogies of Leui to Aaron and Moyses, *a* 168. 828. 939. *b* 1004.
Gentiles shal be conuerted to Christ, *a* 51. 85. 146. 453. 463. 529. 681. 716. *b* 16. 119. 425. 484. 498. 521. 543. 544. 558. 636. 702. 743. 812. 813. 839. 872.
Giantes before Noes floud, *a* 22. 1033. 1090. others after the floud *a* 402.
Gloria Patri: *&c.* added after euerie *Psalme* by Ecclesiastical tradition *b* 266.
Glorie eternal *a* 35. 712. *b* 34. 83. 156. 492.
God is one in substance *a* 30. 47. 160. 196. 702. 934. *b* 41. 182. 362. 988. Knowne by his workes *a* 162. 178. 464. 1105. *b* 435. 436. 508. Onlie God knoweth al thinges *a* 1103 *b* 251.
God calleth the whole world his *Beautie*, and his peculiar people his *Corde*. *b* 879. He would haue al to be saued *b* 706. 714. 735. 816. 822. 835. 847. His threates are conditional *b* 579. 844. He rewardeth al that kepe his law, and punisheth the transgressors *a* 216. 401. 451. 1101. *b* 21. 22. 830. 831.
Gods especial protection in distresses. *a* 804. 924. 1019. 1044. 1051. 1090. 1107. *b* 27. 30. 37. 51. 56. 57. 61. 67. 255. 262. 487. 512.
God figheth for his seruantes three wayes. *a* 512.
God tempteth not to euil *a* 76. He is neuer the cause of sinne *a* 153. 535. 666. 684. 758. 1024. 1061. *b* 23. 192. 541. 612. 822. His permission is sometimes called his fact *b* 653. 654. He made man right *a* 5. *b* 327. 550. He is ielous *a* 216. 1018. *b* 726. He speaketh by his Priestes, Prophetes, and Preachers *a* 194. *b* 861.
God vseth his creatures to supernatural effectes *a* 163. 764. 998. 1005. And suspendeth their natural operation at his wil. *b* 781.
Gods foreknowlege what wil happen, or may happen, doth not preiudice mans freewil *b* 349.
Gog and Magog signifie Antichrist, and his adherentes *b* 746.
Goliath prouoking the Israelites, was slaine by Dauid *a* 605. 608.
Gospel is kowen by the Church *a* 989.

Grace is neceſſarie, otherwiſe none can merite *a* 245. *b* 65. 217. 293. 405. 512. 513. 520. 549. 667. 995. It requireth mans cooperation, *a* 401. 422. 463. 603. 704. 892. *b* 33. 43. 217. 323. 394. 408. 528. 536. 603. 812. 869. 995.

Grace is alſo neceſſarie to perſeuere *a* 422. *b* 129. 293. 397. 679.

Grace ſufficient is geuen to euery one, effectual of Gods eſpecial mercie to ſome, *b* 678.

Al grace is from the fulnes of Chriſt *b* 538. 881. It enableth man to kepe the commandments *a* 458. 704. *b* 584. 742. 865.

Gradual Pſalmes are prayers and prophecies *b* 234.

Gratitude acknowlegeth benefites receiued, *b* 447.

H

Habacuc prophecied before the captiuitie of Iuda *b* 857.

An other Habacuc being caried by an Angel from Iurie into Babylon, brought meate to Daniel in the lions denne *b* 809. 858.

Happines in this life conſiſteth in fleeing ſinne, and ſeruing God *b* 15. 16. 267. 317.

Happines eternal is in ſeeing God *a* 247. *b* 38. 317.

Hardnes of hart *a* 164. 171. 201.

Hayle did not extinguish the fire *a* 180. *b* 367.

Head of the Church in the Law of nature was by ſucceſſion of Patriarches *a* 35. 50. 206. In the written Law by ſucceſſion of Highprieſtes *a* 277. 327. 713. 939. *b* 1004. See *the hiſtorical table*.

One head is neceſſarie of euerie communitie *a* 350. *b* 284. 920.

Heauen not open to men before Chriſt, *a* 31. 118. 202. 293. 396. 407. 515. 711.

Heber conſented not to build Babel *a* 45.

Hebrew was the only tongue of al men before Babel. *ibidem.*

Hebrew Bibles now extant are not more certaine then the Latin: *a Prefat. b* 260.

Hel often ſignifieth the place of ſoules called *Limbus*, not graue, *a* 118. 130. 131. 1081. 1085. *b* 37. 393. 877.

Heli was punished for not correcting his ſonnes *a* 584.

Heliodorus a ſacrilegious commiſſioner was ſeuerely beaten by Angels. *b* 952. 953.

Hereſie and idolatrie breede manie ſectes *a* 49. 798. *b* 202. 421. It is deſcribed by the reſemblance of a wicked woman *b* 410.

Heretikes and falſeprophetes are knowen by going forth from the Church *a* 18. They are proud, *a* 45. *b* 272. 588. They ſeke to deſtroy *a* 695. *b* 461. 955. They peruert the truth by wrangling *b*. 605. 691. 693. 694. 837. They teach manie abſurdities *a* 1071. They foolishly compare their errors with Catholique Religion, *a* 801. They allure moſt by temporal and carnal motiues *a* 374. 386.

Heretical ſeruice, & ſermons not to be heard *a* 356. 359. *See ſchiſme.*

Herod the firſt ſtranger king of the Iewes *b* 1003.

Hiſtories

Hiſtories haue a myſtical ſenſe *a* 571.943.945.956.1000.1002.1005.
The Holie Ghoſt was ſent the fiftith day after Paſch *a* 219 *b* 828.
The ſeuen giftes of the Holie Ghoſt are moſt eminent in Chriſt *b* 467.
Holie thinges, *a* 616.706.770.874. *See places.*
Holofernes preſuming in ſtrength of his armie, *a* 1019. was ſlaine by Iudith *a* 1029.
Honour is due to Kinges, though they be wicked *a* 1046.
Hoſpitalitie is meritorious *a* 69.
Houres of the Churches ſeruice *b* 231. diſliked by Heretikes, but defended by the Scriptures, and holie Fathers *b* 232.
Humilitie moſt neceſſarie in greateſt auctoritie *b* 419.
Hyperbola is a frequent figure in holie Scriptures *a* 53. 417. 871. 1069. *b* 582.593.629.654.732.929.
Hypochriſie is often ioyned with crueltie, *b.* 624.

I

Iacob the Patriarch was a plaine ſincere man *a* 84. repleniſhed with manie vertues *a* 106. He lawfully bought the firſtbirthright, *a* 85. was content with meane eſtate *a* 94. His prophecies and bleſſinges *a* 149. He was bleſſed in Abraham *b* 438.
Idoles, and Images at large *a* 217. 314.465. Diuers ſortes of idoles, *b* 209.360.361.365.565.630.671. They can not helpe themſelues nor others *a* 464. *b* 209.514. 634.639.686.
Iechonias king of Iuda was preſerued in Babylon *a* 817. *b* 586.997.
Iehoua is none of the right names of God *a* 168.
Iephte ſinned in vowing raſhly: not in performing his vow. *a* 542.
Ieremie a Prieſt, Prophet, Virgin & Martyr. *b.* 548. 575. prophecied in Ieruſalem and Ægypt. *b.* 998. He hidde himſelfe from his perſecuters. *b.* 615. which God approoued. *b.* 616. He hidde holie fire, the Arke, and Altar of incenſe. *b.* 949.
Iericho walles fel miraculouſly *a* 480.
Ieroboam rebelled againſt Salomon *a* 731. He lawfully poſſeſſed the kingdom of tenne tribes. *ibidem* But moſt wickedly raiſed ſchiſme and idolatrie *a* 734.
Ieruſalem hath foure ſignifications. *a.* 4. It was firſt called Iebus *a.* 497.503.557. Afterward Ieruſalem. *ibid.* and was the choſen Citie of God. *a.* 609.645.730. &c. *b* 101.117.124. &c. Often impugned and protected, *a.* 684. 787.790.802. &c. *b.* 149.236. 238.249. At laſt deſtroyed by the Chaldees. *a.* 815.933. *b.* 563.596. 599,647.703. Yet not al the people deſtroyed. *a.* 815. *b.* 565.655. Reedified. *a.* 965. &c. It was moſt wicked in the time of Chriſt. *b.* 454. Laſtly deſtroyed by the Romaines. *b.* 489.545.
Ieſus the ſonne of Sirach writte the booke of Eccleſiaſticus. An other Ieſus his nephewe, tranſlated it into Greke *b* 343.373.

Iethro prefigured the wisdom of Christian Gentiles. *a.* 213.
Iewes the peculiar people of God. *a.* 43. 161. 194. 462. *b.* 140. 142. 191. 699. 822. 884. They murmured tenne times more notoriously. *b.* 148. 607. and very often, *b.* 833. 888. Their reiection *a.* 146. 453. 575. *b.* 69. 119. 455. 489. 527. 543. 544. 560. Made contemptible, *b.* 544. 627. 740. 836. 873. 880. 885. They persecuted Christ. *b.* 346. and his Church *b.* 880. Their ruine described by a metaphor of proud wemen *b.* 457. They shal be conuerted in the end of the world. *a.* 408. 540. *b.* 340. 702. 813. 834. 849. 878. 996.
Iezabel most wicked, *a* 754. perished miserably. *a* 781.
Ilandes among other nations shal be conuerted to Christ. *b* 483. 508. 537.
Images of false gods are Idoles. *a.* 103. 245. 412. 553. 556. 906. *b.* 195. 364. 776.
Image of a dead man honoured with diuine honour was the beginning of Idolatrie *b.* 364.
Images of Cherubimes *a.* 229. 254. 711. *b.* 813.
Image, or statua of a man. *a.* 612.
Images of palmetrees, and other thinges *a.* 700. 720. 935.
Imprecations are oftentimes zelous and lawful desires *b.* 265. or prophecies. *b.* 127. 823.
Incense vsed amongst especial ceremonies. *a* 239. 259. 294. 337. *b* 254.
Indulgences *a.* 1070.
Induration of hart *a.* 170. 171. &c. 404. 582.
Infidelitie, or spiritual fornication obscureth the vnderstanding. *b.* 814.
Ingratitude aggrauateth other sinnes. *b.* 819. it was great in the Iewes. *b.* 851.
Iniurie to be remitted with three conditions. *b.* 414.
Intention excuseth some errours. *b.* 289.
Iob probably of Esaus progenie *a.* 114. was a King or an absolute Prince. *a.* 1059. His booke most part in verse. *a.* 1060. He was an admirable example of patience, *a.* 1059. 1062. 1114. His afflictions encreased by degrees. *a.* 1111. He was a right plaine man. *a.* 1063. His wife signified carnal cogitations. *a.* 1064. His freindes erred, *a.* 1064. 1108. He sinned not in complaining of his afflictions. *a.* 1065. He prefigured Christ. *a.* 1060. 1069. 1094. He had nine conflictes with his aduersaries. *a.* 1066. &c. 1111. He conuinced Eliu with silence. *a.* 1103. In some thinges he sinned venially. *a.* 1106. 1108. and did penance *a.* 1109. His cause was iustified against his aduersaries. *ibid.* They were pardoned for his sake, and himselfe rewarded. *a* 1109.
Ioel prophecied. before the captiuitie of the tenne Tribes. *b.* 824.
S. Iohn Baptist was foreshewed by Isaie *b.* 507. by Malachie. *b.* 887.
Iohn Hyrcanus sonne of Simon was High-

Highpriest after the warres of the Machabees *b*.946.1003.1004.
Ioiada Highpriest caused Q. Athalia to be slaine, and Ioas to be crowned King of Iuda *a* 785.
Ionas being sent to preach in Niniue fled from that function. *b*. 842. in a tempest was cast into the sea, and swallowed by a whale, *ibid*. He prayed in the whalles bellie, and was cast safe on the land, *b*. 843. He preached the destruction of Niniue: the comming of Christ: & conuersion of al Nations. *b*. 841. He was a figure of Christs Resurrection. *b*. 845.
Ionathas Highpriest and general gouernour. *b*. 910.1003.
Ioram slaine by Iehu *a*. 780.
Iosaphat the place where probably shal be the General Iudgement *b*. 828.
Ioseph endued with manie vertues *a*. 121. suddenly aduanced *a*. 127. called the Sauiour of the world *a*. 128. was a figure of Christ. *a*. 151. a Prophet. *a*. 152. *b*. 445. He had duble portion. *a*. 499. 826.
Iosias king of Iuda destroyed Idolatrie: and made a great Pasche *a*. 810. was very deuout and liberal. *a*. 812.
Iosue gouernour of Israel *a*. 468. He conquered, and diuided the land of Chanaan a 473. &c. *in al his booke*. *b* 440. He slew one and thirtie kinges *a* 493. exhorted, and blessed he people *a* 509.
Iron did swimme vpon the water *a* 773.
Irregularities *a* 304.
Isaac borne by promise *a* 72. prefigured Christ *a* 76. He and Iacob were blessed in Abraham *b* 438. He blessed Iacob in place of Esau *a* 89.
Isaias an Euangelical Prophet *b* 452. also an Apostolical, announcing Christ, & his Church. *b* 460. 521. *& seq*. In the former part of his prophecie he admonisheth and threatneth the people for their sinnes: in the latter part he comforteth them *b* 452. He went naked when God so commanded him *b* 477. He inueigheth against euil Pastors *b* 530.
Israelites chosen not for their merite, but by mere grace *a* 462. They encreased exceedingly. *a* 323. were guided by a cloud, and pillar of fire *a* 191.345.
Iubiley yeare *a* 312.
Iudgement and Iustice what they signifie in holy scripture. *b* 495. 529.
Iudgement general. *a*. 34. 48. 203. 576. 712. 936. 1095. *b* 22. 97. 138. 178. 498. 828. 888. 996.
Iudgement beginneth at the house of God (or with the Clergie) *b* 687.
Iudges of Israel were figures of Christ *a* 516. They were extraordinaryly raised to saue the people *a* 520. They were finally holie men *a* 516. *b* 440.
Iudges are called gods *a* 121.223. they ought not to be partial *a* 437.
Iudiths booke Canonical Scripture *a* 989. 1010. 1023. *b* 959. she was a

figure of the Blessed Virgin, and of the Church *a* 1032. she ledde a most holy life *a* 1011. 1025. 1033. and a special example of holy widowhood *a* 1034.
Iurisdiction perteineth to the Ordinary Clergie *a* 433. to Prophets by extraordinarie commission *a* 692. *b* 449.
Iust men alwayes some in the Church *a* 21. 24. 26. 35. 48. 201. 204. 465. *b* 453. 682.
Iustice necessarie. *a* 481. 559. 560. 754.
Iustice and mercie must be mixed. *a* 563. *b* 199.
Iustice consisteth in declining from euil & doing good. *b* 76. 529. 550.
Iustice may consist with venial sinnes. *a* 1066. 1079. *b* 34. 35.
Iustification by faith & good woorkes. *a* 472. *b* 43.

K

Kinges shal be conuerted to Christ. *a* 72. *b* 17. 522.
A King desired by the Iewes *a* 585. was disliked by God. *a* 586. 594.
Kinges haue priuileges aboue Dukes. *a* 533. 587. They are annointed with oile. *a* 590. 604. 639. 645. 779. They receiue spiritual grace therby. *a* 591.
Good Kinges are called the Kinges of God. *a* 884. They are bound to destroy Idolatrie, and infidelity. *a* 810. 891. 901. 916. 927. 942 *b* 17. 344. and to aduaunce Religion *a*. 918. *b* 17.
Kinges honoured wth glorious titles for their zele in religion *a* 475. They receiue the law at the Priests handes *a*. 433. and direction in principal actions. *a* 620. 633.
Badde Kinges. *b* 17.
Kinges of Iuda had continual succession *a* 939.
Kinges of the tenne tribes with their families were destroyed *a* 937.
Kinges ought to vse manie counselers, not to relie much vpon one, *a* 1054. 1058.
Kingdomes are often changed *b* 478. 513.
Kingdomes of great powre hardly agree, *b* 574.
Knowlege of al thinges in God taketh not away freewil *a* 604. 620. *b* 349.
Knowlege of the truth in controuersies is a priuilege of the High-priest, *a* 433. 715.
Humaine knowlege is vnperfect *a* 1103. it can not comprehend Gods workes *b* 374. it is a good knowlege to knowe that we are ignorant *b* 755.
Knowlege of God includeth the keeping of his precepts. *b* 814.

L

Laban sinned in geuing Lia for Rachel to Iacob *a* 96. also in pursuing and threatning Iacob *a* 100. 448. and more greeuously in Idolatrie, *a* 103.
Lacedemonians descended from Abraham *b* 923. 958.
Laiheadshippe of the Church is reiected by most Heretiques, and by al Catholiques *b* 410.
Lamentations of Ieremie are composed in verse, in order of the Hebreu

brew Alphabet, and conteine manie Mysteries *b* 650.
Lamentations, a Song, and Woe *b*. 677.
Lampes in the Tabernacle *a* 233. in the Temple *a* 720.
Last foure thinges to be remembred *b* 384.
Latria is honour due to God only *a* 219. 411.
Law of God is most excellent wisedom *a* 406. 463. It maketh his people most renowmed *a* 460. *b* 373. it is outwardly sharp, but inwardly swete *b* 548.
Lawes positiue doe bind in conscience *a* 8. Good lawes are the safety of the commonwealth, wicked lawes the ruine. *b* 465.
Law of like paine *a* 311. 437. *b* 790.
Law of Moyses ceased after Christ, but the New Law is to the end of the world *b* 665.
Leauen not offered in Sacrifice *a* 25. 265. 273.
Lending is a worke of mercie *b* 415.
Lents fast is in imitation of Moyses, Elias, and Christ *a* 249. 749. 914.
Leprosie iudged by Priests *a* 285.
Leui liued longest of al his brethren *a* 167 *b* 1080.
Leuiathan a huge fish signifying the diuel *a* 1107.
Light an accident made the first day. *a* 2.
Limbus, or Abrahams bosome *a* 515. 711. *See Hel.*
Loaues of proposition *a* 229. 310.
Lot receiued Angels in his house *a* 69. his wife turned into a pillar of salt *a* 70. Of him proceded the two families of Moabites, and Ammonites *a* 43. 71.
Lotte in trial, diuision, or election, is guided by God *a* 296. 482. 502. 591.
Loue, but beleeue not enemies, *b* 390.

M

Machabees so called of Iudas Machabeus, *b* 889. and Iudas had this title of his valiant strength *b* 899.
Two bookes of Machabees Canonical *b* 890. the auctor asketh pardon for his stile, not doubting of the truth, *b* 987.
Both the bookes in great part conteine the same historie, *b* 891.
Seuen brothers Machabees Martyres, *b* 962. and their mother *b* 965.
Magistrates, *a* 213. 346. *b* 154.
Malachias the Prophet is supposed by some to be Esdras *b* 883. He prophecied after the Temple was reedified *b* 883. 999.
Man made to Gods image *a* 2. 5. 17.
Man in his creation had tenne prerogatiues, *a* 5.
Manasses King of Iuda repented in captiuitie, *a* 807. 926.
Manna had twelue miracles. *a* 209. al which are more eminent in the B. Sacrament, none at al in the Protestantes communion. *a* 210.
Mansions and trauels of the Israelites, signified the trauels for eternal life. *a* 390.
Mardocheus detected traitors. *a* 1040. *b* 998. He was in extreme danger, *a* 1044. but deliuered, and aduanced. *a* 1045. 1048. 1051.
Marie the most B. virgin bruseth the

the serpents head *a* 12. she was prefigured by Aarons rodde. *a* 359. by Iael, 524. 526. by Gedeons fleece, *a* 529. by Iudith *a* 1032. by Esther *a* 1051. Of her, manie Prophetes foretold, *b* 462. 467. 603. 757. 758. 992. She was free from al sinne *a* 12. *b* 331. she was not bound to the law of Purification *a* 284. she excelled in al perfection *b* 336. 338. 342.

Mariage not commanded to euerie person *a* 6. Pluralitie of wiues lawful in the Patriarches, not in Christians. *a* 62. 63. 84. 97. 433.

Mariage was forbidde by the law of Moyses in certaine degrees of kindred, *a* 121. 297. 298. 302. 378. 498. Other impediments of mariage. *a* 397.

Mariage of the brothers wife (deceased without issue) was lawful in the law of nature, *a* 121. 299 and was ordayned by the law of Moyses *a* 448. 570.

Mariage forbidde to be made with Infideles *a* 78. 248. 730. 958. 981. Yet sometimes dispenced withal in the old Testament *a* 547. 570. 641. 1039. 1056.

Mariage in the newe Testament is a Sacrament prefigured in the law of nature *a* 32.

Maried persons haue a notable example in Tobias and Sara *a* 1003.

Martyres of the Machabes *b* 893. 956. &c. *to* 965. *and* 1001.

Matthathias Highpriest and generall captaine *b* 897. 982. 1002.

Meditation requireth foure preparations, *b* 430.

Melchisedec a King & a Priest, *a* 55. supposed to be a distinct person from Sem *a* 56. He offered sacrifice in bread and wine *a* 58. and therin was a figure of Christ *a* 56.

Mercie of God electeth whom he wil saue, otherwise al should be damned *a* 85. *b* 199. It is neuertheles mixed with iustice *b* 938.

S. Michael Patron of the Church *b* 798.

Michas of the tribe of Ephraim, made and adored an idol. *a* 553.

Micheas prophecied before the captiuitie of the tenne tribes *b* 845.

Ministers amongst Heretiques are contemptible *a* 554.

Miracles are testimonies of truth *a* 164. 175. 360. 376. 748. *b* 781. 808. Falseprophetes may doe strange thinges, but not true miracles *a* 175. 748. *b* 589.

Modestie in familiar conuersation prescribed, *b* 389.

Monarchie of the Assyrians was begunne by Ninus *a* 42.

Monarchie of the Chaldees by Nabucodonosor *b* 618. 771.

Monarchie of the Medes and Persians, was set vp by Darius *b* 788. 988.

Monarachie of the Grecians by Alexander *b* 891. 999.

Monarchie of the Romanes by Pompeius *b* 792. 1003.

Moyses was protected by Gods special prouidence *a* 157. His killing of the Ægyptian was lawful, but not to be imitated *a* 159. He was as the God of Pharao *a* 170. He was a Priest *a* 275. *b* 181. Chiefe gouernour

gouernour of the people, both temporal and spiritual. *a* 164.206. 275. So long as he held vp his handes in prayer, the people preuailed in battle. *a* 211. He sawe more Mysteries then other Prophetes. *a* 247. *b* 438. His face appeared glorious *a* 249. He was buried by Angels, *a* 468. His praises, *b*. 438.

Murmuration seuerly punished, *a* 348.350.355.379. 1020.

Musique is of great force *a* 604. gratful in Diuine seruice *a* 860. *b* 10. &c.

Mysteries are spiritual hid thinges aboue natural capacitie *a* 91.141. 196. 320. *See Names, Numbers Scriptures.*

N

Naamans example excuseth not English Schismatiques *a* 771.

Naboth was vniustly slaine by Iezabels procurement. *a* 755.

Nabuchodonosor vainly purposed to subdue al the earth *a* 1012. He confessed no God but himselfe *a* 1014. 1018.

Nabuchodonosor was not changed into the substance of a beast, but in shape, *b* 785.787. It is probable that he is eternally saued, *b* 785.

Nachors progenie, from whom Israel descended by Rebecca, *a* 76. 82. 513.

Nadab and Abiu were burnt to death for offering strange fire *a* 280.

Nahum prophecied the destruction of Niniue after Ionas *b* 853.

Name of God most proper is, He which is. *a* 162.

Names were geuen to al corporal creatures by Adam. *a* 7.

Names are sometimes mystical *a* 65.76.105.111.112.349.977.

Names are sometimes translated according to their signification *a* 832.

Nations and principal tongues seuentie two. *a* 43.

Nazareites a Religious order *a* 335. 545. 709.

Nehemias writte the booke which is also called the 2 of Esdras, *a* 962. His commiseration of his countries calamities *a* 963. by his especial industrie Ierusalem was reedified 964. &c.

Nemrod an Arch heretique *a* 42. 45. 48. Afterwards called Saturnus, the father of goddes *a* 49.

Nigardnes is iniurie to manie *b*. 393.

Niniuites repenting, fasted, & were spared from ruine *b* 844. The greatnes of the citie. *ibid.* at last it was destroyed. *b* 855.856. 863.

Noe a iust man *a* 21.24.26. and perfect *a* 24. *b* 438. a figure of Christ *a* 40.

Noes floud a notorious example of Gods iustice a 28. his sacrifice was very gratful to God. *a* 17. 47.

Noueltie in Religion is a marke of Infidelitie, and heresie *a* 419. It pleaseth carnal men, *a* 462.

Numbers are sometimes mystical *a* 141. 267. 320. 327. 328. 1110. *b* 234. 266. 670. 830.

O

Obedience ought to be prompt, and sometimes blinde, *a* 9. 602. *b* 397. 477. 567.
Obstinate sinners doe rarely repent in the end *b* 378. but become desperate *b* 488. 533.
Occasion of sinne must be auoided, *a* 88. 138. 1095. *b* 379. 386. 435.
Olimpiades beganne to be counted about the yeare of the world. 3247. *b.* 1089.
Ominous speach *a* 82. 598.
Onias a most godlie Highpriest *b* 951. and Martyr *b* 956.
Oolla and Ooliba the kingdomes of Israel and Iuda *b* 715.
Oratories in priuate houses *a* 1023.
Origens heresie, that al shal be saued *b* 188.
Original sinne is contracted from Adam *a*, 9. 30. *b* 99. 396. 431. 513.
Osee prophecied of the captiuitie of both the kingdomes, *b* 810.
Othes false, or of vnlawful thinges doe not binde. *a* 269.
Othes by false goddes are vnlawful, *a* 421.
Othes require truth, iustice, and consideration *b* 406. 554. 556.
Oyle vsed in consecration of Altars, *a* 59. 101. of Priestes *a* 95. 277. of Kinges *a* 590. 604. 639. 645.
Oyles were of two sortes *a* 95.
Oza was striken dead for touching the Arke, *a* 647.

P

Parables are pithie Allegorical sentences. *a* 1092. *b* 268. 281.
Paradise is defended by Angeles, fire, and sword *a* 13.
Paralipomenon signifieth a supplement of thinges omitted, *a* 817.
Parentes must be honoured and loued, first of al neighbours *a* 216. *b* 373.
Partialitie is iniustice *b* 391.
Paschal lambe with the rites and signification *a* 184. was a figure of Christs real presence in the B. Sacrament *a* 187.
Paschal feast *a* 225. 307. 381. 430.
Pasch made very solemnely by King Iosias *a* 812. 930.
Pastors shal alwaies be amongst the faithful people, *b* 539. 697. 738. 850. Their office is to feede, and to rule, *b* 850. 853. 886. They must doe as they teach, *a* 970. Otherwise they are iniurious to Gods word, *b* 394. They must crie and not cease *b* 533. 539. 678. 734. 845. 871. 935. When they haue leasure frō preaching, they must imploy their labours in writing, *b* 428.
Patience much commended in the Prouerbes, in manie places. It kepeth from desperation *b* 376. and bringeth content *b* 849.
Patriarches in the Law of nature were al Priestes, and gouerned the Church *a* 212. They continued by perpetual succession to the Law of Moyses *a* 35. 50. 206.
Peace is forbidden with Infideles *a* 226.
Peace is a reward of keping Gods law, *a* 315. 856. 1017. *b* 233. 273. *&c.*
Peace and warre, both necessarie vpon iust occasions, *b* 321.

Peacemakers rewarded *b* 286.
Penaltie of original sinne remaineth in al mankind *a* 33.
Penance necessarie *a* 32. 47. *b* 619. 826. 994. with contrition, confession, and satisfaction *a*, 32. 685. 934. 977.
Penitentes must haue humilitie, and confidence *a* 594. 1020. 1042. 1043.
People must lerne of their pastors, *a* 215.
Peregrination, or pilgremage to holy places, *a* 84. 899.
Perfection in this life, is to tend to perfection *a* 63.
Persecuters loue treason, not traytors *a* 548. *b* 893.
Persecuters doe pretend false causes against the innocent *b* 618 789. 914. 930. 954.
Persecution of foure sortes *b* 170.
Persecution must be borne with patience *a* 74. 155. 156. 158. 750. 964. It can not hinder the Church *b* 17. 883.
Pharao by abusing Gods benefites hardned his owne hart *a* 173. 178. 179. 181. 191. 582.
Philo a Iew writ the Booke of wisdome before Christ *b* 343.
Phinees killing a malefactor, is not to be imitated by priuate men *a* 374. His zele commended *b* 196. 439.
Pietie is preferred before lerning *b* 382.
Pilgremage. *a* 84. 899.
Places sanctified *a* 140. 160. 232. 259. 423. 478. 700. 785. 879. 935. *b* 243. 546. 760. Also respected by painimes *b* 956.
Politique worldlinges persecute innocents against their conscience *b* 983.
Prayer *a* 17. 31. 345. *b* 715. 965. Sette forme of prayer & praises *a* 880. 921. 935. *b* 965. 1002.
Prayer with fasting & almes *a* 1006. *b* 825.
Prayer & sacrifice for the dead. 978. 996. It is hitherto obserued by the Iewes *b* 979.
Prayse of Saincles and good men redoundeth to Gods praise *b* 937.
Preaching a necessarie office of Pastors *b* 533. 539. 678. 734. 845. 850. 853. 871. 886. 935.
Predestination supposeth the meanes of iustification, and saluation. *a* 84. 201.
Prerogatiues of man in his creation. *a*. 5.
Presumption of proper strength depriueth men of Gods assistance *b* 909. 995.
Pryde is the roote of al sinnes. *b* 387.
Priesthood, *a* 32. 47. 274. *b* 994.
Priesthood and Law stand and are changed together *a* 32. 326.
Priests proper office is to offer sacrifice *a* 57. 276. 295.
Priestes consult God for others *a* 486. They are called goddes *a* 171. HighPriest called Prince *a* 304. and Princes called Priestes *a* 651. 677. 859.
Pagan Priestes much esteemed in their owne nations. *a* 143. No priest at al amongst Protestantes *a* 56.
Princes of euerie familie in the law of nature, were Priestes *a* 212.

Procession made by Priestes & people *a* 479.
Prodigalitie dissipateth that which the wise gathereth *b* 300.
Prodigees are signes of Gods wrath *b* 958.
Promises of God are conditional *a* 415. 496. 905.
Prophecie is a principal diuine benifite geuen to few for the good of manie *b* 449.
Prophecies are called visions *b* 450. and are certaine. *b* 718. 736. Light of Prophecie is more clere, then the light of faith *b* 450. Euerie Prophet perfectly vnderstandeth that he is illuminated *b* 797. None can prophecy but by Gods illumination *b* 510.
Prophecie vttered conditionally is true, though the euent folow not *b* 620.
Prophets visions are limited *a* 789. Al propheres most principally speake of Christ *b* 449. manie Propheres are hard to be vnderstood. *b* 450. 675. 749. 797. 803. 813. 844. Why they are obscure, *b* 451.
Manie Prophecies are vttered in factes *a* 731. *b* 570. 580. 595. 628. 691. 815. Foure greater Propheres, and twelue lesse *b* 809.
Propitiatorie of God *a* 219. 293. 342.
Protestantes doctrine concerning hardning of hart *a* 171.
Prouerbes are common, briefe, pithie sentences *b* 268.
The booke of Prouerbes perteyneth particularly to beginners, Ecclesiastes to such as procede, and the Canticles to the perfect in pietie. *b* 333.
Prouidence of God in mens actions *a* 136. 166. 176. *b* 262. &c.
Prudence requisite in al actions. *a* 137. 1043. *b* 427.
Prudence in disposing souldiars to fight fortifieth the armie. *b* 928.
Prudence chooseth the lesse danger, or euil in distresse. 937.
Psalmes and Canticles are more special praises of God *b* 11.
Psalmes 150. al made by Dauid. *b* 3. 4. 19. 174. 176. The whole booke called the Psalter *b* 13. It is a Summe of al other Scriptures *b* 5. & the Key of al other Scriptures. *b* 6. It selfe hath tenne keyes, or principal Articles of Diuine doctrine. *b* 7. 8. It is composed in verse *b* 9. more ancient then any prophane Poetrie now extant *b* 10. It was written for manie causes: especially for Diuine seruice in the old, and new Testament *b* 11. 12. 109. Manie Psalmes perteine to the new Testament *b* 21. Seuen last Psalmes instruct more particularly how to praise God. *b* 260. Number of Psalmes mystical *b* 166. Titles of the Psalmes were added by Esdras and the Septuagint. *b* 19.
Bishops are bound to be skilful in Dauids Psalter. Other Priestes to haue competent knowlege therin. *b* 13. 93.
Punishment for sinne. *a* 15. 23. 33. 69. 656. 685. 1088. 1091. *b* 101. 376. 383. 705.
Purgatorie. *a* 33. 711. *b* 24. 77. 384. *See Prayer for the dead.*

Pusillanimitie in a superior is iniustice. *b* 391. In al others a sinne, contratie to iust zele, *b* 417.
Pythagoras taught transmigration of soules. *b* 1000.

Q

Quales were sent miraculously amongst the Israelites. *a.* 267. 347. *b* 193.
Queene of Saba visited Salomon, and admired his wisdome. *a* 727.

R

Rachel a figure of the Catholique Church. *a* 105. She was buried in Bethlehem. *a* 111. Her weeping was prophetical. *b* 603.
Rahab deliuered two Israelites from danger. *a* 472.
Rainbow was before Noes floud, but was afterwards set for a signe of Gods mercie. *a* 38.
Razias killing himself is not to be imitated. *b* 984.
Rechabites a religious order *b* 613. 995.
Recidiuation aggrauateth sinnes. *b* 611.
Redemption by Christ. *a* 12. *&c. b.* 16. *&c. See Christ.*
Relaxation of the captiuitie foreshewed. *b.* 747. performed. *b* 933. 944. *&c.*
Religious orders. *a* 335. 545. *b* 613. 995.
Reliques. *a* 153. 191. 290. *b* 949. 996.
Remission of sinnes. *a.* 294. 577. 926. *&c.*
Remission of iniuries with discretion. *a* 1048.
Repentance necessarie. *a.* 32. 47. 1074. *b.* 65. 465. *See Penance.*
Restitution. *a* 223. 270.
Resurrection. *a* 34. 48. 203. 712. 936. 1083. *b* 49. 485. 546. 743. 996.
Rewardes of good woorkes. *a* 76. 1102. *b* 199. 393. 395. 448. 543. 579.
Rewardes temporal in the old Testament. *a* 157. 190. 451. 682.
Rocke of the Church is Christ. who also made S. Peter the rocke thereof *b.* 5. 77.
Rodde of Aaron brought forth buddes, flowers, and fruict. *a* 359.
Rome begane to be built about the yeare of the world. 3171. *b.* 1089.
Romane Monarchie was greater then the former. *b* 792. 1003.
Ruth a Moabite prefigured the vocation of Gentiles. *a* 564. She was very commendable for her vertues. *a* 569. A comforte to the Gentiles in that Christ descended from her. *b* 473.

S

Sabbath daie (that is our saturdaie) instituted. *a*, 7. 216. 250. 307. 430. 766. *b* 947.
Sackcloth worne for penance, *a* 774 802. 977. 1011. 1042. 1080. *b* 501 795. 824. 838.
Sacramentes of Circumcision. *a* 65. of hostes for sinne. 267. of consecrating Priests. 275. of diuers washinges, and purifications. 288. and manie others in the old Law. More in number, lesse in ef-

fect then the Sacramentes of Christ. a 705.
Sacramentes of the New law for most part were prefigured in the old Testament. a 199. 32. 705.
Sacrament of the Eucharist was prefigured. a 150. 188. 210.
Sacrifice is due to God only, as Lord of al creatures. a 5. 31. 47. 198. 262. b 424. 842. 993. And to no creature how excellent soeuer. a. 15. 219. 528. 705.
Sacrifice is the proper office of a Priest. a 57. Three kindes of Sacrifices. a 262.
Sacrifice ordained for three causes a 264. b 581. Diuers for diuers sinnes: a. 267. for diuers feastes: a 380. with distinct hostes appointed by the Law. a 425.
Sacrifice in beastes, birdes, and other thinges mystical. a 60. 362.
Sacrifice by the Law of Moyses limited to one place. a 423. 510. 707. 873. by dispensation in other places. a 519. 545. 707. 893. And in the new Testament one onlie Sacrifice in al places of the world. b 884. 993.
Sacrifices of the old Law to be changed. b 69. 98. 884. 993.
Sacrifice of the Eucharist perpetual to the end of the world. b 280. 544. 885. 993.
Sacrilege seuerely punished. b. 953.
Sacrilegious murther reuenged. a 908.
Sainctes are to be honoured. a 8. 34, 218. 531. 935. b 252. Are lawfully and profitably inuocated. a 33. 245. 710. 1068. 1110. b 503. 541. 575. 697. 778. 987. 996. They may know our thoughtes. a 605. 107. b 541. 578.
Salathiel the sonne of Iechonias, and father of Zorobabel, was borne and died in the captiuitie of Babylon. a 824. 947. 951. b 865.
Salomon signifieth *Pacifier*: was also called Eccleſiastes, *the Preacher*: and Idida *beloued*: He writte three bookes. b 333. 334. He was also called the *Gatherer*. b 314. & Lamuel b 315. He prefigured Christ in diuers respectes. a 856. b 131. 166.
Salomon deposed Abiather by extraordinarie commission a 692.
Salomons saluation is doubtful a 732. 866. b 354.
Salt signifieth discretion, and was required in euerie sacrifice. a 265 361. It maketh ground barren. a 517.
Saluation dependeth vpon grace and merites. a 33. b 267. 994. *See workes meritorious.*
Samaria the head cittie of the tenne Tribes. a 737.
Samaritanes Schismatiques. a 734. fel into manie sectes a 744. 798. 941.
Samson a Nazareite, and a figure of Christ. a 545. 553. He did manie strange great thinges. a 548. &c. He sinned not in killing himself with the Philistimes. a 553. &c. 941.
Samuel of the tribe of Leui prophecied a childe. a 574. He annointed Saul King. a 590. Also Dauid. 604. He appeared after his death a 631.

a 631. *b* 441.
Sanaballat procured licence for Manasses to build a schismatical temple. *b* 960. 1000.
Sapiential bookes teach the way to serue God, *b* 267. Al fiue are Canonical Scripture. *b* 268.
Saraias Highpriest slaine in Rebla. *a* 816. *b* 997.
Satisfaction. *a* 32. 270.
Sauiour properly perteineth to Christ: is also attributed to some men. *a* 128. 521.
Saul the first King of the Israelites began wel. *a* 587. 595. He afterwards offended in disobedience, and presumption. *a* 596. 602. 837. He was releeued in spiritual affliction by Dauids musique *a* 704. Of great enuie he hated and persecuted Dauid. *a* 610. In distresse he consulted a Pithon spirite. *a* 629. And in desperate extremitie killed himselfe. *a* 635.
Scandal hurteth the weake, not the perfect. *b* 235.
Schisme and heretical conuenticles must be auoided *a* 355. 358. 510. 511. 756. 771. 887. 896. 949. *b* 56. 232. 238. 326. 696. 710. 777. 862. 894. 896.
Schismatical Temples in Garizim, and in Egypt *b* 800. 960. 1000.
Schoole of paganisme was set vs in Ierusalem by Iason an Apostata. *b*. 955.
Scriptures are of most eminent auctoritie. *a* 3. They haue foure sences. *a* 4. Yea many literal sences. *b* 19. 183. Mystical sense is sometimes as certaine as the literal. *b* 821. They are hard to be vnderstood *a* 3. 16. 22. 46. 115. 435. *b*. 214. 216. 485. 490. 674. 680. 758.
Scriptures seeming contrary, are reconciled by tenne rules *a* 820.
They can not in deede be contrary one place to an other. *ibid.* *b* 293.
They are best expounded by the holie Fathers *a*. 251. *b* 14.
Secresie iustly enioyned, or promised bindeth in conscience. *b* 434.
Sectes of Panimes, Barbarisme, Scythisme, and Grecisme *a*. 48.
Manie Sectes also of the Schismatical Samaritanes. *a* 798. 941. Innumerable amongst the Grecians *b* 1000.
Sepulchers, *a* 33. 151. 515. Christs sepulcher glorious. *b*. 468. 527.
Serpentes most craftie. *a*. 9.
Serpent of brasse erected for curing infirmitie. *a* 336. *b* 366. Afterwards broken in peeces. *a* 799.
Seruice of false goddes doth not appease them. *a* 915.
Seuen times signifie seuen yeares. *b*. 783.
Seuentie two Interpreters of the Hebrew Bible into Greke *b* 1000
Shamfastnes is sometimes good, sometimes vicious. *b* 379.
Simon Highpriest and general captaine *b* 936. 1003.
Simonie committed by Giezi *a* 770.
Sinne entred by enuie of the Diuel. *a* 11.
Sinnes before the floud were great in foure respectes. *a* 23.
Sinnes of commission and omission. *a* 272. *b* 820.
Sinnes lesse and greater, or venial and

and mortal. *a* 401. 407. *b* 399.
Sinnes of al sortes must be punished *a* 9. 33. 40. 351. 685. 512. 894. *b* 65. 95. 188. 345. 413. 459. 535. 557. 569. 576. 591. 631. 719. 817. 888.
Sinners for punishment are suffered sometimes to fal into other sinnes. *a* 455. 463. 492. 577. 910. *b* 389. 572. 679. 697. 808. 833.
Al sinnes are remissible during this life, *a* 577. 798. 1031. *b* 65. 188. 318. 552. 579. 666. 706.
Some sinners are of the Elect, and shal be called, and iustified. *b.* 811.
Sinful people are often vnconstant. *b.* 627.
Slouth breedeth contempt in this life, and damnation in the next. *b.* 404.
Sodome and Gomorrha were destroyed with brimstone. *a* 70.
Sonnes of God are the faithful godlie people. *a* 20.
Sophonias prophecied the captiuitie of the two tribes. *b.* 861.
Soules of men are dayly created. *a* 6. *b* 318.
Soules departed, may be releeued by Sacrifice and prayers *a* 33. 201. 637. 711. 995. *b* 24. 284. 979. 996.
Soules sometimes appeare, assuming bodies after death. *a* 632.
Spartians otherwise called Lacedemonians descended from Abraham. *b* 933. 934.
Succession a special proofe of true doctrine. *b* 926. 934.
Succession of spiritual Gouernors prooueth their auctoritie. *a* 35. 50. 115. 206. 317. 713. 828. 830. 939. 984. *b* 926.
Succession of Patriarches, and of Highpriestes. *See Supreme head of the Church, and the Historical table.*
Succession conserued in the Machabees, after the apostacie of Manasses, Alcimus. &c. *b* 956. 1004.
Sunne a very excellent creature, but not so excellent as man. *b* 398.
Sunne stood the space of a day. *a* 488. Returned backe tenne degrees. *a* 805. *b* 505.
Supreme head of the Church. *a* 35. 50. 171. 327. 433. 475. 846. 657. 899. 905. 912. 960 *b* 1004.
Suretieshipe is dangerous. *b* 276.
Susanna was deliuered from false sentence, by Daniel conuincing the wicked Iudges. *b* 805.
Suspension from Priestlie function. *a* 811.
Sustenance is the proper hyre of spiritual woorkmen. *a* 55.
Swearing by creatures. *a* 131. *See Othes.*
Swete answer appeaseth anger *a.* 532. *b* 289. 381.

T

Tabernacle described, *a* 230. *&c.* finished and erected. *a* 259. It signified the Church of Christ. *ibid.*
Temperance in feasting. *a* 134. 1037.
Temple intended by Dauid. *a* 648. 848. was built by Salomon. *a* 699.

699. 871. It was destroyed by the Chaldees. a 815. 933. b 648. 658. and reedified after the relaxation from captiuitie. a 945. &c. But the former was more excellent. a 948. b 868.
The second was prophaned, and much impared by Antiochus Epiphanes. b 893. 959. but recouered and clensed by Iudas Machabeus. b 905. 970. 1002.
It was enlarged and adorned by Herod. b 1003. and finally destroyed by the Romanes b 545.
Temples schismatical were built in Garizim : and in Egypt. b 960. 1000.
Temporal paine remaineth due after sinne is remitted. a 33.
Tenne Tribes in great part fel into schisme and Idolatrie, a 734. but not al a 744. 750. 941. 992. 1010. Manie of them returned from captiuitie. a 982. b 600. 602. 743.
Two tribes; and tenne tribes are called by sundrie names, b 810.
Tentations happen to the strongest, but hurt them not. b 919.
Teraphim signifie images, as wel lawful as vnlawful. a 103. 612. b 813.
Thau the Hebrw letter had the forme of a Crosse. b 688.
Time is short in comparison of eternitie. a 1077. 1084.
Time or season is to be considered and obserued. b 320.
Tithes payed in the law of nature, and of Moyses. a 59. 319. 418. 986. b 887.
Tobias his booke is Canonical a 989. 990. He neuer yelded to schisme, nor idolatrie a 941. 991. He prophecied. a 1008.
Tongues diuided in Babel. a 43.
Traditions were long before Scriptures. a 3. They are necessary and certaine. a 397. 409.
Traitors do commonly calumniate good gouernours, b 954.
Translations doe not fully expresse the sense of the original rongue. b 374.
Transubstantiation confessed by Rabbines. b 993.
Treasure of satisfactorie workes in the Church. a 1069.
Tribulations are profitable to men. a 115. 1067. b 64. 133. 170. 218. 273. 322. 339. 347. 531. 551. 711.
Trinitie of Diuine Persons in God. a 30. 47. 67. 196. 702. 934. b 86. 93. 792. 989.
Truth must be auouched. b. 380.

V

Vanitie described by Salomon, b 317. &c.
Venial sinnes. a 157. b. 34. 305.
Verse more pleasant to the minde, and more easie to be remembred. a 460. b 11.
Vertues described and commended in al the fiue Sapiential bookes. b 267. &c. more particularly. b 282. *to the page.* 313.
Vertue affected moueth to compassion. b 957.
Vestments of Bishops, and Priests, a 234. signifie vertues requisite in Clergie men. a 236.
Vinetree signifieth the Church b 698.

Virginitie. *a* 542. It is a great blessing, and meritorious state in the Church of Christ. *b* 530. preferred aboue Mariage. *b* 531. 995.
Vision of God is perfect felicitie, *a* 247. *b* 38.
Visions of the Prophetes are often obscure, *b* 675. 749. 871.
Vnion domestical, and ciuil is necessarie, before peace can be made with strangers. *b* 743.
Vocation to spiritual functions is necessarie. *a* 234. 251. 323. 326. 346. 792. *b* 588.
Vowes. *a* 95. 319. 335. 384. 385. 444. 709. 824. *b* 140. 323. 613. 843.
Vnlawful vowes do not bind. *a* 542. Yet Iepthe is otherwise probably excused in sacrificing his daughter *a* 543.
Vsurie is forbidde. *a* 224. 313. 443. *b* 34. 105. 310. 705. 714.

W

Warres often made by Gods seruants. *a* 53. 211. 366. 385. 403. 414 440. *&* *Seq.* In the bookes of Iosue, Iudges, Kinges, and Paralipomenon. Also *b* 896. 986. Smale numbers ouercame greater. *b* 931. *&c.* In warres a iust cause is the best armour. *b* 966.
Water made swete by Moyses throwing in a peece of wood. *a* 195. By Elizeus casting in salt. *a* 763.
Water drawne out of rockes. *a* 211. 365. 417. 978. *b* 144. 193. 207.
Water procured by Elizeus, *a* 765.
Waters of the redde sea stood like to walles. *a* 193. Likewise of Iordan. *a* 474. *b* 207.
Water of lustration holie, *a* 340.
Wemen being vertuous and prudent, are preferred before riches, beautie. *&c.* *b* 315. Some most excellent both in the old, and new Testament. *b* 316.
Wemen in extreme hunger did eate their owne children. *a* 774. *b* 655. 658. Likewise men sometimes did the same. *b* 663. 681.
Widohood is a holie state of life. *a* 1035.
The Booke of Wisdome is Canonical Scripture. *a* 989. *b* 343. 349.
Wisdome taken three waies: Increated, which is God himselfe; Spiritual wisdome; and Humane wisdome. *b* 270. 353. 355.
Wisdome spiritual comprehendeth al vertues, and diuine giftes, and compriseth al the meanes wherby God is serued, *b* 267. consisteth in keping the law of God. *b* 582.
Wisdome (and therby eternal glorie) is attained by gradation from vertue to vertue. *b* 352. 995.
Wisdome considereth thinges past, present, and to come. *a* 463. especially it considereth the Creator, ad supernatural vertues. *a* 1091.
Wisemen are most humble. *b* 313. Worldly wise are not to be consulted in spiritual thinges. *b* 385.
Worldlie men thinke the Church may be destroyed by persecution. *a* 165.
Workes necessarie to saluation. *a* 33. *b* 267. 994.
Al workes are not sinful. *a* 23.
Workes without true faith, or grace

grace may merite temporal reward, but not eternal. a, 784. b 34. 728. 764.
Workes done in grace are meritorious a. 61. 200. 347. 352 442. 539. 567. 704 895. 936. 970. 988. 995. b 76. 227. 395 764. 85.. 995.
Workes of mortification. a 272. 593. 1021. b 126. 331. 395. 901.
Workes of supererogation. a 920. 936. b 530. 613. 952. 995.
Al voluntarie workes shal be rewarded or punished. a 15: 722. 988. b 31. 271. 273. 376. 383. 666. 706.

Y

Yeares mystical: The seuenth yeare the ground rested, a 312. debtes were remitted amongst the Iewes. a 428. the fiftith yeare was Iubelie, with remission of seruitude, and restauration of inheritance. a 312.
Younger must regard and esteme the iudgement of elders. b 433.
Younger brother for mysterie preferred before the elder, as Iacob before Esau. a 85. Ephraim before Manasses. a 146. Moyses before Aaron. a 169. Dauid, and Salomon before their elder brethren, a 604. 688.
Youth is the fittest time to get vertue, and knowlege. b 332. 448.

Z

Zacharias Highpriest was slaine by Ioas King of Iuda. a 908.
Zacharias the Prophet exhorted to build the Temple. b 868.
Zele is an indignation rising of loue. b 827.
Zele is necessarie in iust religious causes, discretly vsed. a 982. 986. 993. b 55. 126. 898.
Zele of Simeon and Leui was iust, but not discrete, a 109. 149. 1023.
Zele of Moyses against Idolaters. a 244. of Phinees against fornicators. a 374. b 196. 439. of Dauid to Gods publike seruice. a, 647 648. b 55. 115. 126. 256. of Elias against false Prophetes. a 747. of Mathathias against persecurers of the Church. b 896. And of his sonnes, and other Machabees in aduancing Religion. b 899. &c.
Zele of Dauid, Ezechias, and Iosias aboue other Kinges in destroying idolatrie. b 445.
Zele of certaine Christian kinges rewarded with glorious titles. a 475.
Zorobabel chief Duke, & Iesus the Highpriest with others built an Altar, a 947. and the Temple after the captiuitie. a 951. b 866 Which was a figure of the Church of Christ. b, 868.

FINIS.

Censura trium Theologorum Anglorum, extra collegium commorantium.

NOs infrascripti, perlecta hac veteris Testamenti versione, cum Librorum Argumentis & capitum; cumq; Annotationibus, ac Recapitulationibus suis locis insertis; nihil inuenimus, quod Fidei Catholicæ, aut bonis moribus repugnet: sed econtrà reperimus Translationem fidelem; reliqua docta & vtilia. Vtpote quæ exactam temporum seriem; Ecclesiæ, Pastorum, Doctrinæque Catholicæ successionem, ab ipso mundi exordio deducunt; obscuriora sacri textus loca elucidant; hæreses huius temporis argumentis ex ipso eodem textu collectis conuincunt; Ecclesiæ Catholicæ dogmata penè omnia confirmant. Ideoq; summâ cum legentium vtilitate publicari posse iudicamus; si ordinarijs Librorum Censoribus hoc ipsum approbare beneplacitum fuerit. 1609.

IOANNES WRIGHTVS, Ecclesiæ collegiatæ Gloriosiss. Virginis, Cottracensis Decanus.

MATTHÆVS KELLISONVS, S. Theologiæ Doctor ac Professor in Vniuersitate Remensi.

GVILIELMVS HARISONVS, S. Theologiæ Doctor. Omnes aliquando Sacrarum Literarum in hoc Collegio Professores.

You may pleaſe (curteous reader) to amend the more eſpecial errors happened in this Edition, by reading thus:

In the former volume:

Page 20. line 24. reade *bodie &c.*
Page 26. line 7. *partitions.*
Page 51. line 13. that bleſſe thee,
Page 57. line 29. SALEM.
Page 107. line 1. *ſeing Eſau.*
Page 227. line 6. to the twelue

Page 305. Adde in the margent: | much more in the Church of Chriſt?

Page 717. line 14. nauie, and put out *moniment*, in the margent.
Page 846. line 39. reioyce, that
Page 910. line 40. and 41. Ioas did take Amaſias, &c.
Page 1064. line 39. *how they eſcape manie miſeries, which are neuer borne.* line 40. *birth.*
Page 1069. line 1. nor I gayneſay.

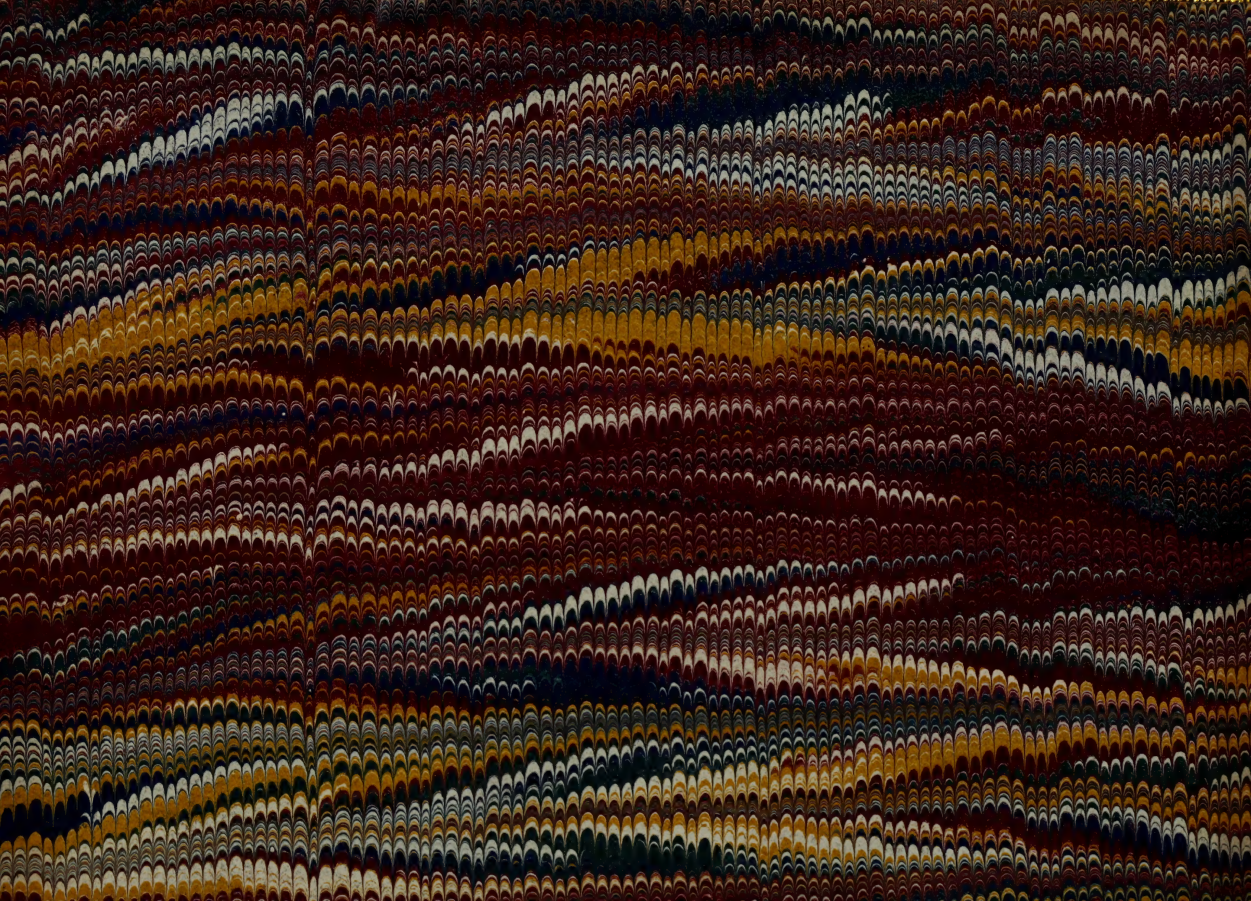
In the latter volume:

Page 24. after the laſt line, adde:
Others thinke he ſpeaketh of that Chuſi (or Chuſai) who reported to him the death of Abſalom. 2. Reg. 18. v. 31.
Page 268. read the foure laſt lines thus:

thirtith chapter, either an other Auctor, or rather the ſame vnder an other title, and in prophetical ſtile, vttereth like diuine ſentences; adding in the laſt chapter, other excellent preceptes receiued of his mother: wherto he adioyneth the praiſe of a right wiſe woman: prophetically the Catholique Church.

Page 721. adde in the margent: | were paſtors of cattle here mentioned) ſubdued the Ammonites.

We haue alſo found ſome other faultes of leſſe importance; and feare there be more. But we truſt the reader may eaſely correct them, as they occurre.



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